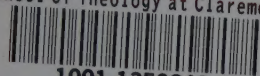


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THE MINISTER'S ANNUAL

1937

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VOLUME NINE



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THE MINISTER'S ANNUAL

VOLUME NINE

1937

A VOLUME OF ESPECIALLY WRITTEN SERMONS, A SERIES OF SERMONS ON THE CHURCH YEAR TEXTS, MID-WEEK MEDITATIONS, SUNDAY SCHOOL LESSONS BASED ON THE INTERNATIONAL LESSON TEXTS, SUGGESTIONS FOR SERVICES, INCLUDING PSALMS, HYMNS, OFFERTORY SENTENCES, OFFERTORY PRAYERS, AND ANTHEMS FOR CHOIR AND ORGAN. THIS VOLUME IS DESIGNED FOR THE USE OF PASTORS, EVANGELISTS, MISSIONARIES, RELIGIOUS EDUCATORS, AND SUNDAY SCHOOL TEACHERS.

ADDENDA

SERMONS FOR SPECIAL OCCASIONS

Pages 515 to 553

A collection of thought-provoking sermons for the various special days of the year.

TALKS FOR CHILDREN AND YOUNG PEOPLE

Pages 554 to 573

Suggestive for addresses to juniors, suitable for various Sundays of the year.

ILLUSTRATIONS are included in all sermons, and a casual examination of the volume will give one hundreds of pointed illustrations in their natural setting as a part of the sermon.

SUNDAY SCHOOL LESSONS, based on the International Series of Texts (*copyrighted by the International Council of Religious Education and used by permission*) are found in each chapter for the 52 weeks of the year.

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VOLUME NINE

Original Material contributed especially for this Volume, and arranged
for the fifty-two weeks in the Calendar year of 1937.

COMPILED AND EDITED

By

JOSEPH McCRAY RAMSEY

Editor of

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FOREWORD

OF the preaching of sermons, there is no end. That is quite as it should be, for "seeing that in the wisdom of God the world through its wisdom knew not God, it was God's good pleasure through the foolishness of preaching to save them that believe."

Of the printing of sermon-books, there surely is no end. And that is quite as it should be, provided the sermons thus printed merit that degree of study and contemplation deemed by the author and publisher to be their due.

It is not given to every minister to be an outstanding pulpit light. Gifts vary, fortunately. Many an inspiring sermon has as its greater strength the forceful personality of the one preaching. His deep inner conviction, his warmth of feeling, his choice of words, his pulpit presence, his oratorical powers, his complete devotion to his sacred task, even the specific text upon which he speaks, these and many other circumstances enter into the efficacy and power of the sermon itself.

A sermon, as it is preached, may have moved souls along the Way of Life. Printed in cold type, its arms may be tied. It may be wholly impotent. So it is not a simple task to produce "another book of sermons," if one be interested altogether in assisting the pulpit of any land, through the foolishness of preaching to save them that believe.

In the selection of the sermons appearing on the following pages, months have been given. We have, in the selection, striven to get our thumb into the hole in the dike, homiletical; to add strength where it appears strength is lacking and desired; to point back, where pulpits have strayed afield, to the faith of the fathers, the hillside cross, the Gospel of Good News, old yet ever new and vital in our day as well as in any which have gone.

With few exceptions, the sermons contained in this issue of *THE ANNUAL* were not written for the express and sole purpose of publication in *THE ANNUAL*. True, they were submitted expressly for *THE ANNUAL*, but they were prepared to meet certain definite, specific needs of groups and individuals strewn from one end of the land to the other. They are presented rather largely as they were preached by earnest, consecrated, evangelical ministers, whose one thought was to preach Christ and Him crucified. In purpose they have in mind the spiritual needs of a wayward folk in restless times. Selection of the sermons herein found was based not upon the size of a minister's congregation, annual stipend, nor yet upon his renown, for many a vital pulpit utterance, like the violet, was born to blush unseen. Choice of sermons has been based upon the spiritual needs of our day and our generation in the hope and with the prayer that through *THE MINISTER'S ANNUAL*, *The Expositor* might help you who are on the firing line to bring the *Redeeming Christ* more deeply into the hearts and lives of mankind, make Him more real in a day that needs Him who yet calls, "all ye that labour and are heavy laden."

This is a labour of love. Obviously the largeness of the labour involved in the production of such a volume should indicate the largeness of the love. Since the first *ANNUAL* came from the press, *The Expositor* has given away almost seventy thousand *ANNUALS*. We do not sell them, they are made to be

given away. This is made possible through the long-continuing and ever-expanding loyalty and support of thousands of ministers in active parish work, and certainly by those many large souls who contribute of their time and their generous concern that these sermons may be passed on to you. Year after year they give, and that with no single award other than that of sharing with *The Expositor* in the firm conviction that for THE ANNUAL there is place in the ramified work of the Kingdom. The picture of busy metropolitan and rural pastors, finding time sufficient to permit their contribution to this book, is an inspiring thing not lightly to be passed over by the thoughtful one who is appreciative of the demands made upon those who are about the Father's business.

So it is that we are made happy again, in the completion and presentation of THE ANNUAL. In a general way it follows the form of previous years which have proved a rather close approximation to that for which readers have asked.

There is, however, one notable addition: a series of suggestive Offertory sentences and prayers, beginning on page 515. Dr. Henry M. Edmonds, who compiled the series of twenty or more Offertory suggestions, says: "It seems to me that the offertory presents a chance to invoke the mood which appears in Isaiah's account of his call, when he says, '*Here am I; send me.*' It is the place for dedication and should be one of the really great eminences in the whole service of worship."

Volume nine of THE MINISTER'S ANNUAL witnesses the absence of some of its former devoted contributors and admirers who have been called to higher service. Among these are—

Bertram Osgood

Walter Scott Athearn

Edmund B. Chaffee

Mason Linton

S. Parkes Cadman

James M. Gray

The following lines are expressive of the high purpose and achievement of each of these men. They were written in memory of Walter Scott Athearn by one of his former students.

He came with shining swiftness through the mist
Of bitter years, and where before had been
Uncertainty, he pointed out a way,
And we moved upward.

As suddenly, as swiftly as he came
His brave heart flickered—flickered.
God smiled and waved a welcome hand,
And he was gone.

And here are we. Remember—
He pointed out a way.

In that these few words are of the nature of an offertory or dedication, the one hundred fourteen men, whose names appear on a foregoing page, and many whose names do not appear, join with the editor and the publishers in the announcement of THE MINISTER'S ANNUAL for 1937 with Isaiah's words, "Here am I; send me."

JOSEPH McCRAY RAMSEY.

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NEW YEAR'S DAY, 1937

THEME: *An Angel in That Stone.*

THE REV. DAVID DEFOREST BURRELL.

TEXT: "Let us rise up and build." Nehemiah 2:18.

HYMNS: Great God! We Sing That Mighty Hand.—*St. Gregory, L. M.*
Our God, Our Help in Ages Past.—*St. Anne, C. M.*

Nehemiah, cupbearer to Artaxerxes, King of Persia, one day received bad news from Jerusalem. The Jews who were there were in great distress; the city wall was in ruins, the city gates had been burned, and enemies were on every hand. The patriot's heart was wrung with sympathy. He laid the matter before the Lord, then before the king; and shortly was on his way home with a royal commission as leader. After a hard and dangerous journey he arrived safely. Three days he rested; then, with a small escort, he rode by moonlight around the ruined city wall. The survey ended, in the morning he called an assembly of the people. He described what he had seen, told of Artaxerxes' interest in the undertaking, and spoke at length of the way in which he had been guided and guarded across the desert by "the hand of my God, which was good upon me."

The men of Jerusalem were quick to seize the inference: that same divine hand that had softened the king's heart and protected Nehemiah on his way was ready to direct and support them in their undertaking. Therefore, said they with one voice, "Let us rise and build."

There is a certain parallel between this situation and that in which the people of the United States find themselves today. Destructive forces have been at work, tearing down the nation's defenses. The same great evils of materialism, paganism, radicalism and atheism that have been attacking the rest of the civilized world have not refrained from attacking us. Just as Nebuchadnezzar had the colossal golden statue of himself erected in the plain of Dura, so has man today glorified himself as his own god, with a sublime but tragic pride, conceit and arrogance that have wrought havoc in every field of life. Crime is rampant; vice stares us everywhere in the face; moral standards are counted as mere social conventions, God is eliminated. It is high time we began to rebuild.

But here is a pertinent question: rebuild what? What are we trying to erect? A nation? Good. But nations, history and the prophets tell us, are but temporary things, easily destroyed. They are made of men; and the only thing that will guarantee their persistence is that they be made of men of godly character. Or shall we build a civilization? What is that? The jungles of Indo-China and Yucatan cover the remains of dead civilizations; the earth is strewn with their ruins. They died because they were built of men, of unworthy men. A civilization, to endure, must be constituted of men with high ideals, pure morals, and the fear of God. Or shall we build what men call a society? What is that but a closely related body of men? And society is as its units are. Its bonds are pure morals, healthy homes, sound labour conditions, thrift, reverence for law, a proper relationship to God. You can't build a palace out of rubble, nor society out of unfit men. A society, a civilization, a nation—either or all depends for its health and its continued life on being made of sound men.

And sound men cannot be made save by the grace of God in Christ. He is to be made only by "the good hand of God," reaching down, touching his heart and renewing his whole nature by the regenerating power of the Holy Spirit. Men, as they are, are corrupt and sinful; they can never build a new world.

What we are really talking about is the building of the Kingdom of God. The only way it can be accomplished is by the progress of the Gospel. When Balfour, before that great Convocation of Scottish students, had finished his statement of the things needed to renew the life of the world, a Japanese student in the gallery cried out, "But, Mr. Balfour, what about Jesus Christ?" The great statesman had left out the one prime factor in the situation. Jesus Christ alone can create out of a sinful and unfit man a new man, fit and clean and strong and *right*. The heralding of the Gospel of personal salvation and rebirth, the reviving of the testimony of the Church, the witnessing of the Church member by speech and life, the restoration—above all, this—of the true Christian home: these are the means by which, please God, we shall be used to build a renovated society, a Christian nation, and hasten the appearing of that "new heaven and new earth, wherein dwelleth righteousness." There is no other way. The League of Nations, the colleges and universities, the uplift societies, the labour unions,—all will fail. But Jesus Christ, creating new men out of old, will succeed. Our part is to further His cause with all our powers.

(2)

THEME: *From Athens to Corinth.*

THE REV. GORDON W. MATTICE.

TEXT: Acts 18:1.

"Paul departed from Athens and came to Corinth." The two words, "from" and "to," are significant words when joined together. They are a plain indication of direction. One might have turned his back on Athens and yet faced any point of the compass. But when we read it was *FROM* Athens *TO* Corinth we know his direction was fixed, and his goal in view.

Passing of the old year and the beginning of a new one always stirs the imagination and emotions. As we appraise an old year, we do it in terms of comparison. From what to what? At the beginning of 1936 certain things needed being done—if they were done—we are apt to decide that the year was in that respect GOOD. What a person has been in the past, and what he is looking forward to in the future, is an index to his character and life.

Without something toward which to keep the face turned, life becomes an insufferable burden. What is left behind with the passing of '36 is important, but not as much as the things toward which the face is turned for 1937.

"From" and "to" together indicate progress. We have passed from 1936 to 1937. What are we facing? Will we just be "at" a certain point or are we pressing on "to" something?

I have long since ceased to worry in religion about the origin of man. I am now more concerned with his future and destiny. We are told that our religion is nothing but a pathetic effort to build for ourselves a shelter in the cosmic loneliness. Wishful thinking is nothing to be ashamed of, if only the wish is nobly creative. It is the secret of whatever power we possess of whatever growth we have reached. But our wishing must become a purpose, a

programme, a deed. What we do and what we become, are in some fashion, the issue of what we wish, especially in those regions where we have freedom of choice and action. Wishful thinking is an aspect of our power to build out of many alternatives a world shaped to our need and vision.

Paul departed from Athens and came to Corinth. He wished for some things to come to pass, so he went to Corinth.

I. It is interesting to know something about the place to which he went. Corinth was one of the most populous and wealthy cities of Greece, and it was also one of the most luxurious, proud and dissolute. Here it was that Paul spent one and one-half years of continuous toil, and it was to Corinth that two epistles were written. The very nature of the new enterprise would demand the best Paul had. The sin of the city would tax his best efforts.

II. Notice that Paul went to those of kindred mind. He assured the success of his venture by fellowship with believing people. Possibly it would be well for us in 1937 to go "from" some people "to" others. We must choose our associates carefully. For mutual aid Christian people ought to fellowship with those of like mind. Paul in writing later to the Corinthians said (2 Cor. 6:14-17):

"Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?

"Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you.

"And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

This is an old-fashioned precept; but its wisdom is certified by the sorrow of many lives. It is obvious that when husband and wife are at odds concerning the fundamental facts of religion they are not "united as one." A duet of musical instruments is impossible except as they are keyed to the same pitch. This is a principle good for all the relationships of life. The Psalmist pressed home the same truth when he counselled, "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful."

III. On the Sabbath Day he went to the synagogue and reasoned and persuaded. He went to the services of religion and took part in what was going on there. He reasoned and persuaded. He gave his testimony. Thus he laid the foundation of success for his venture. The Church needs not more preachers but more consecrated laymen; men and women ready to exemplify their religion in life and tell of it to others. "The thought of Paul's influence awakens a thrill of hope, a possibility of service, in the heart of every servant of God. We may not be able to speak to or influence a crowd, but we can speak and live for Christ, and while thus doing influence others, the men who stand beside us in our daily toil." Here is one thing we can all do in the present year.

IV. Paul met opposition. It was not to be an entirely happy New Year in Corinth for him. Yet he faced it courageously. He had a faith that held him, come what might. We are not promised success, but we are exhorted to be faithful and courageous, for God has promised His aid. In this experience

there came to Paul a vision of God. "Be not afraid, but speak and hold not thy peace, for I am with thee . . ." God was watching over His own. With this assurance and comradeship he faced the future unafraid. It was in that faith that he went FROM—TO. "And he continued there, teaching the word of God . . ."

There is another verse, "from" and "to" verse, in the Bible that I want to leave with you. "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life" (John 5:24).

As we hear His word, and believe on Him, God grant that each one of us shall be passed "from" death "to" life in Him.

As we go into 1937 I ask you to answer in your own soul, "From what to what do you resolve to go?"

(3)

THEME: *His Name, Jesus.*

THE REV. WILLIAM SIEGART.

TEXT: Luke 2:21.

HYMNS: All Hail the Power of Jesus' Name.—*Coronation, C. M.*

Jesus! Name of Wondrous Love.—*University College, 77, 77.*

How Sweet the Name of Jesus Sounds.—*St. Peter, C. M.*

It is a custom to name a child at its baptism. Aforetime certain Jewish rites were used at the naming of a child. At such a time the symbolism signifies the putting away of something and the assuming of something else. It means that the child is henceforth dedicated to God, that evil has been renounced and that goodwill will be followed.

Years ago to name a child was an undertaking not lightly considered. The name was a part of the person and had great significance. Benjamin was so-called as "son of my sorrow." Adam means earth or ground because his body was created from earthly elements. Edgar means spear wielder. George means landowner or farmer. Cora means daughter. Ruth means beauty. Gertrude means truth. And so we might continue with many names. The persons to whom these names were given were supposed to possess the qualities designated by the names. Thus person and name became inseparable.

Today we do not so name our children. They are called by names which the parents might happen to like, or because the name is held by some relative or friend. Thus names to us do not carry the significance they once did.

But when Jesus came to earth names still meant something. What should He be called? There were many names He might bear. But only one of all possible names could be His. It was Jesus, because Jesus means Saviour. That name fits our Lord above all others for it fully expresses what and who He is. The naming day of Jesus thus comes to have great significance.

But the Father had provided for that. Before Jesus was born upon earth there came an angel messenger from God to Mary and announced the great event. "And his name shall be called Jesus, for he will save his people from their sins." It is a gracious gift of the Father to man, that He would indeed save His children, that He would send to them His Son.

While this day in the church year calendar has been overshadowed by the

secular New Year it is nevertheless of great importance to us. Almost forgot in the multitude of New Year's sermons it still lingers with a glowing light that cannot be extinguished. For here, many years ago, happened something of great importance. Suppose Mary had ignored the message of the angel and had called the Child by another name? We then would have witnessed a lack of faith. There was no name that fitted Him except Jesus—the Saviour. For that name designated His earthly mission.

"For unto you is born this day in the city of David a Saviour, which is Christ the Lord." So announced the angels over the Judean hills. So must we announce today. For what we need above measure is a Saviour.

Economic, social and political systems have their day. They come and go with almost the frequency of times and seasons. History declares unto us that man is not thereby saved. Could the world's ills have been cured by these things it would long since have been saved.

But the cure lies deeper. It is a salvation of soul we need. We need to be called from self-righteousness to self-confession. We need to be made into new people. We do not need a change of method. We need a change of heart. We need to recognize sin and sinfulness. We need a saviour. Thus when we think of His name—Jesus—we think of a Saviour. And He is our Saviour, the Saviour of every child of God.

But Scripture tells us we are to bear this name of Jesus. We sing, "His name and sign we bear." We read in the last book of the Bible that on the great day of deliverance each one is to have a new name written on His forehead. We are to bear the name of Jesus. How great is our calling! Called to be children of God we are called with a holy calling to bear the name of Jesus!

We are called to be saviours of men. Of course we cannot be saviours in the sense that Jesus is man's Saviour. He is the real Saviour. But we are to become His fellow workers and bring men to Him. Jesus works through men, even through men like you and I. If we bear the name of Jesus we will certainly want to bring men to Him and bring His salvation to men. Our calling is the highest possible. Our field is the world.

His name is Jesus—Saviour. He is the Saviour of all men. There is no other name in heaven or earth by which man may be saved. He offers us salvation from sin and death to righteousness and life. Take His name; accept His salvation and eternal life will be yours.

PRAYER

Our Father in heaven, who didst fashion my body to serve Thee and my soul to follow after Thee, open Thy heart to my sorrow and contrition as I view my meagre accomplishments through the past year in comparison to the limitless opportunities afforded me to stretch my soul and bow my knees in service to Thee. Yet, Heavenly Father, my heart tells me that Thou art still bent on awakening me to the great things in life, on which Thou art engaged, and the loving and tender hand extended to me assures me that Thou hast forgiven the undone of yesteryear, and with Thy help each day of the year we are just entering will become as a goal conquered, and a score for the greater life.

Bless our undertakings as a congregation, bless our community, bless each family here represented, bless every heart yearning for a better contact with Thee. We ask in the Name of Jesus Christ, Thy Son. Amen.

SUNDAY, JANUARY 3

CALL TO WORSHIP: "Come unto Me, all ye that labour and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart; and ye shall find rest unto your souls." Matt. 11:20.

PSALM: 148.

PRELUDE: Pastorale Symphony.—*Handel*.

ANTHEM: God So Loved the World.—*Stainer*.

OFFERTORY: Prelude in A.—*Hollins*.

POSTLUDE: Postlude in B Flat.—*Hamer*.

OFFERTORY SENTENCE: "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over shall men give unto your bosom. For with the same measure that ye mete withal, it shall be measured to you again."

OFFERTORY PRAYER: Only the great of heart, who have the glow of Thy love in their hearts, can comprehend the meaning of Thy words, and we present ourselves to Thee in humility and penitence for our lack of understanding and our failure to accept Thee at Thy loving promise. We kneel before Thee in prayer for Thy help in bringing light and love into our hearts, so we may have the capacity to act as Thy disciples among men. Accept our gifts, teach us to administer them according to Thy desire, and grant us light and hope. We ask in Christ's Name. Amen.

BENEDICTION: Grace, peace and mercy from God the Father abide with you all.

MORNING SERMONS

(1)

THEME: *The Old Order and the New.*

THE REV. PROFESSOR W. H. SMITH, PH.D.

TEXT: Eccl. 1:9 and 2 Cor. 5:17.

HYMNS: Take My Life, and Let It Be.—*Patmos*, 77, 77.

My Hope is Built on Nothing Less.—*Melita*, 88, 88, 88.

One can scarcely find two sayings in greater contrast than these two texts, one from the pessimist of the Old Testament and the other from the optimist of the New Testament.

1. Consider the conclusions of the Old Testament preacher. The main lines are found in the first chapter of his book. They may be summarized in four statements:

(1) He was overwhelmed with the contrast between the brevity of human life and the permanent character of natural phenomena. As he saw it one generation goeth and another cometh but the earth abideth for ever. We gaze upon the same sun, moon and stars that primitive man beheld but on the average an entirely new generation of mankind comes and goes in less than fifty years. If one should dwell upon it alone an indescribable sadness would settle over his spirit.

(2) The preacher was deeply impressed by the stationary character of human experience. He concluded that there was nothing new, fresh, original or even suggestive of progress. He reminds us that every new theory is only an old one in new language, that human thinking and conduct is running in cycles and instead of progress, we are on the treadmill but do not have sense enough to see it.

(3) He was convinced that there was a sad failure in the rewards of labour. Many today feel the same way and claim that labour is still robbed of its due. With hard work, small return, oppressed, the toiler sweats all his life and dies defeated.

(4) He was convinced that all efforts to improve human conditions were futile. He surveyed conditions, saw the facts and forces of life were too strong for man and he was forced to become a pessimist, without the courage born of a faith which believed God was somehow in the whole process.

2. Consider the convictions of the New Testament preacher. "If any man be in Christ, he is a new creation; what is old is gone, the new has come."

(1) Take the brevity of human life and the seeming permanence of the order of nature. Paul is as insistent as the earlier preacher on the brevity and uncertainty of human life but this is seen in a different perspective. The brevity of human life has reference only to the body while the true man, the spirit, has a being untouched by the passing of the body. He belongs to the eternities. In Christ the brevity of life is a secondary thing and Paul rejoiced that to depart and be with Christ was far better than to remain here. He went even further and declared that in what we call death there is wonderful progress. The natural passes away before the spiritual, the mortal before immortality, the corruptible before the incorruptible. Even the heaven shall wax old but God and man remains. The message is the gospel of hope, courage and abounding optimism.

(2) Take the second conclusion that human experience is unprogressive. In some aspects human life has a permanent nature or endowment and hence life will always reproduce some of the experiences of the past. But in human life there is an idealism which reaches toward perfection and hence there is real progress. Christ has come and a new type of manhood, experience and service has been created. One has well said that Christ is above comparison to those who preceded and those who followed him. Out of His life and spirit has come a new spiritual life, a new social brotherhood and a new world ideal which will yet save the world from its warring impulses and narrowness.

(3) Take his claim that human toil goes unrewarded. It has often been a cross and the spirit of the toiler has turned to gall and wormwood. Paul's point is that in Christ a new element comes so that labour has a new meaning. To the man who has nothing of Christ's hope and spirit the only rewards deemed worth while are material and commercial and belong to this life. In Christ life becomes very much enlarged in its standards of time and relative values. It takes in eternity as well as time and if in this life there are no rewards deemed the equivalent of honest toil there is always the assurance that in the life beyond the compensations and satisfactions abide. The real rewards of Christian service are not gold, honour or any visible successes but the formation of right habits, of a disciplined mind, of pure hearts, of Christ-like sympathies or brotherly co-operation. Not in the material prizes but in spiritual and intellectual achievements will be found the real rewards of toil. The final outcome of toil is the creation of a Christ-like character.

Wherever Christianity has influence it will tend to create an atmosphere and ideal in which the toiler will receive an adequate reward for his daily labour. This has been the history of our modern achievements. The spirit of brother-

hood and the sacredness of personality inevitably demand that the principles of justice, fair play and equality shall be applicable to every detail of human life.

(4) Take the last complaint that reformatory measures are useless and helpless. Just to mention such measures as those dealing with slavery, tyranny in governments, hours of labour, unsanitary conditions, wages, education, compensation for injury, old age insurance, pensions, the sick, insane, is to be reminded of the difference between the order of the ancient preacher and the order in this age.

These lines of progress have grown out of the spirit, ideal and appeal of Christ. The new man in Christ has been the central unit in demanding the new life and new and better conditions for others. In these days of such tremendous changes which are shattering many of the old institutions and creating new ones in keeping with the new spirit of the times there abides one central conviction and that is that life can be changed, that man can make progress, that the old order is passing and that a new and better order is coming in. The more fully men and nations appreciate the spiritual values which are found in Christ the more they seek to build the new order in His mind and spirit. It means an unending conflict with all lower ideals and methods. There is no such thing as progress toward a better life found in the cosmic forces of materialism or worldliness. The one abiding hope of the world is the ability of the Christian mind to build a new social order in which Christ will be king.

"There are coming changes in the glad new time.
It is worth our while to wait for the glad new time.
Mountain fears shall prostrate lie, vales of hope be lifted high.
Trembling earth embrace the sky in the glad new time."

(2)

Second Sunday After Christmas.

THEME: *The Young Child.*

THE REV. WILLIAM R. SIEGART.

SCRIPTURE: Matt. 2:13-23.

HYMNS: Brightest and Best of the Sons of the Morning.—*Morning Star*,
11, 10, 11, 10.

Hail to the Lord's Anointed.—*Aurelia*, 76, 76, D.

Beautiful Saviour, King of Creation.—*Schoenster Herr Jesu*,
557, 557.

There are several things in this Gospel lesson but the one part which impresses me with telling force every time I read it is the slaying of the children. Herod caused it to be done to relieve his anger. He took his vengeance upon innocent children. God told Joseph to take the young child Jesus and to flee into Egypt for safety. The suffering which fell to the innocents who remained was a sacrifice of innocence on account of guilt.

The young child has suffered much through the years. While we often speak in sentimental tones of children there are times when children are called upon to offer sacrifice for those older, and bear upon their young shoulders the weight of wrong for which they are not responsible.

It is well to go back a few years and get a background. Children have more often been exploited than trained. Child birth has been covered with many obnoxious things and women in child-bed have been considered unclean. Children have often been thought to be instruments of the devil. A learned gentleman once expressed to me this thought: "I never believed in the devil until I had children." Older standards have too often been used to judge children instead of giving time and thought to a consideration of the children themselves.

On the farms children were extra hands. Some of this idea was carried over into the industrial establishment. In 1790, a factory existed in these United States in which the employees were between seven and twelve years of age. Certain older folk can still remember when children worked from 4:15 in the morning to 7:45 at night in the mills, and were given chores and studies at home after that. Fathers, as a matter of right, collected the wages and used them as they saw fit. England had four-year olds working in coal mines and children working in mills from six in the morning to eleven at night. The plea was that such labour would keep children from the street and mischief, that they would have no opportunity of becoming connected with vice and crime. Such has a strange similarity of sound to some remarks heard today.

Parents seemed to have a right to beat their children, often giving vent to anger upon a helpless child. Teachers thought the way of knowledge was through the rod. "Spare the rod and spoil the child" was a maxim. Exploitation and cruelty were more often than many realize the chief attitudes toward children.

Churches paid some attention to children, but very little. Programmes and services were designed for those older. Children were taken to church and made to sit through a service in which their needs and interests were given no attention. Children were to be seen and not heard.

While this picture may appear to some to be overdrawn it is not. Exceptions were many, and we may be glad they were. Time alone limits a clearer portrayal of background. But this much is necessary to show from whence we have come. Certain attitudes and problems can thus more clearly be understood.

Children do not ask to come into the world. Strange as it seems that statement needs repetition. The commandment, "Honour thy father and thy mother," implies that the parents should be such as to deserve the honour. The mere fact of physical parenthood cannot bind the child to honour and respect. Parenthood must not only be a physical fact, but also a spiritual reality.

The first impressions have much to do with the future development of the young child. Because he likes to imitate the child will react to the daily living of the parent. The example which is set is of more importance than the verbal teaching. The young child is thus at the mercy of his elders in the behaviour which they practice before him. He deserves the best training and the best example because he must learn life and how to live in a world which is entirely new to him as he comes upon the scene.

Exploitation of children and their suffering should cease. There is still much child labour in our land. There are still parents who treat their children with brutality. What some parents inflict upon their children would not be

permitted by our humane societies upon animals. Yet we so often fail in our protection of innocent children. It is still true that it takes absolutely no intelligence to become a parent, but it does require intelligence and consecrated devotion to be a parent.

In reading this account of Herod's cruelty to the children of Bethlehem it is easy to lose ourselves in sentimental, sympathetic sorrow for the suffering of those children. It is easy for us to bewail and lament their sacrifice. But it is a more difficult thing to come home to our own day and time, and consider our own children. If our sorrow is real, if our love for the child Jesus means anything, if our interest in young children is not merely sentimental, let us bend every effort to make the lot of children in our world something noble and grand. Let us fight exploitation and cruelty in every form. Let us give the young children the heritage which the child Jesus can bestow.

(3)

Epiphany, January 6.**THEME: *Bearing Gifts.***

THE REV. WILLIAM R. SIEGART.

SCRIPTURE: Matt. 2:1-12.

HYMNS: O Saviour of Our Race.—*Venice, S. M.*

O Christ, Our True and Only Light.—*St. Oswald, L. M.*

Light of the Anxious Heart.—*Gorton, S. M.*

Herod, the king when Jesus was born in Bethlehem of Judea, was very jealous of his throne. Cruelty in every form was exercised by him to protect what he thought to be his rights. When he told the wise men that he wanted to come and pay homage to Jesus after they found Him it was simply a subterfuge to learn the place where the infant Messiah was that he might destroy Him. Thus we see the base ends to which deception may lead.

Deceit breeds lying and a multitude of sins. It matters not if it be in public life or private life, it is wrong. Men sometimes try to build their lives on a basis of deceit. Such lives are failures. When men try to appear what they are not ruin lies around the corner. Such deceit usually takes the form of external appearance and material standard. Once I met a family that maintained a large car. To keep up appearances they were forced to use candles for illumination and eat sparse meals. They were deceiving themselves in an attempt to maintain a front. A car in the garage can never compensate for an empty soul. Lives founded on deceit are living lies.

These wise men brought gifts to the infant Jesus. Symbolism has been attached to them, but it is doubtful if such was meant. They each brought the most valuable product of their lands to Jesus as an offering. It shows us that material things may be used in the service of our religion. It shows us an unselfishness worthy to be emulated.

We are living with material things. As long as we do we are asked to use them in right ways. We are asked to take these gifts of God and use them for His high purposes. It is not in the amassing of goods that a man's life is made noble, but in the growth of soul that his life achieves. To use the material gifts of God in His service is a marvellous thing.

The Church of Christ has a right to call upon its people for material support. In doing so it is not begging. It is giving Christians an opportunity to show their faithfulness in handling God's gifts. It is giving them an opportunity more fully to participate in the maintenance and extension of the Church of Christ. It is sad to see the affairs held by churches to gain financial support. That support should come, like the gifts of the wise men, from hearts filled with love and reverence for the Christ, and nothing should be considered too good or valuable to present to our Lord.

While material gifts are necessary and good, there is still a greater gift than all this. Without this greater gift all else fades into insignificance. This greater gift is the heart. Without the heart the gift is bare.

When Jeremiah speaks for God and says He will no longer write the law upon tables of stone but upon fleshly tablets of the heart he is announcing something of importance. For the law of God must be obeyed because of a soul desire. Mere formal action can never be sufficient. The quality of soul back of the action determines its ultimate value.

There are some who think they can fulfill the law, prophets and Gospel by their gifts. They deceive themselves. As a man once said to me, "Why should I go to church? When I want a preacher all I have to do is pay one and I can get him." His religion was the religion of the market-place. Some preachers do render service for pay. But no man can buy the grace of God. That is a free gift bestowed upon a repentant soul. Nothing can ever take the place of a heart and soul dedicated to God through the Christ. Where the heart is, there will be the treasure.

We are wise when we put away lying and deceit, and build our lives upon honesty and truth; when we offer to God our richest treasures; when we dedicate to Him our hearts and our souls.

PRAYER

Thou Great Ruler of the destinies of men, accept our gratitude for the seed of reverence and worship for Thee planted in every heart, and grant us the grace to allow this seed to flourish and bring forth fruit for Thy Kingdom, according to Thy design and Thy will. We ask in Jesus' Name. Amen.

ADDED ILLUSTRATIONS—SEED THOUGHTS

Our religious faith comes from Him who was crucified on Calvary. From the day of His temptation to His death, He proclaimed love and service as the way of life by which mankind could live at peace with one another. At the supreme moment of His life, when arrested and being led to death, He refused all violent assistance from His disciples, and in memorable language proclaimed the simple truth: "Those who take the sword perish by the sword."

After His death, a tiny handful of disciples, following His commandment, went forth into the world preaching His Gospel of love and brotherhood. They believed the teaching of their Lord was for this world as well as for the eternal. Their faith was supreme. The small band grew in numbers, they were persecuted and crucified. They were charged with wanting to turn the world upside down, they were daily turning men and women from a life of strife with one another to one of co-operation and love.—George Lansbury.

SUNDAY SCHOOL LESSON

The Son of God Becomes Man.

LESSON: John 1:1-18.

GOLDEN TEXT: "The Word became flesh, and dwelt among us." John 1:14.

DEVOTIONAL READING: Phil. 2:1-11.

INTER. & SR.: God Coming to Us in Jesus.

Y. P. & ADULTS: Fact and Purpose of Incarnation.

We begin this quarter a study of the Gospel according to John. We are dealing here with one of the best loved books in the Bible. Many persons have been led to a faith by this book. The author was John, who was among the first followers of Christ and who belonged to the inner circle of the Apostles. While he does not name himself in the narrative, there is no question as to his identity, for he assumes the title of "The Disciple whom Jesus loved."

The lesson today includes the first 18 verses of the first chapter, the Prologue. John's purpose in the writing of this book is clearly stated in the closing sentences of the 20th chapter: "That ye may believe that Jesus is the Christ the Son of God, and that believing ye may have life in His name."

John writes the life of Christ with all the fascination of a dramatic play. Each actor brings some new bit of testimony to the fact that Jesus is the Christ: the Son of God. As the drama proceeds we behold the developing faith of his followers and correspondingly the growing enmity of his enemies. The book may be divided into two great parts: the first part closes with the 12th chapter, after the last miracle has been wrought: Lazarus raised from the dead and the conspiracy on the part of the rulers to put Jesus to death. In the second part of the dramatic action Christ withdraws from the multitudes and gives Himself to the instruction of His disciples. This instruction takes the form of a simple act of beautiful, self-forgetful service and in words of comfort and cheer and in a prayer which only our Lord, Himself, could have uttered. The last chapter of the book is in the form of an Epilogue, in which we are taught that faith will bear its fruit in lives of service and patient suffering and self-forgetful love.

Taken as a whole the first 18 verses indicate that it is of the utmost importance how we regard Christ. Who is He? What is He? Why is He? These are questions that go to the very root of the Christian faith. Notice the great truth herein contained—The pre-existence of Christ. His birth was not the beginning of His life, but was an episode in His life. He is pre-existent and eternal; one with the Father. It was also declared that faith in Christ results in a complete moral transformation, of an individual. John calls it: "being born of God."

The verses may be divided as follows:

Verses 1-5—"Christ the Revealer of God."

Verses 6-13—"The Response of Unbelief and of Faith."

Verses 14-18—"The Experience of Believers."

In verse one the Greek word translated "word" is "logos." Notice how peculiarly adoptable and applicable to Jesus. It pictures Him as embodying

all the treasures of Divine Wisdom, or the collective thought of God. Compare 1 Cor. 1:24; Eph. 3:2; Col. 2:2, 3.

In these verses 1-5 we have a most profound statement as to the person of Christ. Even the learned Paul does not surpass in profundity this definition of the person of our Lord.

Verses 3, 4 might be described as Christ revealing God in the creation of the world and in continuing to be the source of all light.

The adult student will desire to read on through the entire second chapter, noticing particularly the testimony of John the Baptist concerning Christ contained in chapter 1:15-34. There is nothing corresponding to this found in the Synoptics. Questions as to the pre-existence and deity of Jesus Christ (v. 15-18) and as to His sacrificial death (v. 29) were very prominent in the early church.

Notice the sharp distinction in the words which John uses of Christ in verse 1 and those which he uses of John the Baptist in verse 6. John makes it very clear that John the Baptist was a man, and that he was sent from God and that he was not God; neither was he the Light, but he was a witness to that Light. Notice that verse 9 does not identify Christ with "The Universal Conscience." The phrase "cometh into the world" in verse 9 refers back to Jesus Christ and not to men who come into the world.

The three earlier Gospels of Matthew, Mark and Luke were sufficient to preserve the main facts of our Saviour's earlier ministry. They told in wonderful clearness and simplicity of His words and His works, giving special prominence to His miracles, parables and precepts. As a result converts were gathered, not only in Judea but in the regions beyond and churches were planted. This very success created a new need. The converts had to be guarded against rising error. John, therefore, tells in his book of the Heavenly glory of Christ and of the deep things of His nature and Kingdom. Proofs of the late date of John's gospel may be found in 1:32; 3:34. These verses assume a previous knowledge of the fact on the part of his readers. A proof of the late date of the book is found, also, in the fact that he omits much of the material of the Synoptics assuming a previous knowledge of the facts on the part of his readers. A further proof of the late date of the book is found in the prevailing use of words belonging to the developed experience of Christians—Words such as: sinner, repent, righteous, justified, believe, Love, God the Father, humanity, truth, light, eternal life, etc., etc.

EVENING SERMON

THEME: *Accomplishing the Possible.*

THE REV. PAUL R. KIRTS.

TEXT: Exodus 4:2.

At the Founder's Day exercises at Tuskegee in 1936, Dr. Emmett J. Scott said of Booker T. Washington: "He had great enthusiasm for the possible." He was successful in doing the possible. Many fail because they do not do what they can. They waste time longing for things beyond their grasp, when they might be accomplishing tasks commensurate with their abilities. The idea of hitching your wagon to a star is well enough in its place, but it may

cause a great deal of damage when misapplied. A man bent on self-improvement may buy books on philosophy and psychology and shut himself up in his room away from his family and pore over them, and then fret because he can find no one with whom he can discuss what he has read. In the almost unlimited range of literature there must be something that this man can read with enjoyment and profit—books of travel, history, biography, even fiction. At least, he ought to read something that he can assimilate.

Our happiness may be spoiled through a blind worship of some genius who lives in an atmosphere that is too rare for us. We try in vain to imitate him. We toil and struggle to do what he does easily. We are beaten before we begin. Repeated failure brings a sense of inferiority. We feel that we are held back, bound by chains that are too strong for us to break. But we have forged them ourselves, simply by misjudging our abilities and assuming that we are able to do the impossible.

We need to be awakened by the question: "What is that in thy hand?" Russell H. Conwell went up and down the land asking people in effect this question, trying to make them quit looking into distant fields and directing their attention to the possibilities that lay near at home. He inspired men and women by telling how others had won fame and fortune and character by doing the possible.

Each is endowed with some native ability that can be developed and used for good ends. Happy is he who lets his light shine! A religious educator visited a Sunday School, and was met at the door by a man who shook his hand, smiled, and spoke so pleasantly that the visitor felt that the man had been looking for him. Later, the superintendent was introducing some of the officers of his school to the educator. Before he came to the greeter at the door, he said: "This man is just a new convert. He can't do much, so I told him to stand at the door and shake hands." To which the educator replied, "But how he can shake hands!"

The Kingdom of heaven is so slow in coming to earth because its citizens fail to do what they can. They lack enthusiasm for the possible. Look at the commands of the Master. Are they beyond our ability? Does He ask too much of us? "Follow Me," He said. Surely all can do that. "Come unto Me." We can all do that. "Go . . . teach." We can either go ourselves or help others to go. All that He asks is obedience to His will and the willingness to be used as instruments of His in the world. This is possible for every man.

The great need of the world is for ordinary men and women to recognize what wonderful means of blessing the Father has placed in their hands and to use them for the good of humanity and for God's glory. Seeking after Him does not take us afield. In the quiet of the home parents and children may find that heavenly communion which purifies and strengthens for the duties and pleasures that lie ahead.

We may not be orators, but we can give the soft answer that turns away wrath. Putting a kindly inflection on a command does not cost a business executive much effort, but those who work under him appreciate it. Goodwill is created in a sphere of life where such a spirit is greatly needed. Tolstoi once addressed a serf as "Brother," and the poor man's heart melted. He had never been called that before.

One of the glories of Christianity is that it spreads among men through small, unremembered things that people do. The Kingdom does not come by spectacular campaigns in which high-pressure methods are used. Those who have caught the spirit of Jesus, who know that serving is better than being served, in quiet, simple ways seek to express His love toward their fellows. Blessed are they whom the Master can commend, as He commended the woman in the house of Simon, "She hath done what she could."

MID-WEEK SERMON

THEME: *First Glimpses of Deity.*

TEXT: Genesis 3:8.

("The Discovery of God: " Basil King will be found suggestive in this series of nine sermons.)

Bible discloses discovery of God. Evolution implies change, modification, adaptation. This is unveiling. God always the same. Man changes.

THE FIRST GLIMPSES OF DEITY: First chapters of Genesis. An age with record of past or present. Thinking of early peoples on origin, life, etc., conveyed through legend, myth, folklore. Clothing may be fantastic or ragged, but thing clothed real and vital.

Fact here, man began early to have knowledge of God. Sometimes say, God of Genesis not God of New Testament. Real fact, man's knowledge of God in Genesis is primitive, while man's knowledge of God seen in Jesus is enlarged, is truer, is nearer being final.

ELEMENTAL COMPREHENSION OF GOD: In Eden, God is a visible person. God walks in the garden. Yet there are imperishable elements in the glimpses.

Man talks freely with God. This is first great discovery. Man has ever clung to this. God punishes sin. First sin, disobedience. Penalties. Death. But God does not desert man. God is on man's side. God does not leave man even in death. Enoch. So you have prayer, concept of sin, faith in God's salvation, immortality. Glimpses, but true glimpses.

MAN ENTERS ON THE LONG SEARCH: Man loses Eden. Gains knowledge of sin, sense of shame, disillusionment. Sin held out false promises. All sin's promises are false. Man must fight, but God fights with him. Man must walk a long road, rough and dangerous. He walks with God, if he will. Man does not yet know God as he will know Him in Jesus Christ. But he knows Him as a friend, as a fellow-worker, as a fellow-soldier, as an ultimate conqueror. So he turns his back on Eden and goes forth into life with God.

TOPICS FOR YOUNG PEOPLE'S SOCIETIES

CHRISTIAN ENDEAVOUR and B. Y. P. S. (Consecration.)

Y. P.—Whither Bound, Youth? Prov. 16:3; 8:32-36.

Inter.—New Year, New Paths. Josh. 3:1-4.

EPWORTH LEAGUE.—Tasks for the Church.

Sr.—Christ in the Coal Towns.

Inter.—Ways of Praying. The Practice of Prayer.

LUTHER LEAGUE.—Good Things in Christian Life.

1. Love: What is Love? 1 Cor. 13:4-8.

WALTHER LEAGUE.—January Theme: You and Society; Your Newspapers.

SUNDAY, JANUARY 10

CALL TO WORSHIP: "The Lord is nigh unto all them that call upon Him; to all that call upon Him in truth. He will fulfill the desire of them that fear Him."

PSALM: 135.

PRELUDE: Angelus.—*Massenet*.

ANTHEM: Lo, My Shepherd is Divine.—*Haydn*.

OFFERTORY: The Calm of Night.—*Boex*.

POSTLUDE: Marcia Pomposa.—*Ewing*.

OFFERTORY SENTENCE: "God calleth us not for uncleanness, but in sanctification. Therefore, he that rejecteth, rejecteth not man but God, who giveth His Holy Spirit unto you."

OFFERTORY PRAYER: Enlighten and strengthen us, Heavenly Father, so that we may fulfill Thy plans for Thy children on earth. Open our hearts to the power of Thy love, so that we may offer our time and strength as well as our wealth to further Thy programme of Kingdom Building. We ask in Jesus' Name. Amen.

BENEDICTION: The peace of God which passes human knowing abide with you forever.

MORNING SERMONS

(1)

THEME: *A Prayer for Heaven on Earth.*

THE REV. JESSE H. BAIRD.

TEXT: "Our Father who art in heaven." Matt. 6:9-13.

HYMNS: Praise the Lord of Heaven.—*David*, 65, 65, D.

Lord, With Glowing Heart I'd Praise Thee.—*Sanctuary*, 87, D.

The Lord's Prayer is the most widely familiar of all literature. A half billion people call themselves Christian and practically all of them repeat this prayer. It is the prayer that is repeated by the lisping tongues of little children. It is the prayer that is breathed from the lips of the dying. This prayer contains the whole programme and spirit of Christianity, but it is a concentrated statement and needs much thought to grasp the full meaning. A noted biblical scholar says that we should approach the Lord's Prayer with great humility. He said, "This prayer is a perfect statement in itself and the many words of sermonizing which have been heaped upon it have tended to conceal its meaning rather than make it glow."

"AS IN HEAVEN, SO ON EARTH."

I propose a key to the meaning of The Lord's Prayer. It is a prayer for heaven on earth. God is addressed as the Father who is in heaven. Three phrases follow describing conditions which maintain in heaven, which the praying one would have to become the same on earth. The records tell us that it was in response to a request from His apostles to teach them to pray that Jesus gave them this petition. "Master, for what shall we pray?" they asked. "Pray for heaven on earth," was His reply.

A PRAYER AND A PROGRAMME.

In prescribing this as a model prayer, Jesus gave it also as a programme and a promise. To Him prayer was the most practical thing in the world. His battles were first won on the field of prayer. Each big decision of His career was preceded by a night or more alone with the Father in prayer. At

the tomb of Lazarus He calmly announced that the Father always heard and answered His prayers. Therefore, when Jesus told people to pray such and such, He intended that they should have made that the goal and the all-consuming purpose of their lives, the programme for their constant efforts and the full expectation of their hearts. When He told us to pray for heaven on earth, He told us in the same breath to work for heaven on earth and to expect the attainment of heaven on earth.

HEAVEN HIS NATIVE REALM.

What a prayer that is, what a programme! When viewed through an intimate knowledge of Jesus it becomes the most natural of petitions. Jesus lived in unbroken consciousness of two realms, earth and heaven. He was the most practical of men in His recognition of earthly needs. He was a labouring man. He gave careful consideration to daily bread, raiment and other earthly needs. He showed an interest in every phase of earthly life. But His comments on earthly matters almost always ended with the statement that in heaven it was so and so. A banquet with His friends reminded Him of the banquet chambers of heaven. Watching little children at their play led Him to remark that in heaven their angels do always behold the face of the Father. When the apostles came back from their first preaching tour delighted with the experiences they had had He quietly remarked, "Rejoice not that the devils have been subject unto you but rather rejoice that your names are written in heaven."

When one has read through the story of Jesus at it is recorded in the gospels and senses His thinking and His consciousness, it impresses one as a very natural thing that He should bid His people pray for "heaven on earth." He announced Himself as an ambassador come to earth from heaven to teach us and help us to build heaven here. Jesus referred to heaven comparing, item by item, conditions upon earth with the ways of heaven, bidding His followers strive for a readjustment thereto.

GOD WILLS IT.

Happiness, peace, joy and all the glories of heaven are willed of God for earth, according to Jesus' assurances. It is to be an earth in which God's name is hallowed and all of blasphemy, irreverence, unbelief and vulgarity shall have vanished. His will shall be done, with the shades of sin and crime fleeing from before Him. There is to be bread for all, with poverty and hunger vanquished by the spirit of the Golden Rule. Violence, hate and war are to give place to a reign of peace, as men learn to forgive even as they have been forgiven. The snares of temptation and evil are no more to trap unwary feet and righteousness is to reign triumphant. For such, I take it, we are praying when we recite the Lord's Prayer. And if we recite it sincerely we are likewise working for it and expecting it to come to pass.

If the half billion people who recite the words so trippingly on their tongues were praying them also from their hearts and at the same time rolling up their sleeves to go to work toward such ends the shades of hell which hang so heavily over earth would give place rapidly to heavenly joy and well-being. What if all of these people should arise from their praying and give sincere reverence to the name of God? A spiritual revival would sweep the earth. What if all would go forth saying as Jesus did so constantly, "Not my will

but Thine be done?" What if all the so-called Christians were truly bent upon the building of the kingdom of heaven as the primary aim of their lives; with business, politics, pleasure and all else taking their proper place as secondary to His kingdom and His righteousness? They could remake the earth almost over night. There would be daily bread for all if the spirit of this prayer, which is the spirit of the Golden Rule, were made the guiding principle of all who pray it. There would be few wars or feuds if those who pray this prayer would forgive as they hope to be forgiven of God. Vice and crime would not last long if all who thus pray for deliverance from evil would go forth determined that their prayer should be answered. It is all very practical and very possible but it costs a high price—the price of absolute surrender and perfect sincerity in one's commitment to Christ and His kingdom.

CAN IT BE?

Can it be? "As in heaven so on earth." If we are rationalists and propose to deny all but what we see upon the surface of life, we must turn from Jesus as a mere dreamer of visionary dreams. But if we are willing to believe in God as Jesus revealed God, we will find it both possible and easy to pray His prayer wholeheartedly. "Thine is the kingdom, the power and the glory." Is that true? If so, and if it be His will that earth shall become like heaven, shall it not be so? In diametric opposition to blustering war-lords stands the quiet Carpenter of Nazareth teaching His followers to pray for a heavenly earth which shall come to pass by means of the gentle forces of truth, justice, mercy, righteousness, love and faith in a Father God. Will we never learn that the way of brute force achieves nothing but brutishness? The glories of heaven come to earth only by heavenly means.

A PRINCE OF THE REALM.

"As in heaven so on earth." Pray for it, work for it, live for it, believe in it. On a certain wintry day at a little railroad station in Scotland, a man was a minute too late and his train was thundering upon its way. "But I must get to London," he said. "I am sorry, sir," replied the railroad man, "there are no more trains today." In disappointment the man turned away to his home. He faced the impossible and ceased to attempt it. A few minutes later another man came into the station hurriedly. Learning that the train was gone, he likewise expressed dismay because he must reach London by a certain time. He received the same reply. "I must reach London," he replied. "Wire division headquarters to send a special train for me at once. I am a prince of the realm, a privy counsellor of the king and on important business for the empire." In a few moments the amazed station agent received a wire that the special train would proceed immediately. It was not impossible for it had the will of the empire behind it. Jesus of Nazareth bade us pray for heaven on earth. Can't you hear Bertrand Russell, Voltaire, Mencken and others laugh? But Jesus continues, "All power is given unto me in heaven and on earth. And do not forget that the kingdom, the power and the glory is vested forevermore in the hands of God."

Oh, Christian, look up from the gloom and defeatism of our hectic times and pray the prayer that Jesus taught you for heaven to come to earth. Work for its coming. Expect its coming.

(2)

Epiphany One.

THEME: *Jesus and the Doctors.*

THE REV. WILLIAM R. SIEGART.

SCRIPTURE: Luke 2:41-52.

HYMNS: As With Gladness Men of Old.—*Dix*, 77, 77, 77.O Thou Who by a Star Didst Guide.—*St. Leonard*, C.M.D.Hail, Thou Source of Every Blessing.—*Deerhurst*, 87, 87, D.

We know little of the early life of our Lord. Mark, who wrote the earliest of the Gospels, begins his record with the start of Jesus' ministry. Luke tells us more about these years than any of the others, but even that is not much.

Jesus had gone to Jerusalem with Mary and Joseph to observe a feast. It was not unusual for children to become separated because the caravan was large and visiting was the usual thing.

Jesus' reply to Mary is arresting: "Know you not that I must be in my Father's house?" It is as much as to say, "There is only one place in Jerusalem where I, the Son of God, could be expected to be found, and that is in God's temple." However we may explain it, it was a rebuke to Mary. Where did Mary expect to find Him? In what better place could He be found, than in the Holy Place?

There, mothers and fathers, is something over which to think. Where would you have your children be found? To children also comes this admonition: Where would you be found? What are the places you seek and whither do your steps lead you in your leisure moments? How often are you found in the House of God? Are you ever found in places and with company with whom you might not want to be found were God to appear suddenly before you? One need never be ashamed or afraid in the House of God.

While others in the caravan had possibly spent their time after the ceremonies of the feast in pleasure seeking, Jesus was improving His time in another way. With certain doctors, or teachers—for the term "doctor" means "teacher"—was He found. Remember, Jesus was both hearing them and asking them questions. He was learning. Not that He needed to learn, but He was giving a perfect example. Instructing them through questions He probably was, but He was a good listener also.

The trouble with many of us often is that we talk too much. It pays at times to be a good listener. We often jump at conclusions because we do not understand.

Then, too, it pays to ask questions, but it takes intelligence to ask proper questions. One can ask a great many absurd and foolish questions.

Here is a profound lesson. The Son of God Himself went about learning just how men thought. He was courteous to them; He mingled with them. Should we not do likewise?

Another thing is here, though it may not seem apparent to some. It is the fact that Jesus showed wisdom. He showed it by word and act. He was even wiser than the teachers of Israel. They were astonished at His answers and wisdom. Now what is wisdom? It is not the same as knowledge. Knowl-

edge is the gathering of facts; wisdom is the correct use of knowledge. Knowledge is power; wisdom is proper control. Without proper control knowledge may lead to destruction. The great God who created us knows what is best for us. In His light shall we see light. Only as we use the knowledge He gives us in the way He would have us use it, can we hope to achieve what is best. Wisdom is using knowledge according to the purpose and plan of God.

Jesus was not arguing with these doctors. He was hearing them and asking them questions. It was more of a discussion than an argument. It ought to be a lesson for us. We do not win men by argument. Heated argument degenerates into a defense of position, rather than a presentation of truth. We are to present the truth. We are to bring the Christ to men.

PRAYER

Heavenly Father, we thank Thee for leading us inwardly to seek Thee in fellowship, thanksgiving and love. Help us to recognize that our accomplishments hourly are in agreement with our dependence upon Thee, and our observance of Thy rules, brought to us by Thy Son, Jesus Christ. Help us to realize that our associations with our fellowmen bring forth gladness and fruit, so long as we rest our hope and faith in Thee.

Teach us the meaning of Thy perfect prayer, so that we may develop strength of heart to leave our offerings at the foot of the altar, and go forth to make peace with our fellowmen, and through them with Thee, and then return to worship Thee. We ask in the Name of Jesus Christ, Thy Son. Amen.

ADDED ILLUSTRATIONS—SEED THOUGHTS

Hard as it is for people to discover their actual sincere desires, far harder is it for them to convert those sincere desires, when once found, into the soul's sincere desire. The most difficult situation in which to make this transformation is when those who are very dear to us are on the verge of death. It is very easy at such times to know what our sincere desire is—it is far harder to give that desire over to the greater will of the Father, and let it become a soul's desire. But when that great surrender has been made, I know of no other field of human need where the results are so irresistible, so unexplainable, and so wonderful.

One day a mother called me over the telephone and told me that her boy had infantile paralysis, and would I pray for him. Later, she called to tell me that specialists had given her no hope of her son's life. "Pray," I replied. "How shall I pray?" "Pray not by asking but by giving. As you ask, you shall receive. But as you give you also shall receive, and the process of giving at a crisis like this will open your soul more completely than the process of asking. As the tides go out, they will come back. As you give, wholly, wholeness will come to you and to those that belong to you. But to give wholly is harder than it may seem. It means you must give your boy completely and utterly to God. Let God take him into Heaven, if it is His will—let Him take him and keep him there forever, if that is the plan."

"But I want my boy." . . . "Go to your room and kneel down and give your boy to the Father—to keep or give back according to the best plan for the boy." Later, . . . "I have given my boy to the Father. I am now willing to accept with radiant acquiescence whatever He wills to do for my son." Within a few weeks this boy was perfectly well and back in school.—*Glenn Clark, in "The Dreams that Come True."*

SUNDAY SCHOOL LESSON

New Life in Christ.

LESSON: John 3:1-17.

GOLDEN TEXT: "Verily, verily, I say unto thee, except one be born anew, he cannot see the Kingdom of God." John 3:3.

DEVOTIONAL READING: Psalm 51:7-13.

INTER. & SR.: How Christian Life Begins.

Y. P. & ADULTS: New Life in Christ.

The interview between Jesus and Nicodemus occurred some evening of the week of April 11-17th, A.D. 27, during the Passover time. The scene is laid in Christ's lodging in Jerusalem.

The major part of John's Gospel consists of eleven priceless discourses of Jesus, of which this is the first. Note the very marked difference between Christ's discourses in the first three Gospels, spoken chiefly to the rude peasants of Galilee and the discourses of John's Gospel spoken chiefly to educated and learned Jews.

In 2:33, John speaks of the many in Jerusalem who believed on Christ. He now proceeds to give a specimen of those believers and a sample conversation with Christ. Nicodemus was a member of the Jewish Sanhedrin—the chief governing body of the Jews. It is rather remarkable that Nicodemus should come to Jesus at all. We must not be too harsh upon him for his coming by night. He would have been thought to bemean his high office if he were observed. Later, when the Sanhedrin was considering the teaching of Jesus, Nicodemus voiced a defense for Him. John 7:45-52. He was, however, easily silenced. Nicodemus mingled courage and cowardice in a way very much like the rest of us. The teacher should point out how Christ, in this audience of one, does not hesitate to lay bare the most profound and deeply spiritual truths in connection with His Kingdom. Jesus was not discouraged by small audiences. The Church must ponder these words addressed to Nicodemus to the end of the age. Their truth, their richness, their beauty, their significance can never be exhausted. The one and only business of the church on earth is to bring men and women into this experience. Many names are applied to it. But the experience remains one.

Notice the positive note of verse 11. Jesus taught that which He knew. It was not hearsay, nor suggestion. He spoke with authority. In sharp contradistinction with the Scribes and Pharisees, who were counted great in proportion as they were able to refer to precedent and to quote authorities. "We speak that which we know." The "we" probably includes Christ's consciousness of the other two persons of the Trinity. Christianity is not afraid of the modern scientific verifications of experience. It is pragmatic. It is perfectly willing to be tested by its fruit. In fact the final and decisive evidence of Christianity is the evidence of experience.

Notice how Christ ignores the flattering address of Nicodemus with which he begins the interview. Jesus brushes it aside and drives directly to the point when He says: "Verily, verily, I say unto you, except one be born anew, he cannot see the Kingdom of God."

It is not altogether stupid literalism which leads Nicodemus to exclaim, "How can a man be born when he is old?" He is probably not thinking altogether of the physical part, but no doubt understands the reference of our Lord to be to a moral renewal. The marvellous truth of the power of Christ is that all may be, if they will, born again; even those who are old. There is indeed a mystery about new birth, just as there is about every act of God. One who is born of the spirit manifests a power not of this world. The life of godly men, their dynamic and inspiration is always a puzzle to the men of the world. The teacher will do well to stress verses 14 and 15. Read John 3:15. Evidences of a new birth are: faith in Jesus Christ, practice of the grace of prayer—sincerely and in faith, the consciousness of a new life, a new power, a new peace within. The teacher should emphasize the profound truth that it is not respectability, it is not good works, it is not joining the church, it is not using pious language, it is not the singing of the Hymns, but it is a new birth which entitles us to the name and hope of the Christian.

EVENING SERMON

THEME: *We Have the Requests That We Have Desired of Him.*

THE REV. ARTHUR P. VAUGHN.

TEXT: "Whatsoever he shall ask in my name, that will I do." John 14:13.

Prayer is practicable, productive, profitable.

I. Prayer is the root from which all religion has sprung. It is the acknowledgment and utterance of that sense of dependence upon a higher power instinctive in every heart, that dominates thought and action whenever a major disaster or defeat threatens, and drives us to the one possible refuge and defense. "Prayer is the appeal of the insufficient to the All-Sufficient," the source of limitless supplies that meet the numberless needs of man. Wherefore the reaching out of our spirits for that help is the most natural and rational thing in the world.

II. Prayer is possible at all times. Of all circumstances that baffle our mortal affairs we have in ourselves no power to evade or defeat death. How does Jesus meet it? "Lifting His eyes to heaven He said, Father, I thank Thee for listening to me: *I know that Thou hearest me always.*" That is the changeless fundamental ground for utmost reliance on prayer. It is justified by the very nature of God. Every impulse and desire, for good or evil alike, is wholly known to Him. So each of us must say as Jesus said, "Father, I know that Thou hearest me always." And if we ask anything according to His will He heeds and answers favourably, granting the thing asked. "We know that we have the requests we have desired of Him." 1 John 5:14-15.

Jesus gives this further specific pledge: "Truly, truly I tell you, whatsoever you ask of the Father, He will give you in my name. Ask and receive that your joy may be full. I say not that I will pray the Father for you. (You are to pray directly to the Father) for the Father Himself loves you." John 16:23-27.

That covers the whole field within which prayer functions, the farthest bounds human life reaches in its widest exploration. If in blindness and foolishness we plead for something in our person or in our work that is not for

our ultimate good, then Infinite wisdom and love answers, "No," and we are saved from harm, as an ignorant little child is saved from fire or poison that fascinates it, by the wise love of its parent. Thank God that often our prayers are answered No! In which case He gives us some better thing instead, as in Paul's experience. "Three times over I prayed the Lord to remove this thorn in the flesh that racks me with pain: but He told me, 'It is enough for you to have My grace; it is in weakness that My power is fully felt.' So I am proud to boast of all my weakness, and thus to have the power of Christ resting on my life. It makes me satisfied for Christ's sake. . . . For I am strong just when I am weak." 2 Cor. 12:7-10.

III. Our prayer ordinarily will be toward securing a realignment of self with God's purposes, rather than a readjustment of God and the operating schedule of His universe to fit our petty programme. By the records, in all Christ's praying His plea in Gethsemane was the only one to which the answer was "No," the only time there was any confusion in His mind as to what God's will for Him was. For always His purpose and practice was to pray in accord with God's known will, His work aligned with God's purpose. "I do always the things that please Him." Which is a plain guide and pattern for us in a practice of prayer that will redeem our daily living from weakness and disaster, to power and rich fruitfulness and full satisfaction. *First*, determine the policy of your life, the fixed stand, that it shall always be attuned to God's plan. Then prayer becomes simply the constant intimate talking over with the Father of each incident of the day's work, and together settling the programme to follow and the means to use. Then all the answers to your requests can be "Yes." "Seek first God's control and righteousness in your living," Jesus said, "and all supplies needed to that end will be provided you." In those words Jesus meant literally and exactly what He said—for He lived by them, and He was satisfied with the results. He made God's control and God's standards of right the first and supreme obligation determining His life, and all His equipment and supplies were at hand as needed. So He gives us the same plan, as the "Seek First," the all-dominating essential to our service and safety. Then "ask and receive that your joy may be full." And the Creator Spirit who made your mind can speak into it the guiding word to shape your choosing and planning to fit His all-inclusive plan of all things working together for good. He does not need material instruments to bring other persons to your aid with needed supplies. When five thousand were hungry by Galilee a boy with five barley cakes and two fish was quite unconsciously God's commissary agent. God can, and Christ promised that He will, give you wise words when you are telling your distressed and sinning brother the spiritual truths he needs for his soul's healing. You can look to Him in every need, and never look in vain.

IV. Prayer is the essential path to spiritual insight. "The Father knows what you have need of before you ask Him," but very often *you do not know* before you *ask* Him. If Jesus had need to talk over His work and His plans with the Father through whole nights, if Jesus needed to pray for tempted disciples that their faith fail not, and for little children as His hands were laid on them, if Jesus needed to pray to the Father over provided food before He ate it, then surely we are not above the need of praying at every turn in our

work, especially in our contacts with other persons, where their different minds and wills are factors in the results.

I do not know how to answer that question and keep my self-respect the while I go along living at a spiritual minimum, ineffective, fruitless, "having the form of Godliness, but denying the power thereof." And what excuse can I give to my Maker for such helpless lack of wisdom and power, when He has given me the right to pray?

MID-WEEK SERMON

THEME: *A God of Power.*

TEXT: Genesis 18:14.

Abraham, the first great Hebrew. In him great dreams of race first began to grow into reality. An immigrant. The things behind the great migrations.

THE GOD OF ABRAHAM: Abraham thinks of God as spiritual and universal, not tied to one place. The urge grows to get away from the place and atmosphere of idolatry.

Still traces of elemental ideas of God. Vindictiveness. Change of purpose. Human sacrifice. But growing less. God speaks to the heart.

God reveals purposes in lives of individuals and tribes. Canaan, chosen by God, felt force of all world influences. Some people distressed because find traces of culture and religion from Egypt and Babylonia in Hebrew religion. God puts His people in place where they tap every reservoir of supply. Leads out of it into fuller knowledge in Christ.

A GOD OF POWER: Elemental glimpses showed a discovery of fellowship, sin and salvation. Abraham discovers God is greater than natural forces. With such a God anything is possible. Merely physical laws must give way before Him. This became with Abraham a burning and consuming faith.

Illustrated in story of Isaac. Human sacrifice, in man's mind, was the offering of most precious possession. If prove devotion to God how better than by offering son? But Isaac was instrument of promise. His death would wreck purposes of God! This God of power could accomplish His purpose even with Isaac. God stayed his hand, and Abraham came to know God makes no such demands of men. God of power also gracious, kind.

THE SEED OF ABRAHAM: Jesus made clear it was in spiritual descent, not physical. True seed is in those who came to know God as Abraham knew Him. This knowledge grows into greater fullness as passing ages led men on to Christ.

TOPICS FOR YOUNG PEOPLE'S SOCIETIES

CHRISTIAN ENDEAVOUR and B. Y. P. S.

Y. P.—Resisting Dishonest and Vicious Advertising. Prov. 12:22.

Inter.—The Bible Different from Other Books. 2 Tim. 3:16-17; Psa. 119:105.

EPWORTH LEAGUE.

Sr.—Farmers Without Land.

Inter.—Practice of Group Worship.

LUTHER LEAGUE.—Joy: How to be Happy. Psa. 112:1-7.

SUNDAY, JANUARY 17

CALL TO WORSHIP: "Draw nigh unto God and He will draw nigh unto you. Humble yourselves in the sight of the Lord, and He shall lift you up."

PSALM: 87.

PRELUDE: Andante.—*Smith.*

ANTHEM: God Is Love.—*Shelley.*

OFFERTORY: Distant Chimes.—*Shackley.*

POSTLUDE: Postlude in C Minor.—*Duncan.*

OFFERTORY SENTENCE: "Give, and it shall be given unto you; good measure, pressed down, shaken together, and running over, shall they give unto your bosom. For with what measure ye mete, it shall be measured to you again." Luke 6:38.

OFFERTORY PRAYER: Heavenly Father, accept our gratitude and thanksgiving for the increase Thou hast caused as a reward for our endeavours, a portion of which we have brought to Thy Temple. Bless our offering to Thee, and bless us in Thy service. Apart from Thee we are as ships without a rudder. Keep us with Thee always. Amen.

BENEDICTION: The grace of the Lord Jesus Christ, the love of God and the communion of the Holy Ghost be with you all.

MORNING SERMONS

(1)

THEME: *What Can One Man Do?*

THE REV. J. C. MASSEE, D.D., LL.D.

TEXT: "What is that in thine hand?" Ex. 4:2.

"As I was with Moses, so I will be with thee; I will not fail thee nor forsake thee." Joshua 1:5.

HYMNS: A Charge to Keep I Have.—*St. Ethelward, S. M.*

Ye Servants of the Lord.—*Narenza, S. M.*

The history of any man is determined largely by his antecedents. The history of a people is read more often in its underlying causes than in its surface events. Four things are essential to the existence and successful functioning of any national life. They are: a man, a movement, a miracle, and a monument. But all these fail apart from the presence of God. The man apart from God is nothing. The movement apart from God will inevitably prove an abortion. The miracle without the Presence degenerates into a mere fetish or superstition, and the monuments into idolatrous shrines. The presence of God is therefore the *sine qua non* in every event of those tragic forty years of the Exodus. A brief glimpse into that history will indicate the significance of this fact.

THE MAN.

Even a casual reading of the history of Moses will indicate the significance of the divine presence in His life. It is in that presence that he finds himself and his task. It is in that presence, unseen to Pharaoh but mightily real to Moses, that he stands before the King of Egypt, demanding of him that he shall "Let my people go." It is in the consciousness of that presence that he stands unterrified before the unbridged waters of the Red Sea, with mountains rising on either hand and an enraged Egypt closing in from behind. His only word is, "Stand still, and see the salvation of the Lord." It was not his equipment nor his personality, nor any powers of organization or administra-

tion that gave success to the mighty venture. That success lay in the conscious, constant, and realizable presence of God. It is even so with other men. In vain do they build a life who build it without God. Every life lived in the consciousness of His presence and with the purpose of His approval, has, whatever it seem, a successful issue.

THE MOVEMENT.

The movement of Israel out of Egypt was linked to certain covenant promises made by the Eternal God to Abram, who was commanded to walk before Him and be perfect. It had to do with an oath taken to Joseph, that his body should not be buried in Egypt but should be borne out of Egypt to the land of Israel's inheritance. And the faith of Joseph lay not in the competency of a people but in the presence of God. "Happy is that people whose God is the Lord." The movement of the Exodus is unthinkable apart from the miracle-working and manifest presence of God. At every turn of the way, at every crisis, at every new development, God appears. And that God essayed to go and take a nation from the midst of another nation by trials, by signs, and by wonders; by war and by a mighty hand; by an outstretched arm and by great terrors. These were the workings of Jehovah in the midst of His people, and they were the explanations of the successful issue of that mighty, history-making, world-famous movement.

THE MIRACLES.

Of course the miracles were His. How great a series of signs and wonders were wrought by His hand: the passover, and the deliverance of Israel from the sword of the angel of death; the manna provided afresh each day in the wilderness; the Rock which followed them in the way—that Rock which was Christ, from Whom they drank the life-giving and life-sustaining water; the law that has endured not alone the flight of time and the progress of governments, but has itself become the foundation of all moral integrity both in individual and social life for all the nations of the earth. Their influence upon human conduct and human character outside as well as within the national Israel can be explained on no other ground than that God was present in them.

THE MONUMENTS.

The monuments are nothing more or less than the incorporation into ritual or ceremonial or shrine or holiday, of those events that have made history, and stand out as the crucial hours of the crisis experience of the nation's developing life. The men, the things, the days, the events celebrated in a national holiday of any nation are to them the monuments and memorials of the great hours in which God manifested Himself in the midst of His people.

AN INTERPRETATION BY AN APPLICATION.

Let us go back to that hour in which Moses receives from God his commission to personify in himself the movement which should in turn embody the miracles and erect the monuments of a nation's life. Moses disclaims any equipment for so great a task. It seems an almost incredible thing that the only requirement God made of Moses by way of equipment was that he should surrender what he had,—only a rod, probably cut from some bush in the wilderness. When God had heard all his excuses He said, "Moses, what is that in your hand?" to which Moses replied, "A rod." And God said to him,

"Cast it on the ground." He did so; and then stood before God with nothing in his hand, but with the commission unchanged.

The rod which he had surrendered, suddenly, under the miracle-working power of God, turned into a serpent, and Moses was commanded to take it up by the tail. When he had done so, the serpent turned again into a rod and became at once the sign of his authority and the wand of his own miracle-working power.

It is just as simple as that for us. Just secure the presence of the God who wrought that miracle for Moses, give Him what you have, and let Him have His way with it, and there will be no trouble about an open door and a permanent opportunity to be seen and heard.

WHAT IS THAT IN THINE HAND?

The rod which Moses gave to God and God gave back to him was the only equipment Moses had or needed for the greatest task ever undertaken by any one individual in the history of the world. It was with that rod that he divided the waters of the Red Sea. With it he smote the rock in the wilderness, and brought forth water for the famishing peoples. With it, he disobeyed the Lord and lost his opportunity of entering Canaan. He walked all the wilderness way through for forty years, leading a stiff-necked, stubborn people through one crisis after another, and brought them at last to the gate of entrance into the Promised Land, with no equipment but his famous rod. And at the last, when he came to die and was called of God up the lonely heights of Nebo there to surrender at once his commission and his life, all that he was permitted to bring with him was the rod with which he had started his career, his journey, and his labours. Not a memorial of a grateful nation, not a degree or title from any learned society, not one treasure accumulated in the forty years of public office, no proof of his labours or his greatness, attended him on his last, lonely journey to the lonely grave except the rod. All that God would permit him to have in the hour of final reckoning was the thing which in the beginning he had committed to God and had received from God. I wonder if any of us have wisdom enough to appropriate that. The only permanent thing is that which we have given to God and God has given back to us, and we have faithfully used for Him in life's labours. It is at once an appalling thought and a thought of tremendous comfort and inspiration. Suppose you hear Him asking this morning of you, "What is that in thine hand?"—Can you, do you, dare to face the crisis of your opportunity and your responsibility and undertake the untried way and the intolerable burdens that lie before you, with nothing save the rod in your hand?

It is not for me to judge, nor can you measure, the value of what you have. I only exhort you to give it to God, and when He gives it back to you, sanctioned by His touch, use it where you are today and He will both bless it and make you and it a blessing.

One day there were five thousand hungry men and a host of women and children far away from market or food supply, and some friends of our Lord became anxious and besought Him to send them away before the shadows of evening fell, that they might scatter everywhere and buy food for themselves.

But the Master said, "You yourselves give them to eat." But there was naught in their hands. It was at this juncture that a lad proffered his lunch—

five loaves and two fishes. And the Master, who was present, took the lad's offering and broke it into pieces, and called upon His disciples to distribute it.

Long years later, He came to a woman in England, and whispered quietly into her ear, "Florence, what is that in thine hand?" And Florence Nightingale said, "I have a voice." And the Lord said, "Will you give it to Me?" And Florence Nightingale gave her voice to that miracle touch of the divine Master, and when she received it back, there came with it a commission: "Down in the Crimea are soldiers suffering from loneliness, and wounds, and fevers, and sickness. Take this voice I have given back to you; go down, and sing to them." And Florence Nightingale went to the Crimea.

Today in the rotunda of the Capitol at Washington, the statues of our great ones command our attention. None of these commands more attention or makes greater appeal to the reverence and honour due great names and great achievements than that of Frances Willard, whose bow of white ribbon became the symbol of the Women's Christian Temperance Union.

So I come back at the end to ask you that question which God asked Moses. You may be a man without a commission. There may be no movement of social or political proportions involved in your life. You may never aspire to, nor be permitted, to work a miracle, and may never have to concern yourself with the erection of a monument to mark any crisis or event of greatness. But for yourself, your day and your opportunity, there is a call from God to worthy living and to the fellowship of that service that sets forward the Kingdom of God in the earth. Are you willing to render that service? I tell you frankly you need no equipment but the rod you have in your hand, and you can have no better equipment than the thing you have if you are willing to surrender it to Him and take it again, to go forth to serve in His name and in confident assurance of His abiding presence.

(2)

Epiphany Two.

THEME: *The Marriage in Cana.*

THE REV. WILLIAM R. SIEGART.

SCRIPTURE: John 2:1-11.

HYMNS: Join All the Glorious Names.—*St. Peter's, Manchester*, 66, 66, 88.

Where Cross the Crowded Ways of Life.—*Thanksgiving, L. M.*

God of Mercy, God of Grace.—*Heathlands*, 77, 77, 77.

There are several things of value taught in this incident. Jesus was present at the wedding. He thus sanctified marriage and approved innocent mirth and gladness. The sanctity of the marriage relation is something which needs to be stressed again and again. False ideas and loose morals regarding such a relationship need to be condemned. It is no light thing. It should be considered with deep thought and reverence.

Marriage is a natural state. With a difference between the sexes both are necessary to the fulfillment of each other. Mutual love, respect and forbearance are necessary. Selfishness has no place. It should be a permanent relationship which grows greater and stronger as the years pass.

False notions have grown up around marriage, such that instruction is not necessary, that one can learn about it after entering upon the married state.

This has always seemed to me to be a foolish procedure. Marriage is an important step. It should have all the instruction possible. To permit youth to take one of the greatest steps of life without proper instruction is deplorable.

Into this should come God. The basis of marriage should be a sincere faith in God, and His blessing should be asked upon it. His guidance should be continually sought. His presence should always be with it. Much marriage trouble arises because God is forgot. His blessing should be upon it always. Better marriages would result were God taken into the relationship.

Here is also a blessing upon the home. Wrecked marriages make wrecked homes. When the homes go orderly society vanishes, morality becomes chaos and whirl is king. Too much stress cannot be laid upon God's blessing upon marriage and the presence of Christ in the home.

John wrote this Gospel in Ephesus. In that city there were false teachers called Gnostics. They regarded all matter as evil. They abstained from bodily pleasures and marriage. John probably thought about them when he penned this record. We see here how matter can become good by proper use.

Material things have been created by God. They are neither good nor evil. Man's use determines their value. Man's character determines the use to which he will put the things of God's creation.

It is easy to blame things when the fault lies with ourselves. When we can more clearly see that man must right himself, must learn to use things in God's way, we will advance further on the road of spiritual power.

We are stewards of God's bounty. We are to learn to use things as God wants us to use them. And we must be willing and able to answer to God for our use of His bounty.

Innocent mirth and gladness have place in a Christian's life. Not all so-called pleasure is good. Some is evil. In all a Christian's joy the test is the Christ. When we can take Jesus into our pleasure it is good. When we engage in pleasure where Jesus could have no place it is evil. Christians should live always in the presence of the Christ.

Some have used this miracle as a basis of encouraging the sale of strong drink. Such use seems entirely foreign to Jesus' purpose and teaching. We are faced with a great problem. By skillful advertising drinking is being taught as the thing to do. But it wrecks life; it ruins homes; it drags to hell. Jesus never countenanced any such thing.

My greatest quarrel with the liquor traffic is its ruination of personality. No Christian can uphold it. We need again to teach and to preach against it. We need to call men to sober and sane living. We need to teach them that God must be all in all, that Christ and men must live together. Jesus' continual presence in the heart will lead us to refrain from all evil and to live His life. The liquor traffic, the wrecking of personality, the ruination of homes has no place in that life.

PRAYER

Bless, we beseech Thee, Heavenly Father, every voice and every act and every deed that seeks to proclaim Thy message to men and women and children of earth. Multiply the fruits of every conscious turning to Thee. Hush the voices and bend the knees of all who would place obstruction in the way of

Thy coming among us today. Lead the penitent to Thee, help them to stand erect in Thy cause, and determine to live by Thy manner of life, and give them grace to let their lights shine among others who have yet to be made aware of Thee. Forgive us our negligence and lukewarmness, and grant us grace to erase from our hearts all that hinder Thy coming into them. We ask in Jesus' Name. Amen.

ADDED ILLUSTRATIONS—SEED THOUGHTS

In the wilderness way, whether it be calling down manna from heaven, smiting the rock to open the gushing spring of water, meeting the rebellious and seditious assaults of his enemies, or obtaining the tables of the law from the smoking summit of Sinai, there goes forth from the life of Moses a radiance that can come from nothing else than a first-hand, vital realization that he lives in the presence of God and holds communion with Him.

Perhaps it is in that consciousness that the significance of his equipment lies. He begins his career with nothing but a rod. He yields even that, and receives it again with a commission from the invisible Presence, and works miracles with it from the beginning to the end of his career. And at the end of his race, he finds that he has nothing left in his hand but that with which he began.—*J. C. Massee.*

Ten years ago I dreamed a dream. It was of taking Jesus completely at His word, and placing all the desires of my heart in His hand and letting Him bring them to pass in His own way and in His own time. And my dream came true. This dream, morning, noon, and night, in sunshine and in shower, in work and in play, in joy and in pain, has been the dream I have lived by. I have put this dream to the most pitiless of tests, both of analysis and of logic, both of life and of experience. I have applied it to the littlest concerns and to the greatest. I have used it in sickness where doctors gave no hope of recovery. I wrote my dream into a little book, and thousands of people read it, and there came a deluge of letters from people who had shared my dream and found it was a dream come true.—*Glenn Clark.*

SUNDAY SCHOOL LESSON

Jesus, the Water of Life.

LESSON: John 4:7-26.

GOLDEN TEXT: "Whosoever drinketh of the water that I shall give him shall never thirst." John 4:14.

DEVOTIONAL READING: Romans 8:26-32.

INTER. & SR.: Jesus Meets My Greatest Needs.

Y. P. & ADULTS: Jesus Meets Our Deepest Need.

This dialogue between Jesus and the woman at Jacob's well is a splendid piece of dramatic writing. To say that John conceived it is to credit him with miraculous literary skill. He simply set down what he saw and heard. Notice the progression in the account and the way in which it stimulates our faith to believe in the gradual enlargement and strengthening of our Christian belief. The woman considered Jesus, at first, a weary traveller and a Jew. She came then to regard Him as a Prophet, and finally as a Messiah—the Saviour of the world. In this lesson Jesus clearly indicates the vast extent and the ripened condition of the field into which He would send his workers. They have only to lift up their eyes to see them.

Notice again how gentlemanly, how tactful and how effective is Christ's approach to this woman. Christian workers must learn to be tactful and effective in their approach. Much depends upon the first impression and the first few words.

Jesus first makes the request appealing to her sympathy. Psychologists are telling of us that one of the best ways to win people is to ask of them some trifling service.

Christ's request appeals also to her curiosity, and His claim stimulates her curiosity. See verses 10-12. Jesus passes on to make a promise appealing to the conscious need of the woman. This woman wanted peace. She desired satisfaction. She had sought it all her life in a mistaken way. The hearts of the world are searching for just that which Jesus has to give. This is a deep and profound reason for the great unrest of the human hearts around us.

Jesus then gives the command appealing to the conscience "Go and call thy husband." He then passes on to make a disclosure appealing to the religious instincts. Verses 17-20. He lays bare with a few words the whole history of her life, and brings her face to face with an overwhelming sense of her shame and her need. Jesus then quickly makes the revelation appealing to her hope. Verses 21-25. He then passes on to the supreme word—a declaration to her faith, "I that speak unto thee, am He."

Six times Jesus has addressed her and each time she has made a reply. His seventh word declares Him to be the Messiah. She gives no verbal answer, but we read that she left her waterpot and went away into the city and saith unto the people, "Come see a man who told me all things that ever I did! Can this be the Christ?" She was interested and impressed deeply enough to leave her daily employment and go out upon this new mission. Notice the way in which this woman squirms in verses 19 and 20. Jesus, with infallible insight, had laid His fingers directly upon the sore spot in her life. She immediately attempts to avoid the issue by raising a theological controversy. It is always thus when the claims of Christ are driven home by the preacher sharply upon the hearts of his hearers. In verse 21 Jesus quickly and piercingly cuts through all the pretense and sham and lays bare the deep inner need of her soul. He is, here, surgeon cutting to the very seat of the malady.

EVENING SERMON

THEME: *The Church's Evangelistic Mission.*

THE REV. RALPH E. VALENTINE.

TEXT: "Preach the word; be instant in season, out of season." 2 Tim. 4:2.

The mission of the Church dare not be "survival" but "conquest." Mere survival in present achievement is a flat denial of the Church's divine origin. Christianity must begin a world conquest for converts through a united emphasis upon Christian evangelism. The Christian Church needs a revival of praying, preaching, and personal commitment to a living faith in Jesus Christ. People who are branded with the marks of Jesus Christ must "Preach the word; be instant in season and out of season."

I. MISSION OF PREACHING AND TEACHING. The evangelistic mission of the Church is to teach and preach.

The staff which men need is a sense of the spiritual meaning of life. The Christian message demonstrates convincingly that life is not a monotonous, lonely tramp on a treadmill; it is an intelligent and adventurous interpretation

of life which propels believers on toward a God-appointed goal. Christianity is a telescope through which men get a "God's-eye view of the world."

II. MISSION CALLING FOR PERSONAL COMMITMENT. The evangelistic mission of the Church calls for a definite commitment to the Christian life.

Without a dominating motive the ministry becomes formal, the Church cold and the world indifferent. John Stuart Mill once said, "One person with a conviction is worth a hundred mere believers." The pulpit must draw upon a power superior to a harnessed Niagara to win the Church's acceptance of Christian principles—to bring the "Church actual" nearer to the level of the "Church ideal." In the words of Principal Forsyth, the Church must "set the actual constraining Christ before people, and not coax or bully them into a decision." The old mass evangelism put soft putty in the cracks of people's fears. The new evangelism lays spiritual foundations.

III. MISSION TO REBUILD THE LIFE OF SOCIETY. The ultimate goal of evangelism is to ignite a spiritual fire in a civilization which irreligion wants to destroy.

The blowtorch of religious fervour must burn its way into all the social institutions of a bewildered society, inspiring men to set up the standards and ideals of God's Kingdom. A nationally known layman writing to Ernest F. Johnson said, "All efforts that have succeeded in any way toward changing the system have come through changing the hearts of men, rather than through legislation." That statement is not entirely true. Shaftesbury, Wilberforce, John Howard, and Jane Addams sought corporate remedies to cure society's ills. True evangelism is concerned with both the sheep and the pasture.

IV. MISSION BASED UPON EDUCATIONAL EVANGELISM. The evangelistic aims of the Church will be achieved by inspirational and educational processes. Evangelism at its best is not a specialized process carried on by paid promoters; it is personal religious case work sponsored by the local church leaders. The entire life of the Church is directed persistently toward the end of bringing people to accept Christ with its own fellowship as an un-failing resource. Otherwise, conversion is like a "flashing meteor" that spends itself in "illumination and leaves nothing permanent but a little dust."

A powerful evangelistic mission depends upon praying Christians. Along with prayer there must be personal activity. Prayer is the power switch; man is the operator. An alliance between prayer and personal work will set the heart of a community aflame for Christ.

A successful evangelistic mission intensifies the Church's responsibility. The higher religion rises, the broader in spirit it becomes, the more enlightened in outlook, the more comprehensive in its applications to life—that much more strenuously must we exert ourselves to carry it forward. The man who obeys the command to "Preach the word" in season and out of season meets opposition more formidable than that which arises from intellectual doubt; he challenges the massed forces of human selfishness. The content of his message—love, truth, justice, peace and brotherhood—is not only difficult to get into the world, it is most difficult to keep. The Church must organize to conserve the results of its mission.

The churches must emphasize a more united evangelistic spirit. Religious

forces must unite to attack mutual problems. Dean Hodges once said that effective blows are not struck with extended fingers, but with the solid fist. We may threaten the devil with the Baptist finger or the Methodist finger, with the Roman Catholic finger or with the Episcopal thumb, and he faces the assault with great serenity; but when our total Christianity comes to make an undivided assault, he may be led to meditate upon retreat.

MID-WEEK SERMON

THEME: *A God Who Cares.*

TEXT: Genesis 32:30.

The heart of the gospel: "God is love." How did man discover this truth? God delivered Noah from Flood, Lot from Sodom, showed grace to Abraham. Might any obedient individual, then, expect help? This speculation. Jacob puts it to the test.

WHY JACOB? Second son of Isaac. Not heir of promise. Esau, rough, big-hearted. No thought of spiritual. Perhaps puzzled by talk of God. Jacob eager where Esau indifferent. Slick, crooked. By trick steals birthright. Perhaps Jacob and Rebekah thought task too hard for God! At this point Abraham's faith soared.

Nothing gained in trying to make Jacob other than a sly, crafty, crooked bargainer. Not a word in Bible to condemn trick. No explanation except that men still hold elemental conception of God. In light of New Testament can have only condemnation for Jacob.

A CHANGED JACOB: No man utterly condemned for past sins. What is he today? A hard task to change Jacob. Begins with God. Laban: cheat meets cheat. Jacob wrestles with God. Good and evil forces wrestling in Jacob's personality. He never gets away from God. God wins.

Make no mistake. Jacob paid for deceit and crookedness. His own children paid him back in own coin. But God lays hand on Jacob and he becomes Israel, a prince prevailing with God.

A GOD WHO CARES: One great fact Jacob discovers about God. God cares! At Bethel Jacob learned God was not limited to place. Bargains with God.

Not in that way man came to know Him as God and Father. Not by bargaining but by loving. Jacob never knew God so long as mind on gaining and retaining things. He found God when his loved ones were threatened. Discovery runs through Old Testament from this point. Comes to fullness in Jesus.

TOPICS FOR YOUNG PEOPLE'S SOCIETIES

CHRISTIAN ENDEAVOUR and B. Y. P. S.

Y. P.—Building Character Through Self-Denial. Matt. 16:24-25; Rom. 15:1-3.
Inter.—How Should We Use the Bible? 2 Tim. 3:15; 2:15.

EPWORTH LEAGUE.

Sr.—Folk in the Hills.

Inter.—Negro Gifts to America. Music That Lives.

LUTHER LEAGUE.—Hope: The Spirit of Optimism. John 16:33.

SUNDAY, JANUARY 24

CALL TO WORSHIP: "Sing unto the Lord, O ye saints, and give thanks at the remembrance of His holiness. Psal. 30.

PSALM: 145.

PRELUDE: Solace.—*Pease.*

ANTHEM: Awake, Awake, Put on Thy Strength.—*Smallwood.*

OFFERTORY: Arise, Shine! for Thy Light is Come.—*Buck.*

POSTLUDE: Finale.—*Franck.*

OFFERTORY SENTENCE: "They that know Thy name will put their trust in Thee."

OFFERTORY PRAYER: Our lives are so crowded with things, dear Lord, that we are forced to turn to Thee for an opportunity to clarify our thinking. We come with our gifts in all humility and sincerity, knowing that Thou wilt bless them and multiply them to Thy use. Permit our hope to rest in Thee.

BENEDICTION: The Lord bless thee and keep thee; the Lord make His face shine upon thee and be gracious unto thee; the Lord lift up His countenance upon thee and give thee peace.

MORNING SERMONS

(1)

THEME: *Certainty in Religion.* (Evangelism.)

THE REV. JAMES I. VANCE, D.D.

TEXT: "We know what we worship." John 4:22.

HYMNS: Thy Way, Not Mine, O Lord.—*Ibstone, 66, 66.*

O Help Us, Lord! Each Hour of Need.—*Bedford, C. M.*

"We know what we worship." This is what Jesus said to the woman at the well.

We know who God is. We know that God is the supreme fact, back of all other facts. God is a person. He is the great Father. He loves us. He wants us to be happy. He wants us to come home to Him.

We know what prayer is. Prayer is an investment. Prayer is answered. Prayer is laying hold of the infinite. It is a draft on the bank of heaven.

We know what immortality is. Immortality is a present possession. Death cannot quench life. We live forever. "This mortal must put on immortality."

We know what religion is. Religion is fellowship with the eternal. It is knowing Him whom to know aright is life everlasting.

We know what faith is. Faith is nestling down in the everlasting arms. It is dwelling in the secret place of the Most High.

We know what we worship. No wonder the woman said: "Sir, give me this water, that I thirst not, neither come hither to draw." May this be our prayer this morning.

CERTAINTY POSSIBLE.

God means us to have certainty in religion. He wants every worshipper to be able to say precisely what Jesus said to the woman at the well. "We know what we worship."

"It is given you to know the mysteries of the kingdom of heaven," Jesus said one day to His disciples. He is saying it still. To be sure, there are things we are not permitted to know. "It is not for you to know the times and the seasons." He declines to satisfy curiosity. Some of us are more inter-

ested in times and seasons, in having our curiosity gratified, than we are in worshipping God. "What I do, thou knowest not now, but thou shalt know hereafter." But there is much we may know, enough to give us certitude, enough to enable us to say with Paul: "I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day." We can know the truth. "Ye shall know the truth, and the truth shall make you free."

Knowledge marks the boundary line that divides credulity from faith, and superstition from worship. Ignorance is no more a virtue in religion than it is in science. The worship that would degrade the intellect in order to exalt the heart is not the religion of Jesus. He who blindly follows a blind guide in his worship discredits the God who gave him eyes to see and a mind to think.

Indeed, certainty is more important in matters of religion than anywhere else. The issues at stake are vaster. Man is a spiritual being. He is essentially spirit. He was made in God's image, and God is Spirit. Destiny is at stake. Destiny is life for time and for eternity. To mistake error for truth in science is disastrous, but to do it in religion, where destiny and life in all worlds is at stake, is irreparable.

Certainty in religion is vital because our investments are made on the basis of certitude. We gamble on uncertainties, but we invest in securities that are sound and stable and certain. God wants our time, our talents, our possessions, our influence, our life, our all. He is not likely to get them if our religion is merely a guess. You will not find agnostics among those who have washed their robes and made them white in the blood of the Lamb. The goodly company of martyrs is made up of those who know.

THE SECRETS OF CERTITUDE.

Certitude is possible. You may have it if you want it. You can know what you worship. There are three steps.

The first is to know the Bible. Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be thoroughly furnished for every good work. Christianity is definitely revealed to us in the Bible. The word of God is the only rule given to direct us how we may glorify and enjoy God. The Bible teaches us what we are to believe concerning God, and what duty God requires of man. How, then, can we expect to know what we worship when we know nothing or next to nothing of what God would teach us in the Bible?

When one wants to know in religion, he must study the books that reveal it. The most amazing feature of the religious life of today is the ignorance of the Bible on the part of professing Christians. No wonder so many fall away, or are led about like silly sheep. If you want certainty in religion, get acquainted with the Bible. Ponder its pages. Learn its profound truths.

The second thing is to do God's will—not to talk about it, not to indulge in discussions, but to do it. There are many orators. There is plenty to discuss. But certitude does not come that way. "If any man will do His will, he shall know of the doctrine, whether it be of God, or whether I speak from Myself." Religious knowledge is more than academic. "With the heart man believeth

unto righteousness." This is Christ's challenge to doubt. "Do My will." As those cleansed lepers went, as they obeyed, they believed.

We learn by doing. Truth proves itself. It does not need to be defended. It merely needs to be lived. Faith precedes knowledge, but faith without works is dead. The reason you lack certainty is because you are not doing the will of God. Accept Christ, confess Him as your Saviour, follow Him, put Him first in your life, in your affections, in your offering; and directly you will be saying with one who reached certitude that way: "I know whom I have believed."

The third secret is through an experience that comes from a life of fellowship and communion with Christ. He declared: "He that hath seen Me hath seen the Father." God becomes real to us as we live with Christ. This is the way the apostles reached certitude. At first, they regarded Christ merely as a great prophet, at best as the Messiah. But they walked with Him and talked with Him and followed Him and lived with Him, they breathed the same air, they shared life together, and directly they were certain. Some of them were saying: "We believe and are sure Thou art that Christ, the Son of the living God."

In the same way, certitude comes to you and me. Experimental knowledge is the highest kind of knowledge. That which we know by experience we know. Thus those who have experienced God are sure of His existence. They are surer of Him than they are of themselves.

Doubts get us nowhere. Recently questionnaires were sent out to the students in a large number of our American colleges and universities. These students were asked what kind of a preacher they preferred to hear, and what kind of a religion made an appeal. In the vast majority of cases, they answered: "We like a preacher best who deals in facts and not theories, and we want a religion that is positive." The world is not going to invest in an interrogation mark. "Give us your faiths!" cried Goethe. "As for doubts, we have quite enough of our own!" We all want certitude, and we must have it if our religion is to be any satisfaction to us or cast any spell on this godless world. We must know, and we may if we are willing to pay the price.

(2)

Septuagesima.

THEME: *Disastrous Bargaining.*

THE REV. HERMAN F. MILLER.

SCRIPTURE: Matt. 20:1-16.

HYMNS: The Spirit in Our Hearts.—*St. Helena, S. M.*

O Blessed Sun Whose Splendour.—*St. Christopher, 76, 76, D.*

How Shall I Follow Him I Serve.—*Leigh, L. M.*

At first glance justice seems to be entirely on the side of those labourers who had endured the burden and heat of the day and yet received no more than those who had laboured but one hour. However, such a conclusion would so obviously accuse Jesus of injustice that we must look for a deeper meaning.

Again, this parable apparently holds a brief for death-bed conversions.

Those who had laboured a whole day undoubtedly represent such who spend their whole lives in the service of the Church. Yet here they are criticized and sent away with nothing more than was given to the procrastinators. Why not eat, drink and be merry, because there is yet sufficient time to think of one's soul welfare? But that, too, is so opposed to everything that Jesus said, that we are compelled to discard this thought coming from the parable.

Nevertheless, we dare not lose sight of the apparent inequity and the seeming approval of procrastination, for it is by means of the evident sanction of such wrongs that Jesus would convey to us a fundamental truth that obtains in His Kingdom. It behooves us to look deeper than the surface.

Let us examine these early workers a little more closely.

They are entirely admirable in that they are at the market-place early in the day and undoubtedly anxious to be hired. When the householder appeared, they were there and ready.

That assuredly is the attitude to adopt and to cultivate in our religious life and experience. I have no patience with individuals who feel that they cannot come to any religious decision until they arrive at maturity. It is inexcusable of parents to postpone the religious development of children until they can choose for themselves. Religion is a part of life, of all life, from beginning to end. We should stand in the market-place early in life, waiting for the voice of our God, and attentive to His invitation and instruction.

It was entirely proper of those early labourers to inquire what they would receive for their labour. Isn't that a reasonable thing to do? Isn't reason a gift of God? The Christian life may well stand investigation. The Christian life courts inspection. It is of such character, of such beauty, of such fullness that God wants us to behold, to learn and to desire. We cannot ask for any blind acceptance of Christ. By all means let us seek God and remain in His fellowship with the powers of reason and appraisal fully active.

But there must have been something wrong about these men hired early in the morning. Their weakness is to be found in this—they bargained. They saw that the householder was reliable, likable, considerate, dependable. They realized all the advantages of his employ. Nevertheless, they played safe. They manifested distrust. They bargained. They demanded a contract. They preserved independence. They rejected the apparent goodness of the householder and based their claims on their own worth and ability.

Naturally, we ask whether that isn't perfectly correct in an economic world? Of course, it is. And that is just why this parable is eloquent; eloquent by contrast. For it is all wrong in the economy of God. There can be no bargaining with God. Investigate, inspect, learn what God has to give and what we receive through our fellowship with Him, but no bargaining.

Shouldn't that be obvious? Can we put ourselves on a level with God, to enter into a contract with Him, to Whom all belongs? Can we give anything to Him, Who has given to us all that we possess? What is our conception of God anyway? He is likened unto a householder here, but we must not forget that He is more than a householder. He is God, of Whom, through Whom and to Whom are all things. What a preposterous, conceited and stupid thing it is to try to bargain with Him and earn His gifts! There are no wages, as such, in the Kingdom of God. Only gifts, only grace. Fellowship with God

is dependent on God's grace. We cannot give anything to Him, He can only give unto us.

That is self-evident again when we consider the law that obtains in God's Kingdom, if we can, indeed, call it a law. It is love. You can't carry on barter with love. You don't first sign a contract and then love a person. There is no holding back in love and preserving an independence and a reserve. Love means trust. It means complete surrender to the beloved and joy in that surrender. You just simply give yourself through love and there is no asking, "What shall I get therefor?"

Ah, those men missed the best in that householder and in his employ. They received their daily wage. But they missed the love, the delight, the real friendship and fellowship of him. Their bargaining made that deep fellowship impossible. Consequently, they couldn't understand his dealing at the end, because they couldn't look upon their fellow-workers with understanding, compassion and friendship. The Kingdom exists in fellowship.

O, yes, you may enter into a contract with God when you become a Christian, or resolve to become a Christian. And you will get all that is coming to you. You will have the respectability that goes with it. You will enjoy the company of the saints. You will receive blessings in your home life in the form of standards, customs, order and discipline. There are temporal blessings that go with Christian profession. You can bargain for those and they will be forthcoming. But can't you see that you are missing the best? What God is offering is love and His friendship and fellowship. Only trust and surrender will let that love in. Only such fellowship, such relationship of trust, keeps us in that Kingdom, now and forever.

PRAYER

Heavenly Father, bless our approach to Thee, hear our prayers of thanksgiving and of penitence, and make us as Thou wilt. We are helpless without Thee, yet we hesitate to abandon ourselves in Thy care. With Thy help, we can do everything that Thou hast in store for us, without we are as the clods of the earth, or evildoers of every kind.

Give us grace to accept Thee at Thy word, help us to lay our plans and troubles at Thy altar, then strengthen us with Divine help to the point where we can accept Thy decisions and Thy will, and forget our own petty preferences for things of today. Thou hast given us the privilege to show the way to others, and with Thy help and love, that accomplishment may be ours. Use us for the building of Thy Kingdom on earth, help us to love those about us, whether of greater or lesser blessings, and take us to Thyself when Thou art done with us here. We ask in the Name of Thy Son, Jesus Christ. Amen.

ADDED ILLUSTRATIONS—SEED THOUGHTS

A congregation, if truly converted and duly instructed, will naturally become missionary in spirit, and such every Christian congregation ought to be. Many congregations would be ready to do some active evangelistic work, if the matter were brought before them. And all would be the better for it. For the grace of God is like water, and the soul is like a cistern. Water cannot go on flowing in unless it also flows out. One of my young men put it well when he said, "It is wonderful how much more interest I take in my religion now I am trying to pass it on to other folk. It is dull work just sitting and being talked to."—*Frederick C. Grant, in "Frontiers of Christian Thinking."*

Indeed, there was nothing sensational in my conversion, if I may call it such. It was gradual and due entirely to the routine experiences encountered in my profession, says Henry C. Link, Ph.D., Director of the Psychological Service Centre, N. Y. C., in his book, *The Return to Religion*. Although I had not attended church more than twenty times in twenty years, I found myself frequently recommending to individuals that they take a more active part in church work. (Ministers should read this volume, if for no other reason than to understand the experiences of young people who have religion taught out of them in some colleges, and what may bring some of them back after actual life experiences.)

SUNDAY SCHOOL LESSON

Two Miracles of Mercy.

LESSON: John 5:2-9; 6:8-15.

GOLDEN TEXT: "The very works that I do, bear witness of me, that the Father hath sent me." John 5:36.

DEVOTIONAL READING: Col. 1:9-18.

INTER. & SR.: Why Did Christ Work Miracles?

Y. P. & ADULTS: Significance of Christ's Miracles.

John five opens a distinct section in the narrative of the public ministry of our Lord. While faith is developing in certain individuals, unbelief is becoming more and more widespread and deepening into anger and deadly hatred. A great conflict begins between Jesus and the Jews, who finally determine to destroy Him.

Chapter 5 deals with the cure on the Sabbath and the outbreak of hostility in Jerusalem. Chapter 6 deals with the crisis of belief in Galilee. It is uncertain whether the feast mentioned in verse 1 was the Feast of Pentecost or the Feast of Purim, or some other festival. The miracle bore witness to the divine person of Christ as the giver of life. The hatred of the Jews was first aroused on this occasion because of the implied shame indicated by this work of mercy. The scene of Bethesda in its broad outline of suffering and need must have been repeated on every day of Jesus's earthly life. The suffering of the Oriental world is almost beyond belief to those of us who are occidentals. Lack of sanitation, disease, the lame, the blind: these are still to be seen on every hand.

Now the ministry of Christ is the ministry of redemption. Here again in this first miracle of mercy we have the account of the development of faith. It is clearly indicated in three stages:

1. The question: "Wouldst thou be made whole?" Christ is not being sarcastic. He is, however, administering a needed rebuke. The man had in large part lost his own faith. He had ceased to expect to be cured. Spiritually speaking, there are some who have no desire to be healed. They love sin and plan to remain in it.

2. The command: "Arise, take up thy bed and walk." Be determined. Venture out in faith. Believe. Trust. Immediately test your faith. Set about the performance of duty.

3. The warning: "Sin no more, lest worse things befall thee." In the case of this man his suffering for 38 years had been brought on by sin. We are not, however, to understand that all suffering is the direct result of sin.

Oriental belief holds that every physical handicap or ailment is a direct stroke and result of sin. This is so firmly ingrained in the Oriental mind that Mission Boards will not send as missionaries those who are physically incapacitated in any way. The man's faith was sufficient for the occasion. He responded to the gracious appeal of Christ and arose and took up his bed with zeal and walked.

The second miracle of mercy is that of the feeding of the 5,000. The record of this miracle is found in all four of the gospels. The transition in the beginning of this chapter is remarkably abrupt. In chapter 5 we were in Jerusalem. In chapter 7 we are back in the Holy City, but in Chapter 6 we find ourselves in Galilee. There is, however, a real continuity in thought. In the scene in Jerusalem the hatred of the Jews was aroused against Jesus because of his act of mercy and the implications contained therein. Real danger threatened Him and He accordingly withdraws to Galilee, tarrying there for a time until the Feast of the Passover has been celebrated. John is indicating here the long Galilean ministry which is described in great detail by the other Gospel writers and John is indicating that this Galilean ministry had its origin in the conflict which had arisen between Jesus and the Jews. Jesus having withdrawn across the Sea to rest finds Himself, even there, surrounded by the multitude, whom He cannot escape.

In reply to His question addressed to the disciples they confess their helplessness. He, therefore, accepts from a lad his small store of provision and feeds the multitude. The fragments which remain are sufficient for the needs of the disciples for days to come. The effect upon the multitude was instantaneous and overwhelming. They were ready at once to proclaim Him as King. Their faith, however, was not of a deep and genuine nature.

Matthew adds certain details to the account of this miracle. He says that Jesus had compassion on the people and healed their sick. Evidently many hours were spent in this exhausting occupation and the miracle of the feeding of the people did not occur until the eveningtide; somewhere between 3:00 and 6:00 o'clock. Jesus addresses His question in verse 5 to Philip, because Philip lived in the vicinity and knew the neighbourhood. Compare John 1:44. There is a profound truth in the point that Jesus took the loaves and fishes from the lad and multiplied them for the need of the people. Jesus always uses helpers to meet human need, and these disciples were astounded at the miracle—they had not yet begun to realize the vast and inexhaustible resources of Him with whom they companied. The action of Christ in having gathered up the broken pieces that remained is significant. This example of thrift is a strong mark of the truth of the narrative. It is improbable from the human point of view that one who could multiply the food at will should give directions about saving fragments and yet it is in perfect harmony with all that modern science has disclosed to us regarding the Creator. He allows no waste in His creation and finds use for every last detail and smallest element in the vast universe. If Christ is so careful to save scraps of bread is it not reasonable to suppose that He is concerned about human souls? He desires nothing to be lost.

In our study of these miracles we must safeguard ourselves, however, at one point. The spiritual implications of these gracious miracles are manifest

but should be emphasized by the teacher. Christ has the power to supply all the need of all men everywhere. There is no danger of exhausting His grace or of running beyond the limits of His provision both material and spiritual.

EVENING SERMON

THEME: *Jesus, the Disturber.*

THE REV. FREDERICK W. HATCH.

SCRIPTURE: Luke 12:47-52. TEXT: Luke 12:49.

When the customs officers in Central America, looking for firearms, opened a package of New Testaments and passed them because they were merely books, they little dreamed that they were admitting dynamite.

Many of us desire an easy religion. We want to bear the name of Christ. We are willing to be members of the church. We want to belong. We want to attend church when it is convenient, but we do not want to involve ourselves too thoroughly. We want a sort of comfortable religion that does not make too many demands upon our time, talent or money.

Many of us practise a slipshod prayer life. Prayer is the atmosphere which a healthy soul must breathe, but we live in an age of hurry. "The meditation of my heart," in the Nineteenth Psalm, has scant reception in our modern world. We are too busy to be prayerful. Therefore we neglect it. How true the words of the hymn, "Take time to be holy, speak oft with thy Lord; abide in Him always, and feed on His word."

There is a lack of definiteness in our prayers. We do not want anything in particular. Our desires seem flabby. We are formal and absent-minded. Often there are "words, words, words" with no meaning. Prayer should be "the soul's sincere desire, unuttered or expressed." The hunger for God which drives us to prayer seems absent. There is a lack of appetite. This is but a tell-tale symptom of spiritual illness.

Into this sort of prayer life Jesus comes to cast fire. He would burn up the dross. In the heart of the Sermon on the Mount He teaches both the secret prayer life and the social prayer life. He first says to the individual believer, "Thou when thou prayest, enter into thine inner chamber, and having shut thy door, pray to thy Father who is in secret, and thy Father who seeth in secret shall recompense thee." Here we have in the text, a period for prayer, a place for prayer, privacy in prayer, persons in prayer, and promise in prayer. This is a challenge and a priceless privilege. And then He speaks to groups, "When ye pray say, Our Father who art in heaven." This is the social prayer life to which Jesus summons us. Christ is calling us to the prayer-meeting in the church. So many neglect that call. There is power in the prayer-saturated, mid-week service. How grieved must be the heart of Jesus when He sees how few Christians attend.

Again we are confronted with the heresy of inaction. We stand with limp hands. We wait for someone else to move. We see the need for effort but we do not respond. This condition has been true in other days than our own. Jesus told the story of the Good Samaritan. The priest and the Levite saw the man lying in his blood by the roadside, robbed and left for dead. Perhaps they said, "This is too bad," but they did nothing about it.

In the account of the Last Judgment Jesus says to those on His left, "Depart from me,—inasmuch as ye did it not unto one of these least, ye did it not unto me." In this portrayal Jesus is casting fire on the earth. He is rebuking our inaction. He is disturbing our lethargy. He is reminding us that God should have His rightful share of our time and our energy.

Again we would seek escape from the problems of the present hour. We say we are sick of the turmoil. Like Marie Antoinette we would have all the crippled and ragged and hungry folks removed from the streets that we might not be reminded of their misery when we ride by. But Jesus is ever casting fire upon such smugness and self-complacency. Jesus cares, and He would have us sense the value of human life. He would have us meet bravely the problems of our day. He would bid us share in their solution. Is it war? Let us throw our influence against the use of violence. Let us declare the folly and futility of the war method of settling disputes, and let us ally ourselves with the forces of reason and goodwill. Is it poverty and economic inequality? Let us join the ranks of those who believe that poverty is no part of Christ's programme for men. Let us arouse the Christian conscience to the facts that face us. Let us feel deeply the need of a job for every man. Let us stand with those who believe that labour should have a larger share of the earnings of industry. Is it moral collapse? Let us study the causes and urge the remedy. War opens the gates to all sorts of damning influences. You cannot train men to kill, and expect them soon to recover from that training. Let us oppose all these enemies actively, knowing that Christ can never be satisfied with such conditions.

There are some who say that religion and the church are losing today their influence over men. They say that other loyalties are displacing the earlier loyalties to God. They say that the church is timid and hesitating and ineffective in the face of modern problems. If this is true it is high time that we were examining ourselves anew, and in penitence throwing ourselves at the feet of Christ and asking forgiveness for our neglect and lack of passionate effort. O Christ, Thou hast truly disturbed us. Thou hast cast fire upon our souls. We know that we are blameworthy. We confess our neglect. We give ourselves in deepened consecration to Thy work.

MID-WEEK SERMON

THEME: *The Only True God.*

TEXT: Exodus 20:3.

Jehovah was the God of the Hebrews. Frequently they sought other gods, acknowledging their power. Then begins conception of Jehovah as the greatest of the gods: "Who is a god like unto thee?"

THE LURE OF OTHER GODS: Greatest failing of Jews. Ascribed great power to Jehovah, but allowed other gods a place. Moses had difficulty with this in the migration. Joshua faced it in conquest. Solomon aggravated it. Divided kingdoms led astray by this error. False elements were introduced into the temple worship. Then came the Captivity. The Return found the nation purged of this fault.

MOSES DISCOVERS THE ONLY TRUE GOD: From Moses, the first

great leader, to John Baptist, every great spiritual leader proclaimed Jehovah as the only true God. Ten Commandments all expansion of one great spiritual truth: "Thou shalt have no other gods before Me."

Moses slaying Egyptian first attempt to free Israel. Then the Burning Bush, when God Himself speaks. Forty years of meditation brought Moses to distrust self. But here was God, and he was going forth with God. Never again the suggestion that there was another god. "Their gods are no gods." Here the cornerstone of our civilization.

GOD AND THE COMMANDMENTS: Moses comes from Sinai with code new to human intelligence. Far ahead of his time. We have not yet overtaken it. Places civilization on a spiritual basis. That basis is the unity and solitariness of God. From that fact comes all lawful action.

Analysis of Commandments: all based on fact of only true God.

TOPICS FOR YOUNG PEOPLE'S SOCIETIES

CHRISTIAN ENDEAVOUR and B. Y. P. S.

Y. P.—How May We Work for a Fairer Distribution of Wealth? Prov. 4:1-7; 1 Tim. 6:17-19.

Inter.—Dishonest Practices in Our Daily Lives. Luke 16:1-12; Prov. 20:14.

EPWORTH LEAGUE.

Sr.—"Yes, People Live There."

Inter.—Great Citizens.

LUTHER LEAGUE.—Poise: Ready for Anything. Phil. 4:11-13.

FOR THE BULLETIN BOARD

Why not eject military terms from the realm of spiritual life?

The religious life is a challenge.

Think occasionally on the deeper issues of life.

Earth is not enough.

You search for the gold vein in the hill, why not in man?

The sculptor chips off half his stone.

You are something more than your closest friend knows.

The eye which beholds cannot see itself.

Christian life is more than orthodoxy.

An ounce of spirit is worth a ton of any doctrine.

Religion in life does not follow clever argument.

Christianity is not a theory; it is an experience.

God has found you before you find Him.

Yours is a divine tap-root.

The glow in the iron means the fire has entered it.

Mutual fellowship with God is as normal as breathing.

Emotions may be mental mirages.

We are young in the faith that Christianity is something to be done.

SUNDAY, JANUARY 31

CALL TO WORSHIP: "The Lord knoweth them that are His, and let every-one that nameth the Name of the Lord depart from unrighteousness."

PSALM: 116.

PRELUDE: Pleyel's Hymn.—*Burnap*.

ANTHEM: Even Me.—*Warren*.

OFFERTORY: Entreaty.—*Salome*.

POSTLUDE: Allegro Risoluto.—*Wagner*.

OFFERTORY SENTENCE: "Give, and it shall be given unto you, good measure, pressed down and shaken together, and running over shall men give unto your bosom. For with that same measure that ye mete withal, it shall be measured to you again."

OFFERTORY PRAYER: As Thou has dealt with us, Heavenly Father, we bring our gifts, in joyousness and humility. We ask Thy guidance in their use, so Thy Kingdom may be enhanced according to our gifts and our willingness to lend our strength and good will to multiply them in Thy service. Give us grateful hearts, and renew our life in Thee. Amen.

BENEDICTION: The Lord bless and keep thee, both now and evermore.

MORNING SERMONS

(1)

THEME: *The Soil of the Soul.*

THE REV. JOHN ANDREW HOLMES, D.D., L.H.D.

TEXT: Luke 8:4-15.

HYMNS: Jesus, My Truth, My Way.—*Lyte, S. M.*

Now I Have Found the Ground Whereon.—*Winchester New*,
88, 88, 88.

The Parable of the Sower may be accurately described as the Parable of the Soil. The sower was merely incidental. No lesson hangs on him.

So also with the seed, which receives only the barest mention. Neither was the weather an issue. The only conditions which differed were those connected with the soil and the whole point of the parable, therefore, had to do with the difference in those soil conditions.

In this case, as in all His other parables, Jesus was intent on centering light upon one point alone. As land has its soil, said the Great Teacher, so also the soul has its soil, and the crop of the soul depends on the soil of the soul.

It is the soil! Perhaps the seed fails to get into it, or the soil is scant, or it is full of weeds. The saddest sight in all the world on this winter morning is a spirit which has lain unreceptive or unresponsive to the seed of the soul—a spirit which is only a hard-tramped roadway, a stony place or a patch of thorns.

As Jesus uttered the Parable of the Soil, He realized that His teaching was falling on many such spirits, and His heart was heavy. No wonder that when He had concluded His parable, He cried out with a loud voice, as if labouring under profound emotion, "He that hath ears to hear, let him hear!"

Consider first that many a man is not a field at all, but only a road. Good seed cannot penetrate his crust. While this is often due to lack of ability to

receive teaching, more often it is because people decline to open their minds. Many make no effort to listen. No preacher can deliver a sermon to such people. All the goods which he delivers must be met by the customer half-way. The listener must use the harrow of sharp attention if his soil is to be open to preaching.

There are those also who can and do understand with their minds, but whose hearts refuse. Many a man feels such a moral prejudice against some of God's truths that he renders it impossible for them to spring up in his soul. It is this unreceptiveness of the spirit which most often prevents seed of the word from finding a place to germinate. Nearly every one may be a field if he wishes, rather than a highway.

Consider next him in whom the good seed shares the earth with thorns. In him, says Jesus, the care of the world, the deceitfulness of riches and the lust of other things choke out the good seed. Even the rose in the wrong place is a weed, and any interest or activity is a weed when it tends to choke out the seed which the church sows. Any thought or emotion is a weed if it prevents us from maturing the real crop of life, which is character. We have so many worldly cares. Our houses, our cars, our clubs, our lodges and social life, our amusements, our reading—such things of course are not bad. They should have their appropriate corners in our gardens. But let them not become weeds, usurping the broad fields of our lives and excluding the chance for the seed of life itself to mature its essential fruit.

Leave a little open space, I pray you, not only about the seed when it is being sown, but about the plant until its harvest has been reaped. With your cultivating plough maintain a place about the plant where the sunshine may reach its roots. Make not only a little room for quiet before church, preparing the soil of your soul to receive the sermon, and a little place for meditation afterward, making sure that the word is well covered in an honest and earnest heart, but also a little place for memory and resolve, to be kept open day by day until the crop at length is safe from the choking power of the weeds.

Consider in the third place shallow soil. During the coming years we are going to hear much about soil erosion. While land titles are legally good all the way to the centre of the earth, they are actually good on the average down only seven inches, where the top soil ends, and this top soil we are fast losing. This constitutes a dreadful threat. It means that in future generations hundreds of millions of people must either starve or not be born. Yet even this is not so terrible as that human spirits should lack depth of soil.

The soil of many a person is very shallow. Though he receives the truth gladly, yet when temptation comes he straightway falls away because he has no depth of earth. Perhaps suffering has blown away their productive elements. Perhaps pride has filled them with its alkali. Perhaps malice has burned into them and covered them deep with ashes. Perhaps impurity has rendered their very atmosphere miasmatic. Perhaps what was rock in them, like the rocks of the Sahara, has crumbled into dust, so that all that is left is desert souls—the dreariest prospect in the universe.

If a noble emotion is planted in such desert sand, it dies as soon as it has germinated, and if a tree of resolution is transplanted into it, it cannot remain

upright in such sand. It will fall, the wind will blow the incoherent dead particles from its roots, and it will wither. There is nothing more pitiful than such erosion of human soil.

Yet soil may be upbuilt. If heredity has bequeathed thin soil, if circumstances have deprived it of its fair share of sun and rain, if idleness and vicious indulgence have robbed it of fertility, nevertheless the productive quality of the spirit of a man may always be improved. By thinking great thoughts, by seeking characterful friends, by erecting lofty ideals and by cultivating heavenly qualities, it is within the power of every man to deepen his own soil.

Last of all, may we think of him who with good seed planted in well-tilled soil still produces for God not a hundredfold, but only thirtyfold? This is due to the lack of necessary elements.

Some land is deficient in nitrogen alone. All the other essential elements may be present in it, but because nitrogen is lacking the land fails to be very productive. Yet all the time that its crops have been languishing for want of nitrogen there have been at hand in the atmosphere above every square inch of ground no less than twelve pounds of nitrogen.

How to utilize in the soil this free nitrogen of the air was not known until sixty years ago. At that time, by the discovery of the function of bacterial nodules at the roots of leguminous plants the nitrogen mystery was solved. Since then, by rotating their crops—and now at length by electricity—farmers have been able to draw at will on those vast stores of nitrogen.

It may be that the reason why your life is comparatively sterile is that it lacks an element which lies in great abundance free in the atmosphere above your life's soil. Perhaps there is something unseen, but essential to the production of bumper crops of character, which is hovering as heavy as nitrogen above every square inch of your daily conduct, but you have not known the secret of how to bring it down and fix it at the roots of your life.

Whatever that essential may be which is lacking, there can be no doubt what unseen power can bring it down to earth. It is the power of prayer. While God does not send rain at the whim of every person who asks it, it is true that if we pray earnestly enough for any element of a characterful personality our prayer shall bring out of the atmosphere above us fertilizing power for our earthly lives. And he in whose life the good seed is bringing forth but thirtyfold shall find his harvest amplified to a hundredfold.

It may be that your soil has every element required for a rich harvest, lack of which has doomed it to infertility. Perhaps all that has rendered your life barren is lack of faith in the gospel of Christ. By this element the self-seeking son of thunder—John—was made the apostle of love. By it a character of shifting sand—Simon—was transformed into the firm and productive Peter. By it a bigot—Saul—who breathed threatening and slaughter was made over into the Catholic-spirited Paul, who broadened the narrow boundaries of a Judaistic Christianity until they included mankind. By this fertilizing faith, men in all ages who had seemed to be failures, with no good element in them, have become saints and heroes of whom the world was not worthy.

May it not be so with the unproductive soil of your soul?

(2)

Sexagesima.

THEME: *The Damning Effect of Preoccupation.*

THE REV. CHARLES S. BREAM.

SCRIPTURE: Luke 8:8-15. TEXT: "It withered away." Luke 8:6.

HYMNS: My Dear Redeemer and My Lord.—*Federal Street, L. M.*Behold, Where in a Mortal Form.—*St. Flavian, C. M.*Feeble, Helpless, How Shall I.—*Vienna, 77, 77.*

The soul of man is in the image of God. God breathed into man the breath of life and he became a living soul. The illimitable possibilities of this combination stagger the imagination.

Poets, painters and sculptors speak of "the divine spark" which fires the soul of genius. Pioneers, adventurers and trail-blazers in every walk in life are endowed with an ineradicable discontent which keeps them forever on the horizon, peering endlessly into the dim chaos of unexplored worlds.

Something like this is that divine life within every soul which makes the heart of man say "I cannot rest until I rest in Thee." This life germinates from the seed sown with impartial Hand into every human breast. The beaten path, the unresponsive rock, the thorny hedge—all received the same seed from the same Hand.

BUT men may, and do by their preoccupation, prevent that co-operation between the soil and the seed by which divine results may be realized.

I. THE "TRODDEN DOWN" SOIL.

Paths in Palestine took short cuts across fields. Considerate landowners allowed these paths to go undisturbed when they prepared their fields for the sowing. Hence the seed which fell on these paths never had access to the soil at all. The "fowls of the air devoured it." The soil which, beaten down, made the hard path, was just as good as that which yielded such abundant crop of nourishing grain. But it was rendered unproductive by the damning effect of preoccupation.

One of the great tragedies of our western civilization is the fact that children are cursed by this preoccupation by the thoughtlessness of their parents. They say they want their children to grow to the age of accountability and then make their own choice. All the while they are benumbing those sensitive and pliable young minds with multifarious concerns which will result in their being "trodden down" when eventually the seeds of divine truth are sown in their hearing.

A probation officer from the State capital came in to discuss the status of two federal prisoners seeking parole. He said sympathetically, "They never had a chance. Their fathers before them instilled an anti-social mental slant before they were old enough to discern for themselves." "Trodden down" souls, cursed by the preoccupation of non-essential and even harmful activities before they were old enough to defend themselves!

II. THE ARID SOUL.

"Some fell upon a rock; and as soon as it was sprung up, it withered away, because it lacked moisture."

Who of us has not felt that hard rock just beneath the surface? How many

times Jesus' heart was wrung by "their hardness of heart" and with what tragedy to these did He turn away into some other territory! Poor parched souls, they are damned by the preoccupation of that rock which will not let the seed of Truth go down deep enough to find moisture. Recognition of the reasonableness of the Word of God is the first reaction of that class of people. They give a momentary assent as they hear the Word preached. But immediately when they begin to plan to apply the Truth, they are thwarted by the rock. The seed gathers no moisture from the well-springs of the divine content of the soul, because Christ has never been invited to become the "well of living water."

III. THE BUSY SOUL.

"Some fell among thorns; and the thorns sprang up with it and choked it." When Jesus said, "Thou shalt love the Lord thy God with *all* thy mind, and *all* thy heart, and *all* thy soul, and *all* thy strength," He was not being arbitrary. It is simply a law of some kind that when we try to have thorns and good grain grow together, the thorns get the best of it.

Recently a woman was engaged in many, many outside activities. She discussed these with me and said that since she did not see any evil in these activities she planned to continue them and still take an active part in the work of the church. But little by little her duties in the church were increased. She was too conscientious ever to refuse. Great was the joy in the parsonage when she said, "Do you know if anyone had told me two years ago that I would resign one club after another to do church work, I would have been shocked at the prospect. But that is just what I have done. I have no regrets. I ask no commendation. My reward is the greater joy and meaning I find in this life!"

In this one heart the good Seed won out! But where one wins the battle, many suffer defeat. There is a boorish aggressiveness about superficial and worldly activities that just chokes the more subtle and sensitive Word of Truth out of the heart. "You cannot serve God and mammon."

IV. AN HONEST AND GOOD HEART.

Contrast the satisfaction of that good soil, if you will imagine it to have sensibility, as it saw the golden grain in rich abundance giving promise to a hungry world, with the hard packed soil, with the shallow soil and with the too-busy soil!

What shall we do about it? To escape the inferences of this parable is impossible. There are "trodden down" spots, rocky spots, "too busy" spots in the hearts of all of us. Prayer, self-denial, a sense of stewardship—these are the plows of God to make the soul receptive to the Word of Truth and to eradicate the damning preoccupation. Amen.

PRAYER

Our Father in Heaven, forgive us our sins and shortcomings, so we may enter into communion with Thee in shaping our lives in accordance with Thy plan for us. Give us courage and grace to relinquish ourselves into Thy care. Help us to say in true abandon, into Thy hands, O Lord. Let us have faith in joy and grief alike that Thou art guiding our lives, and that whatever portend is of Thy desire. Give us grace to show this faith to others, help us to

give out the grace Thou bestowest upon us, so that Thy ocean of love and care may benefit thousands who have as yet no understanding of Thy love and plan for them.

Attend us every hour, O Lord, lead us in every step, and we cannot stray from Thy ways. We ask in Jesus' Name. Amen.

ADDED ILLUSTRATIONS—SEED THOUGHTS

The missionary preaches not the approximation, but the ideal. Christian Americans cannot be fools enough to want missionaries to point with pride to a *Christian* country, for critics will always be present to prick the bubble of such pride. The Redeemer is not Christian America. The Redeemer is Christ hanging on a Cross.
—D. A. McGavran.

"Last night my little boy confessed to me
Some childish wrong;
And, kneeling at my knee
He prayed with tears—
'Dear God, make me a man
Like daddy, wise and strong;
I know you can.'

"Then, while he slept
I knelt beside his bed,
Confessed my sins,
And prayed with low-bowed head,
'O God, make me a child
Like my child here—
Pure, guileless,
Trusting Thee with faith sincere.'"
—Andrew Gillies.

SUNDAY SCHOOL LESSON

The Financial Cost of Alcoholic Beverages.

LESSON: Prov. 21:17; 23:20, 21; Matt. 24:45-51; John 6:26, 27, 35.

GOLDEN TEXT: "Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not." Isa. 55:2.

DEVOTIONAL READING: Prov. 23:29-32.

INTER. & SR.: What Drink Really Costs.

Y. P. & ADULTS: Alcoholic Beverages—A Financial Asset or Liability?

Material from the Anti-Saloon League of your state give the latest figures and facts in regard to the re-instated liquor traffic. Ten years ago no one would have believed that in the year 1936 the liquor traffic with all of its evils and many of them augmented and multiplied would again be fastened upon our country. More than \$3,000,000,000 was spent in America the past year for intoxicating liquors.

This money that has been spent for liquor has been wasted for alcoholic liquors have no value, even medicinally, as is recognized now by the leading medical authorities of the world. Added to this financial waste, however, must be considered the destruction of man's body, the destruction of man's happiness, the destruction of man's purity, the destruction of man's common sense, the destruction of man's soul. Read in this connection Prov. 23:29-35. This gives to us a vivid picture of the wretched man who abandons himself to drink.

For every dollar of revenue received from the sale of liquor, the states pay out \$16.00 for the care of the insane, the widows, the paupers, the destitute, the orphans, the criminals, and all of the horrible backwash of human misery and sin and vice that follows in the train of legalized liquor. The licensing and public sale of liquor is no way to whip the bootlegger. The higher the tax placed upon liquor the more encouragement there is to the bootlegger. On the other hand, if the tax is placed so low as to discourage bootlegger the corresponding revenue received is of an utterly negligible amount.

The Prohibition Law was repealed with a grand flourish of trumpets. We were told that just as soon as men and women were allowed to buy liquor when and where they wanted it that we would have a nation of sober little angels who would have no temptation to drink on the sly and therefore would never drink at all. The old saloon would not be allowed to come back. Now we have open bars in drug stores, groceries, hotels, department stores where women and children stop. Great promises were made to protect dry states. The writer at present lives in one of these so-called "dry states" where all alcoholic beverages are at this time of writing prohibited by law. This year the federal government collected more than \$50,000.00 from men in this state giving to them in return federal licenses for the dispensing of liquor, in open contradiction of the state laws. God in His Heaven will hold the present administration responsible in large measure for this liquor orgy which is engulfing the country. We are evidently in the grip of men who have no moral sense.

It is interesting to see what became of the Prodigal Son in the time of the ancient Israelites. Read Deut. 21:18-21. "And they (the parents) shall say unto the elders of his city, this our son is stubborn and rebellious, he will not obey our voice, he is a glutton and a drunkard and all the men of his city shall stone him with stones that he die. So shalt thou put away evil among you. So Israel shall hear and fear."

Would God that President Roosevelt would read Prov. 31:4 together with his wife and ponder it. "It is not for kings, O Lemuel, it is not for kings to drink wine; nor for princes strong drink." In Eccl. 10:17, Solomon says, "Blessed art thou, O man, when thy king is the son of nobles, and thy princes eat in due seasons, for strength, and not for drunkenness!"

It would be splendid if Jim Farley and Franklin Roosevelt would learn that verse by memory. Our President with one hand introduces a social security legislation programme and carries it through to law and with the other hand he encourages the introduction of the liquor traffic with all of its economic waste and its indescribable destruction of human life. With one hand he sets aside several billion dollars for the security of the common working people and with the other he encourages the spending of billions of dollars for the very thing that will bring to utter futility all of his social security legislation. The present administration is a strange anomaly. Our President lays one hand upon the Bible swearing to defend the Constitution of the United States and with the other he encourages his great political organization to disregard the 18th Amendment long before it was repealed and while it was still in the process of orderly repealment.

EVENING SERMON

THEME: *The Hem of His Garment.*

THE REV. FRANK Q. CROCKETT.

TEXT: Matt. 9:20.

This phrase, "the hem of His garment," is used only by Matthew when an afflicted woman urged by a great faith and a pressing need, unceremoniously pushed her way through the crowd following Jesus for a blessing she felt would be hers if she could but touch the hem of His garment.

In the closing words of the fourteenth chapter he tells us of vast throngs of the sick and ailing being brought to the Master "that they might only touch the hem of His garment; and as many as touched were made whole."

Mark says she "had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse." Luke says she "had spent all her living upon physicians, and could not be healed of any." They painted an unforgettable picture of this world's misery and need, longing for deliverance which by faith it can secure, if only it can come into vital contact with the hem of the garment of The Great Physician. Passing from the experiences of this distressed woman, may we present our need and the only "Balm in Gilead" for the healing of our distracted immortal spirits. We, too, must press through the scoffing throngs to find Him.

LIFE'S UNENDING QUEST.

Job in his distress cried out, "O, that I knew where I might find Him." This same plea comes echoing down through the centuries. We hear Isaiah repeating the refrain, "Oh, that Thou wouldest rend the heavens, that Thou wouldest come down" (Isa. 64:1). A brilliant French minister, Marc Boegner, published a book a few years ago with this striking title, *God, the Eternal Torment of Man*. He shows that man is continually tormented by a God that will not let him go; he is either seeking to know this God better, or attempting to drive this God further and further out of his life.

For the Christian, God is revealing Himself continually in the Christ. Our earliest childhood memories are weighted with songs about Him and even the ultra-sophisticated heroes in the modern novel cannot escape crying "Christ" in their moments of emotional strain. The believer is ever driven, like the afflicted woman, to seek Him and to know Him better. "How can the Eternal Christ become more real," asks Joseph Fort Newton, "not only as an influence but as a living presence to men? . . . Yet we are haunted by Him, who shaped even the literature of doubt, as though by some fatality of thought men who do not find Him must still seek Him, as Isis sought the body of Osiris."

We are far better able to explain our dogmas and our doctrines than we are our inner experiences, and far more willing to share them with others. Yet every Christian knows that the Christian religion is not simply a movement in history, a code of ethics of a system of thought. It is essentially a walk with an Unseen Companion, ever seeking us to more largely imbue us with His Spirit.

WAYS IN WHICH WE HAVE TOUCHED HIS HEM.

In the spring of 1936 a magazine offered a \$50.00 prize for the best essay

submitted on this subject, *Does Youth Need Religion?* It was a little hard to detect the slant of the magazine, or to detect whether they preferred an affirmative or a negative treatment of the theme. The question will always be asked, "What have you experienced? How do you know that your religion is not just a bit of wishful thinking?" The question is a fair one and demands an adequate answer. Just how have we touched "the hem of His garment?"

For most of us the answer would be largely derived from the pages of the Gospel record. We read of one who walked the shores of Galilee nineteen centuries ago and even the child feels that He is as truly walking the streets of our own busy city or the shaded village pathways of the quieter walks of life. We sense His presence as we read, "Lo, I am with you alway." Certainly our conviction rings in our hearts.

Some find Him in nature, among the flowers and the birds; and while this experience may be denied some of us, by what right can we so confidently affirm that none do? More see Him in the touch of a child's trusting hand-clasp. Most of us have seen Him as He walked and moved in the lives of friends and loved ones, whose countenances shine with a light never seen on land or sea when illuminated in His presence. In the services of public worship in His House on His day, countless thousands feel that they have touched the hem of His garment, and because they have had these fleeting glimpses of His Presence and Power, they press on in search of the Vision Splendid.

THE RELIGION OF POWER.

The only religion with power is a religion of experience. Apostolic Christianity demonstrated this in a striking fashion. Convinced beyond all peradventure of doubt that Jesus had burst the bands of death and walked calmly out of Joseph's New Tomb, and that they had seen Him and talked with Him, and that more incredible still He was still with them and enduing them with a power beyond their own strength, they went out into a pagan world and to use the language of their enemies "turned it upside down." Through all these passing centuries those who have believed this, and more important those who have experienced His Divine Touch and Presence, have gone about convincing others of the realities behind their message.

Centuries prior the Psalmist had challenged His age, "Taste and See!" Those that were willing to "Seek His face" found blessing and power. As the young Galilean Carpenter began His ministry, He, too, said to hesitant would-be disciples, "Come and see." The challenge is still ringing in the ears of His prospective friend and followers.

Passages of Scripture have a way of becoming so familiar that we lose their real meaning and power. In John 14:23 Jesus says, "If a man love Me, he will keep My words: and My Father will love him, and we will come unto him, and make our abode with him." Could we ask a better blessing than the presence of God and Christ in our lives? The condition is simple—a real love for Him that will constrain us to serve and obey Him. Then we shall have passed far beyond merely touching the hem of His garment.

Another familiar passage needs re-examining, "If any man hear My voice, and open the door, I will come in to him, and sup with him, and he with Me" (Revelation 3:30). The final question is, "Do we really want His presence in our lives?" The Blessed Companionship may be ours.

MID-WEEK SERMON

THEME: *The Righteous God.*

TEXT: Psalm 37:5, 38.

God not yet, in popular mind, the Universal Father. Moses proclaimed the only true God. But he was still the Hebrew God. Would, or could, the Universal Father give Israel the Promised Land?

DAVID, THE GREAT KING: The nation is now in the Promised Land. David, the great king, is on the throne. We are concerned with his experience of God.

David's origin: a son of the farm, strong, vigorous, passionate. His conquest of Goliath and subsequent popularity excites jealousy of Saul. David's loyalty to Saul and Jonathan.

DAVID, THE SWEET SINGER: Man of his times. Many acts lack fineness and uprightness we expect in a religious man. His sin with Bathsheba; aggravated by treatment of Uriah. "King can do no wrong!"

Nathan and David: the one ewe-lamb. David's debt to Nathan: "I have sinned." Against the Lord! Sin makes a difference in a man's relation with God.

DAVID AND THE RIGHTEOUS GOD: David's personal actions challenged by God. He begins to see the rights of God and the rights of man cannot be considered apart from each other. David had greatly injured Uriah. In the same act he had greatly sinned against God.

If a principle of conduct is right it is eternally right, and eventually life on such principles will work out successfully. If based on wrong principles, life is foredoomed to failure.

The important matter is that David saw all this in the light of his relation with God. God is righteous, and God's people, God's men and women, must be righteous. The sword never departed from David's house. But it is the sword of God, "cleaving to the thoughts of the heart." David put it all down in Psalm 37.

TOPICS FOR YOUNG PEOPLE'S SOCIETIES

CHRISTIAN ENDEAVOUR and B. Y. P. S.

Y. P.—What Do I Know About My Church? 1 Tim. 3:14-16.

Inter.—What is the Purpose of the Church? 1 Thess. 1:1-10.

EPWORTH LEAGUE.—Overcoming Tyranny of Things.

Sr.—The Tragedy of Too Little.

Inter.—The Spirit That Cannot Be Defeated.

LUTHER LEAGUE.—Missionary Day: China Our Opportunity. 2 Cor. 8:1-5.

FOR THE BULLETIN BOARD

When you go the right way the gates open before you.
 The enkindling word will come from persons themselves aflame.
 We can live by foreward pulls as well as casual pushes from behind.
 You can make a living present out of a dead past.
 More can come from your life than you have put in.
 Obey that *ought*.

SUNDAY, FEBRUARY 7

CALL TO WORSHIP: "One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to gaze on the beauty of the Lord, and to inquire in His temple."

PSALM: 31.

PRELUDE: Alba.—*Nevin.*

ANTHEM: The Lord Is My Light.—*Marchant.*

OFFERTORY: Andante Molto.—*Rheinberger.*

POSTLUDE: Jubilate.—*Silver.*

OFFERTORY SENTENCE: "We look not at things which are seen, but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal." 2 Cor. 4:18.

OFFERTORY PRAYER: Thou hast given, Gracious God and Father, and we present our little as a token of our gratitude to Thee for Thy great gifts to us. We look with hope toward Thy promise of the coming of the Saviour, and we pray Thee for grateful hearts for all Thy love. Amen.

BENEDICTION: Grace be unto you, and peace, from God the Father and our blessed Lord and Saviour, Jesus Christ.

MORNING SERMONS

(1)

THEME: *Ghosts That Hinder.*

THE REV. PAUL S. LEINBACH, D.D., LITT.D.

TEXT: Luke 14:18.

HYMNS: Weary of Earth, and Laden With My Sin.—*Langran, 10, 10, 10, 10.*

May We Thy Precepts, Lord, Fulfill?—*Meribah, 886, D.*

Ask what it is that keeps so many from the Lord's work and out of God's House, and you will find sometimes a reason, but generally an excuse. The difference between these is that one has a basis of fact, logic and common sense; the other is merely a mental ghost, an airy nothing, full of pretexts designed, consciously or unconsciously, to cover up some hidden reason or lack of reason.

It is the command of the Scriptures that we shall "come out on the Lord's side," stand up and be counted, show our real colours before men. Your influence and example are either for or against the Church of the living God, and the call of the Kingdom summons you to the noblest task in the world, immense, inspiring, uplifting, a work for humanity and God. Why cannot Christ count on you as a reliable soldier in the army of the Lord? "There is a lion in the way." Perhaps not. It may be only a shadow. "The wicked flee when no man pursueth." Perhaps the difficulty is the unwillingness in the sinful heart to give up its sin and to deny itself for Jesus' sake.

Honest men, and women, face squarely these ghosts that hinder:

I. "It takes so much time to attend to religious matters properly." Nothing in the world takes so little time in proportion to its importance. The business which leaves no time for soul culture is essentially a bad business. God is being wronged. Men come to the Lord's Day fagged and jaded. Some time you will take time to die; better take time to live first.

II. "There is so much mystery connected with religion." If you believe only what you see and understand, you won't believe much. Edison says,

"We don't know one thousandth of one per cent about anything yet." Daniel Webster wisely declared that he would not believe in a God whom he with his finite mind could entirely understand. Do you know what life is, or electricity, or air? Do you expect a finite mind to comprehend fully an infinite God?

III. "Some in the Church are not what they ought to be." You do not refuse to be a citizen of the State simply because there are some unpatriotic citizens. Think of a man facing his eternal Judge with an excuse like that. "Are you doing your duty?" "No." "Why not?" "Well, because So-and-So is not what he ought to be."

IV. "My friends will ridicule me if I try to change my course of life." Such weaklings need our pity and prayers. Why, even the world respects a man who has the courage of his convictions.

V. "I can't afford to belong to the Church; it costs too much." This reveals simply a lack of thought. The fact is you can't afford to stay outside, as a matter of economy, simply. Have you ever figured the cost of living outside of the Church? The American Church is usually maintained purely by free-will offerings. God asks nothing above what you can afford to give. Can you point out specific instances of people of your acquaintance who have hurt themselves by giving too much to the Lord? This is a very mean and unworthy ghost, of which some folks will be greatly ashamed on the Day of Judgment. The best people on earth know that religion is worth far more than it costs.

VI. "If I become a Christian, I am afraid I will have to give up all the enjoyments of life." To become saintly does not mean to become sour. God will not give heaven to those who make life a hell. No one has so much genuine enjoyment as the Christian, but his pleasure brings no harm to himself or anyone else. It does not debauch the body, nor stain the mind, nor shrivel the soul. Be a helper of others, and you will taste the joy that abides.

VII. "If I become a Christian, I am afraid I can't hold out." Of course, you'll make mistakes. You will continue to need God's mercy and forgiveness; but the same is true now. Why do you remain outside and reject the means of grace that God is offering you? Why not trust in His promises and count on His help? If all folks would wait until they could be absolutely sure of themselves, churches would be empty. Are the promises of God unworthy of your confidence?

VIII. "I have no feeling on the subject of religion, and must therefore wait until I have a definite experience." No feeling? Then God pity you. All the feeling you need is this: "I am a sinner. I cannot save myself. I need a Divine Saviour. Jesus Christ is the Redeemer I need." Farther than that you cannot expect to advance while you remain outside of the Church.

IX. "I can be as good outside the Church as in it." The Saviour of mankind did not think so, or He would not have founded a Church and established ordinances. It was Jesus Who said: "Everyone who shall confess Me before men, him will I also confess before My Father Who is in Heaven; but whosoever shall deny Me before men, him will I also deny before My Father Who is in Heaven." "This do in remembrance of Me." Therefore, if you say that you can be "as good outside the Church as in it," (1) you disobey the Lord and set up your judgment as superior to His; (2) you discount the value of

divinely appointed means of grace in a world where we need all the divine help we can possibly get; (3) you set a wrong and dangerous example and put the influence of your life on the side of the enemies of Christ instead of His friends.

Cease trying to deceive yourself and others. Time is flying, men are dying, the Judge is at the door. "*Repent and be baptized, everyone of you, for the remission of your sins.*" "Today, if ye hear His voice, harden not your hearts." Sweep aside all excuses. Drive out these ghosts of the mind. Do your duty to your Heavenly Father, to your human brethren. *Anything by which we seek to evade the will of God is a refuge of lies.* No substitute for religion will wear well; no excuse will stand at the judgment.

(2)

Quinquagesima.

THEME: *God Pity the Blind.*

THE REV. CHARLES S. BREAM.

SCRIPTURE: Luke 18:31-43.

TEXT: "They understood none of these things." Luke 18:34.

HYMNS: How Shall I Follow Him I Serve?—*Saxby, L. M.*

Jesus, Still Lead On.—*Seelenbräutigam, 55, 88, 55.*

Sightless eyes elicit pity. Beholding a blind beggar or pencil-vender arouses a conflict between the desire to help the helpless and the fear of encouraging an impostor.

This blind beggar of whom we read in today's Lesson was a pathetic object. And there was no doubt that his blindness was genuine. The frantic appeal he made to Jesus attested the actuality of his physical blindness.

But more calamitous was the blindness of those "which went before" and rebuked the blind man. Moffatt says: "The people in front checked him." A more tragical sight than the blind beggar is the blindness of those who rebuked him when he cried to Jesus for help. Presumably they were in this throng as followers of Jesus. But they had not yet learned the heart of their Master. When they would have hindered this afflicted man from receiving the healing ministry of our Lord they exhibited a blindness to the true nature of Jesus' mission that cursed them unabated until the very end. Professing followers of Jesus Christ cannot without compassion from the helpless and the needy without doing violence to the very spirit in which we must follow Him. Munificent gifts to public charity from owners of unsanitary, dangerous fire-traps which harbour unfortunate human beings, and from whom these givers receive blood-money in rent, fool no one.

But worst of all the blindness described in today's Lesson was that darkness which "understood none of these things" (v. 34).

The Saviour of the world was among them. All of their sacred literature pointed to Him. His miraculous birth attested Him. The very nature of His ministry and the truth He proclaimed should have opened their eyes. But "they understood none of these things." It has been well said: "There are none so blind as those who *will not see.*" And because they would not see they never caught the spirit of His mission during all of His days upon earth.

I. GOD PITY THE BLIND WHO CANNOT SEE AN IMPERATIVE SACRIFICE.

Jesus said, "The Son of man *must* be lifted up." Sin had entered into the world. Sacrifice must be made for that sin. Jesus Christ, the only perfect offering, must be that sacrifice. And just as the sins of the world could be taken away only by that perfect sacrifice, so today the sins of our hearts can only be taken away when they are crucified through Jesus Christ. "The flesh lusteth against the spirit and the spirit against the flesh" (Gal. 5:16). That warfare is eternal. Only when "the works of the flesh" are laid on the altar can we "walk in the Spirit." In every age since the Christian Era began, in all human hearts today, and in all lives as long as the world shall stand "they that are Christ's have crucified the flesh with its affections and lusts." Jesus Christ announced this imperative when He said, "If any man will come after Me, let him deny himself and take up his cross daily and follow Me." This laying of the unsanctified will upon the altar of sacrifice and accepting a new will purified by the blood of Jesus Christ is the greatest task the Christian has to perform. Blindness to this fact stalks the great army of Christians today like a virulent plague. The World War would never have been fought if all professing Christians participating on both sides had first laid their wills on the altar of sacrifice.

II. GOD PITY THE BLIND WHO DO NOT SEE THAT JESUS CHRIST IS THE SAVIOUR OF THE WORLD.

"Men and brethren, what must we do to be saved?" There is only one answer to that query. There will never be any other. "Repent and be baptized every one of you in the name of Jesus Christ." When we become blind to that fact, then are we blind indeed. The world has been in some sorry plights and every horizon has been black with foreboding clouds. But there has never been a night so black that "the Light of the world" could not bring saving illumination if only men would turn to Him in real earnest.

III. GOD PITY THE BLIND WHO CANNOT SEE THAT HE IS WITH US TODAY.

I heard of a man who had ridden nearly one hundred miles with another man in an automobile without learning his identity. When they had parted company he learned that this very man was one he had been wanting to see for a long time. He was terribly worried lest his conversation had revealed a side of his nature he did not want this man to see.

Just like that so many of us walk the paths of life today. Jesus is the unseen and unrecognized companion. We are with Him but not of Him. "Lo I am with you alway" is a promise of untold richness. But that companionship, to be effective, must be conscious. We must *see* it.

IV. WHAT TO DO ABOUT IT?

When Jesus looked over blind, unregenerate Jerusalem He wept over their sorry plight. He weeps over us just like that today. God does pity the blind. And it is not a maudlin pity which does nothing. He waits to open our eyes.

"Open mine eyes that I may see
Visions of Truth Thou sendest me."

Amen.

(3)

Ash Wednesday, February 10.

THEME: *Sinners All.*

THE REV. PAUL G. KRUTZKY.

SCRIPTURE: Matt. 6:16-21. TEXT: Rom. 3:23.

HYMNS: O Mean May Seem This House of Clay.—*Tallis, C. M.*Hail, Thou Once Despised Jesus.—*Supplication, 87, 87, D.*We Sing the Praise of Him Who Died.—*Wareham, L. M.*

We are standing today at the portals of the season of Lent. There are two questions which confront us at this time: What is the best way to prepare for Easter? How should we observe Lent? These two questions are best answered by another question: What caused Christ to be delivered to death on the cross? To conquer sin Christ died upon the cross. In order to understand His sufferings aright, to observe Lent in the right way, we must begin by being convinced of sin. This elementary truth meets us at the very beginning of Lent. He would not be able to understand Lent without it.

The Bible speaks of two kinds of sin. We need only look within us and without us to see that this statement is true. The one kind of sin is original sin. All men are by nature corrupt and depraved in sin from their mother's womb. This sin is the cause of actual sin. Today there are those who reject this doctrine. They would tell us that when men are born they are as pure as the snow which comes from the skies, as perfect as a vessel which has just left the hand of a potter. These say that God has created man as His favourite creature, has made him lord of creation and an heir of eternal life, and therefore it is quite impossible that man should sin as the Church in her confessions declares. Yet such people close their eyes to facts. The question whether we are inclined from our cradles to sin is a question of fact. We need only to look into our hearts. There, it is true, we find much that is good, but there is also much evil there. A man learns bad habits much easier than he does good ones. It is much easier to become a drunkard than to become sober when once we have given ourselves up to drink. Every mother knows that children learn to do the wrong thing easier than the right thing.

Whence comes this inclination to do wrong? It cannot have been taught the child, for the evil shows itself even before the teaching begins. It comes from the original sin which is in all of us, we are all sinners and in Adam's sin all have sinned. Since the fountain was polluted the stream is foul. Sin is born in the bone, and only by God's help can we cure it.

Although men may and do deny original sin, they cannot deny the fact of actual sin. David cries to God: "Lord, remember not the sins of my youth or my many transgressions." There is no one who, if he could start life anew, would not change some things in his life. There is no man living who can say: "I am pure in heart, I am free from all sin." If he does he deceives himself, and the truth is not in him. We might as well deny the fact that we are living as to deny the fact of sin.

Now whilst we all concede the fact of sin, many are too ready to excuse it. Sin is often looked upon today as no serious matter, and men are prone to make apologies for their sinning. Some say, if we are all sinners, and born

sinful as the Bible tells us and our experience proves, we cannot help it and it is no fault of ours. How can God blame us for not being better than He made us? They confess therefore that they are sinners, but the fault is not theirs but God's. This is the kind of philosophy which is current in our day. It is dangerous because it would make of man an irresponsible creature.

Others again blame the power of temptation. The first sinner used this excuse when he declared: "the serpent beguiled me." These claim that temptation came with such power as to carry them off their feet, that they had no chance because they were unprepared to meet it. Others would put the blame on their fellowmen. Adam tried to shove the responsibility on Eve. Whatever prompted the act, the act was done by the sinner himself and not by another. It is useless for us to say that we were swept away by temptation. Temptation would not come to us if we did not stand in the way of sinners. Such excuses are only drugs for the guilty conscience.

It is a comfort to know where and when we may be delivered from our sins. Among the excuses often advanced is, that if a man is born a sinner, he cannot be blamed for sinning any more than a sick man for dying. He cannot help it. That seems to us very plausible. But let us suppose that a doctor hears of some one who is sick and does not wait to be sent for, but goes and brings medicine to the sick man, and tells him the medicine will certainly cure him. The sick one, however, refuses. Who is to blame? Surely not the doctor.

We are sick in soul with the disease called sin. There comes to us a Great Physician. He has a remedy, His holy and precious blood. He brings this medicine to us even though we are too poor to pay for it. We can refuse to take this medicine if we wish for there is no compulsion. But whose shall the blame be if we refuse it and die? Certainly ours will be the fault if we refuse His offer of grace and pardon for the cure of our sins. John says: "If we say we have no sins we deceive ourselves and the truth is not in us, but if we confess our sins, He is ready to forgive us and to cleanse us from all unrighteousness."

Lent is a time for repentance. It brings to us not only the fact of our sins as expressed in our text, but it calls us to repent, and points us to the remedy for our sins. It is the time in the Church year above all others which would deepen the sense and conviction of sin within us. Lent is Passiontime. Passion means the sufferings of our Lord for the sins of the world. It is at this time especially that we are to call to mind the sufferings of Jesus Christ, to review again the facts and scenes of His Passion and death on the cross. Let us therefore try during this time, as the collect bids us, "so to pass through this holy time of our Lord, that we may obtain the pardon of our sins." In our Church this is a time of revival. In it we should resolve to be more earnest towards spiritual things, so spend our days under the cross in devotion, and in sorrow and humility confess our sins. Let us then also make of our past failures and neglect stepping-stones to a more consecrated life, and be inspired by Him who died upon the cross for us, to follow in His steps in obedience, love and faith.

PRAYER

Dear Lord and Saviour, we thank Thee for our redemption through Thy perfect obedience to the Father. We humbly pray Thee for grace to follow in

Thy steps with joyful confidence in Thy strength and love, peace and confidence in the Father's nearness, and the guiding hand of the Holy Spirit. Keep us in constant communion with Thee, so we may abhor our shortcomings and sins against Thy love, and strive sincerely to attain our Jerusalem according to Thy will. Thy love will stand the test of any temptation, Thy love will carry us through any pain or grief that it may be Thy will to send to us. We ask for grace and strength to carry out Thy will in any and all things in life. We ask in Jesus' Name. Amen.

ADDED ILLUSTRATIONS—SEED THOUGHTS

During the time I preached in Union Mission, Charleston, West Virginia, there gathered about the altar one night, in testimony to the healing touch of Christ, twenty-four jailbirds. Everyone of them had been a drunkard, most of them had been bootleggers, thieves, victims of lust. Their homes had been broken up through sin; their lives had been shamed and wrecked. They had lost standing. Jobs were gone. They were hopeless, human derelicts, tossed by every wind of passion, drifting on every wave of evil desire, a curse to themselves and a menace to their community. But one by one they met the Lord Jesus. They had been washed of their sins, healed of their sickness, restored to moral and social sanity. Homes had been re-established, lives reconstructed, manhood rediscovered, and under a divine reinforcement they were living examples of the fact that Jesus still makes the lame walk. Jesus of Nazareth took upon Himself the limitations of crippled humanity, but He OVERCAME those limitations.—*J. C. Massee, "The Lame Walk."*

"I heard Christ call,
'Come follow'—
That was all.
My gold grew dim,
My heart went after Him.
I rose and followed;
That was all.
Who would not follow
If he heard Christ's call?"

SUNDAY SCHOOL LESSON

Jesus, the Light of the World.

LESSON: John 8:12, 31, 32; 9:1-11.

GOLDEN TEXT: "I am the light of the world: he that followeth Me shall not walk in the darkness; but shall have the light of life." John 8:12.

DEVOTIONAL READING: Psalm 27:1-6.

INTER. & SR.: How Jesus is Light of World.

Y. P. & ADULTS: Walking in the Light with Jesus.

During the Feast of the Tabernacles it was the custom of the Jews to illuminate the temple and Jesus laid hold of this opportune moment to declare that He, Himself, is the Light of the World, giving light and guidance to His followers. His Jewish hearers object on the grounds that in the court of law it is necessary to have two witnesses. He takes them at their word and declares that His Father also bears witness with Him. In verses 31, 32, He drives the point home forcibly by reminding them that after all there is a difference between nominal followers and true followers. He points out that

the decisive test is abiding in His Word. In chapters 9:1-11 we have an account of another of His gracious miracles—the healing of the man born blind.

As always, however, there was more in the miracle than a simple deed of mercy so characteristic of Christ; it was an acted parable of the life which issues from faith in Christ. Illumination and moral vision which came to this man in addition to his physical sight are naturally and inevitably the result of contact with Christ.

The proposition stated in verse 2 is typically Oriental. Even to this day Orientals believe that every physical handicap is a result of sin. Jesus does not enter here into any long, philosophical discussion as to the origin or cause of sin. It is a mystery at best. He does not attempt to explain it. He indicates clearly, however, that He desires His disciples of all ages to remember that the sight of suffering is not to be a call for speculation but a call for service.

The teacher would do well to discuss ways in which the coming of Christ and the introduction of His gospel have brought light to men. All of our scientific advance has its inspiration and root in the Christian religion.

This is strikingly illustrated by contrast in Africa. There are three great factors which make Africa the stagnant, dark continent. The first is the climate: hot and humid in the main. The second is malaria. Men and women cannot do creative work when their systems are filled with malaria. The third and most potent factor is Africa's religion. Every new invention, every advance, every improvement, every forward step is looked upon with suspicion and fear. The African's religion teaches him that what is new must be of the devil. The light which this old world has, the progress which it has made, and the hope of it all are wrapped up in Jesus—the Light of the World.

EVENING SERMON

THEME: *Peniel—The Face of God.*

THE REV. GEORGE WELLS ARMS, D.D.

TEXT: "And Jacob was left alone; and there wrestled a man with him until the breaking of the day." Gen. 32:24.

These words mark the crisis in the life of one of the greatest men who ever lived. It is biographies in Scripture which are one of the things that make the Bible the priceless book it is. Yet it is these very biographies which make many take exception to the Old Testament because of the kind of men and women of which it speaks. The worth of Scripture lies in the fact that it tells us of men just as they are,—the good with the bad, weakness with strength, the spot as well as the purity.

This man Jacob was a cheat and a liar and a thief. He lived his whole life up to this time by his own shrewdness and cunning; winning his brother Esau's birthright by strategy, which was cheating; lying to his father, which he undoubtedly said was justifiable; and then by shrewd bargaining winning the wealth of his uncle, which was stealing. He dodged the moral code and prided himself on his cleverness.

We now find him returning to his homeland coming back with his ill-gotten wealth, and knowing that he must face his offended brother, because of whom he had fled to the distant land of his uncle. Again he resorts to his shrewdness, dividing his flocks and people into two companies, saying, "If Esau smites the one I will have the other;" and sending on bountiful presents to his brother, trusting that with all this he may be appeased. But word is brought that Esau is coming to greet him with four hundred men, likely armed; and Jacob realizes that his strategy is no longer sufficient, but that, as we say, "He has come to the end of his rope." "And Jacob was left alone; and there wrestled a man with him until the breaking of the day."

Jacob had considered Esau, but he had not considered God. Now the Almighty says to him that before ever he crosses the Jabbok he must first reckon with Him, and go no longer in his own strength and self-sufficiency, but in the strength of One who is greater and who alone can bring it to pass. Jacob resisted, until finally the man touched the hollow of his thigh, when it shrivelled. If such an One could have so weakened him by a mere touch, He could have crushed him at any moment, but because of His lovingkindness He had mercy upon him. Jacob then understood with whom he had to do. And it was this understanding that made him exclaim, "This is Peniel, for I have seen God face to face." His clinching was turned to clinging and his resisting to resting. This marked the turning point in his life.

Our God is a wrestling God. The haughty spirit which says, I am sufficient of myself, I can fight my own battles, I need not pray, I do not need God, I am the captain of my soul, struggles against the Almighty. It is then that the Lord touches the hollow of the thigh. Sometimes He takes away the lamb out of the flock, sometimes He sweeps away the accumulation of years, sometimes He touches the body which had never suffered a day of sickness. But when He does that self-confidence becomes full surrender, and the soul cries back, "I never saw Him before; but this is Peniel, for I have seen God face to face." And Jacob is stronger lame when leaning upon God than in the haughtiness of his own strength.

Jacob was a self-seeker; and all self-seeking struggles against God. It does not deny God, but it puts the interest of His kingdom second. It says, "Me and God" instead of "God and I." Then God touches the hollow of the thigh, saying, "What shall it profit a man if he gain the whole world and lose his own soul?" The full realization of the outcome is the enlightenment which brings salvation; and the man says, "This is Peniel, for I have seen God face to face. I am richer in my poverty with God than I was in all my wealth without Him."

Then Jacob was self-righteous; and all self-righteousness struggles against God. Self-righteousness says, "I am good enough." But whoever told you you were good enough? God did not say it. Here is the biography of another man in the New Testament who said he was good enough. A Pharisee of the Pharisees, a Hebrew of the Hebrews, according to the law blameless; until God touched the hollow of his thigh. Then Paul said, "God forbid that I should glory save in the cross of our Lord and Saviour Jesus Christ," and he saw God face to face. That is what the cross is. At least, that is a part of what it is. As Wesley sings, "Foul and full of sin am I, Thou art full of

grace and truth." Where did Wesley ever get that conception of himself or that conception of his God, except God touched him. Then instead of living in his own righteousness he said, "I have seen God face to face. The cross is better than my character." And that is what the cross is. The cross stands through the ages, where men in all their fury have broken their haughty spirits against it, only to realize that here mercy and love flow mingled down. Then they say, "This is God; I have seen Him face to face."

All this means that much of the adversity of life,—the struggle and the shrunken sinew are but the love of Almighty God. That night changed Jacob from being a religious man to being a spiritual man. A religious man knows his forms; a spiritual man knows his God. A religious man knows his church; a spiritual man knows his Christ. A religious man knows his Bible as literature; a spiritual man knows it as the sword of the Spirit. Let us thank God for our Jabboks.

Here is another bit of recent biography. Dr. Arnot, that great Scotch preacher, tells us how when he came into this world as a little baby his mother died leaving the father with many children. The good Scotch father had to bring up all that little company, and so he set down many laws and rules by which they were to live, which made them think that their father was very severe and stern. One of these laws was that his children should never climb a tree. When the neighbourhood children learned that they began to tell the Arnot children what wonderful things they could see if they would only climb a tree. Tell a boy twelve years old he cannot climb a tree and see what he will do. So one day when the father was busily reading in the house, they placed one of the brothers as guard on the fence, and then had another climb the tree. Each time he got up a little higher the ones below would ask what he saw, until the little fellow reached the top, and then fell down because the branches were weak. Dr. Arnot says he was the one who had to run and tell his father, which he did with great fear. But to his surprise his father quickly put down his paper and ran all the way to the injured boy, picking him up in his arms and carrying him in his bosom, taking him back to the house and nursing him like a mother. "Then," said Dr. Arnot, "I received a new conception of my father. I realized his great love." "I also learned," he added, "why my father told us not to climb trees." That is our God.

A number of people think that God is our worst enemy. He is our best friend. He give us His commandments because as a father He knows what is best. Thank God for every experience which brings us face to face with Him. It is seeing God face to face that transforms life. "Beholding as in a mirror the glory of the Lord, we are changed from glory to glory." As the Psalmist said, "I have set the Lord always before my face."

Then too, meeting God face to face in our equipment for daily power. Jacob can now go forth and meet Esau and not be afraid. For those of you who must go forth to meet your enemy, first meet your God face to face, seek Him early in the morning, see how He equips you with power and strength for the daily task.

Stop struggling. Begin to cling. The man who meets us at Jabbok is none less than the Lord Christ. Do not let Him go until He blesses. And there you will find Peniel, and see God face to face.

MID-WEEK SERMON

THEME: *The Universal God.*

TEXT: Isaiah 49:6.

God is discovered in the personal experiences of man. In the greatest age of Hebrew religion, the age of prophecy, men begin to think out the meaning of the experiences of the past.

THE PROPHET IN ISRAEL: Prophets filled many offices, performed many functions: judges, rulers, prime ministers, educators, politicians, preachers. Studied national, social and economic trends. Watched international relations. Advocated national policies.

Basically and essentially men of God. Religion their major interest, but religion included all of life. Message often of warning. Certain paths led to destruction. He knew the end was certain and said so.

ISAIAH, THE PROPHET: Little more than a name, but a great name. Of the aristocracy, probably of royal blood. Had received best intellectual training of times.

A spiritual statesman: outlook international, policy world-wide. Sees mission of Hebrews in relation to other peoples. Possibly greatest messenger of God, next to Jesus Christ.

Expanding conception of God, essential message of book.

THE UNIVERSAL GOD: Materialism results in disaster, first emphasis of book. Palestine a buffer state. Judah needed a defender. Egypt or Babylonia? Prophet urges Israel throw self boldly on God. Materialism has but one ending, and has never had any other. Nations of past proved it. Nations today proving it. Only civilization that endures founded on God.

Nation has reaped whirlwind. Second urge of book is, turn back to God and He will yet save them. But God must be seen and worshipped as the only God. God's agent in redemption, Cyrus the Persian. Perhaps this helped enlarge prophet's vision of God and His relation to all men. God is God of All Men. Text.

TOPICS FOR YOUNG PEOPLE'S SOCIETIES

CHRISTIAN ENDEAVOUR and B. Y. P. S.

Y. P.—Christian Endeavour Day. Christian Youth Face Future Together. 1 Tim. 4:9-16.

Inter.—Christian Youth Face Future Together.

EPWORTH LEAGUE.

Sr.—The Temptations of Too Much.

Inter.—Understanding Others: Things that Block Christian Friendliness.

LUTHER LEAGUE.—Using My Bible.

1. Tuning in Daily. Psalms 119:97-104.

WALTHER LEAGUE.—February Theme: You and Your Church, Educational Work.

SUNDAY, FEBRUARY 14

CALL TO WORSHIP: "Be wise now therefore, O ye kings; be instructed ye judges of the earth. Serve the Lord with fear and rejoice with trembling. Blessed are they that trust in Him." *Psa. 2.*

PSALM: 90.

PRELUDE: Andante in G.—*Batiste.*

ANTHEM: When Thou Comest.—*Rossini.*

OFFERTORY: Priere.—*Boellmann.*

POSTLUDE: Magnificat in F.—*Claussmann.*

OFFERTORY SENTENCE: "Blessed is the nation whose God is the Lord, the people whom He hath chosen for His own inheritance." *Psa. 33:12.*

OFFERTORY PRAYER: Our lives, Heavenly Father, are in Thy keeping. Our concern is only that which Thou desirest of us, and we pray for grace and courage to adhere to Thy guidance. Accept our offering in Thy Name. Amen.

BENEDICTION: The grace of the Lord Jesus Christ be with you all, both now and for evermore. Amen.

MORNING SERMONS

(1)

THEME: *Jesus' Specifications for Heaven on Earth.*

THE REV. JESSE H. BAIRD, D.D.

TEXT: Matt. 5:1-6.

HYMNS: There is a Land of Pure Delight.—*Sawley, C. M.*

Lord, to Whom Except to Thee.—*St. Bees, 77, 77.*

I sometimes wish I could be a pagan off somewhere in the jungles, and hear for the first time the words of Christ. Every one of His words is filled with vigour and startling outrightness. It is our familiarity with them which has toned them down and caused them to lose their dynamic for us.

CITIZENS OF THE KINGDOM.

According to Jesus, earth must become a place inhabited by the poor in spirit, they that mourn, the meek, they whose very food and drink is righteousness, the merciful, the pure in heart, the peacemakers and they who are willing to be persecuted for righteousness' sake. Such people are the builders of heaven on earth. Have you ever noted that these Beatitudes are progressive? They note the stages of development of one who is mounting the stairs of the kingdom. A sense of one's poverty of soul, his need for spiritual redemption, is the first step Godward. This leads to a sense of sorrow for sin and repentance. Next, one becomes meek, which is a characteristic of humility and consecration, with God and His kingdom in first place. A zeal for righteousness comes then to be the very hunger and thirst of one's life. Mercy and love stream from the life as naturally as they did from Jesus Himself, for the Christ has come to live anew in the life of His disciple. Purity of heart leads to a clear vision of God. The disciple has become one of the peacemakers of earth and is worthy to be called the child of God. And finally, at the very pinnacle of spiritual achievement, he has become the target for attack by the forces of unrighteousness. His life is counting so mightily for all that is good and god-like that he draws the enemy's fire. He has mounted his Calvary to fill up the suffering of Christ for the redemption of the world.

Jesus continues with a twofold picture of what such people mean to the

world. They are as salt to human society, preserving its values and giving it savour. They are also a light to the world, illuminating, revealing, beautifying life in all of its realms. When a person has come to Jesus Christ light thus bursts upon him and he in turn becomes a light (by reflection) to the rest of the world as he goes forth to reveal these same things to others.

LAW OF THE KINGDOM.

Jesus next takes up the laws of the kingdom, or shall we say the characteristics of heaven on earth? He accepts completely the Ten Commandments, the Law of Moses. Those Commandments lay the foundation stones for right living. Human society will ever stand or fall in proportion as these sanctities are observed. Then Jesus carries ethics back to the source of right living, in the heart. If murder is to cease, people must cease to allow anger to abide in their hearts. If adultery is to be blotted out lust must be conquered. Truth must dwell in a sincere heart. Love must cleanse away hate, revenge and all their offspring of violence. Man's relation to God must become one of heart sincerity. Folks must take care that outward forms and ceremonies are not made a substitute for the soul's genuine approach to God. Material things must have their place but they must never be allowed to become the first interests of life, nor blind the soul to spiritual things, nor enslave the will and bedevil the spirit with distracting anxiety.

Jesus in His Sermon on the Mount outlines the conditions under which earthly life would take on the characteristics of heaven. In proportion as the spirit of His "Way" becomes the spirit of your life and mine, heaven is being built in our lives. In proportion as we exemplify these characteristics in our living among men we are doing our part to build heaven on earth. In proportion as heaven-builders increase among men human society will take on heavenly attributes and slough off the shades of hell.

ON ENTERING THE KINGDOM.

The so-called realists, the cynics, will stand ready to tell us that we are talking nonsense. Heaven on earth is an idle dream they tell us. Things are as they are and will continue to be so until the end of time. Jesus meets such cynicism with a flat denial. He assures us that it is the will of God that earth become heavenly and that His is "the kingdom, the power and the glory" which will bring it to pass. He assures us that God is a loving Father, anxious that His human children should have everything good, even as an earthly father wants good things for his children—only infinitely more so. We may depend upon Him to respond to our prayers and give us the kingdom. "Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you." "As in heaven so on earth" shall be our prayer and our programme. It is the will of the Father and we may pray and work with assurance.

The cynic replies that all this may be true as far as God's will is concerned but what of the wicked people who inhabit the earth? If everyone were a true Christian of course we would have heaven on earth but most people are not. Their wickedness defeats all of our dreams. Jesus gave us the answer to that problem. He says there is a way to get people to act in heavenly ways. It is a very simple method. Act toward them in the same way. "Whatsoever ye would that men should do unto you, do ye even so to them." Human nature

is a mirror. It is quite sure to reflect back to us the image which we pass to it, be it frown or smile. If we could get enough heaven-builders to live before men in the spirit of Jesus, to be in reality a light to the world, a like spirit would be called out from even the most unrighteous of them.

Jesus' picture of the straight and narrow way is a call to whole-heartedness and sincerity in our commitment to His high goals. Any road which leads seriously toward a destination will be as straight and narrow as it is practical to make it. The Christian who has sincerely set the heavenly goals of Jesus Christ as his destination is not worried concerning the straightness and narrowness of the road he travels. He has neither time for nor interest in dilly-dallying hither and yon among the byways of sin.

ROCK FOUNDATIONS.

Jesus closes His Sermon with a reminder that these things which He has outlined constitute the only solid foundation for worthwhile living or for human society. "Whosoever heareth these sayings of Mine and doeth them, I will liken him unto a wise man, which built his house upon a rock: And the rain descended, and the floods came, and the winds blew, and beat upon that house, and it fell not: for it was founded upon a rock." The scoffer who tells us that these are idle dreams, only air castles in the clouds, unpractical and impossible, must face the fact that any life or any institution which has been built upon any other foundation has always fallen sooner or later, proving to be as unstable as a house built upon sand. Business, politics, home life, social life, personal life—all have demonstrated with tragic eloquence during the last few years that when built upon greed, hate, lust, and selfish ambition they cannot stand. They never will stand, any of them, until they are built upon the foundations outlined by the Master.

"As in heaven so on earth." Pray for it, live for it, work for it, expect it. It is the Father's will. It is the objective of Christianity: an earth where the righteous, the pure in heart, the merciful and the lovers of God live together with a sincere heart devotion to the fundamental sanctities of God, home, life, property and truth, with material things given their proper place but the spiritual exalted as the all in all.

(This sermon may be used as a sequel to "A Prayer for Heaven on Earth.")

(2)

Invocavit, First Sunday in Lent.

THEME: *Behold, He Prayeth.*

THE REV. PAUL G. KRUTZKY.

SCRIPTURE: Matt. 4:1-11. **TEXT:** "For, behold, he prayeth!" Acts 7:11.

HYMNS: Jesus, and Shall It Ever Be.—*Breslau, L. M.*

When Our Heads Are Bowed With Woe.—*Redhead, 77, 77.*

There is a Fountain Filled With Blood.—*Evans, C. M.*

Saul had been led into the city of Damascus after the appearance of the Lord to him before the gates. For three days thereafter Saul neither ate nor drank and was without sight. Ananias is bidden to go to Saul, and the Lord

tells him how he shall find Saul: for, behold, he prayeth! This picture of the greatest of Christ's apostles is one of the strongest sermons in the New Testament. We must remember that it is the picture of one who is still an enemy of the cross of Christ. The picture asks us a question, and that question is: Is prayer necessary?

Most definitions of prayer are inadequate. Prayer is communion with God. It is the soul lifted up to speak with its heavenly Father. Man has an inborn need and desire to pray. Already before Solomon had built the Temple, before Moses had instituted worship, Abraham prayed. The offerings of Cain and Abel were symbols of prayer. Because men do pray it is the sign of the natural dependence of the creature upon the Creator. He who believes in the existence of a God, of a directing and protecting hand in the universe, must pray. There is no religion in the strict sense of the word without prayer.

But whilst prayer is a natural need of man's, it is also a divine requirement of God's. God Himself expects us to pray. The Bible is really an invitation to prayer. It is the Psalmist who says: "Call upon me in the day of trouble." "Ask, and ye shall receive," is the command and invitation of Christ. No invitation is as much emphasized in the New Testament by Christ and His apostles as the invitation to pray. It is the necessary condition for the beginning of the Christian life, as well as one for its growth and continuance. "Watch and pray," is the Saviour's oft-repeated warning, and the apostles' care is that our prayers be not hindered. In our text Christ points to Saul: "Behold, he prayeth!" Christ looked down into the chamber of Saul at Damascus, and He looks down into our hearts and homes today. How often have we prayed? The question of prayer is a personal one. Even as no one else can do my talking for me, so can no one do my own praying for me.

Necessity teaches prayer is an old and true saying. It is when our own power and strength are broken that we turn to a higher power. Many a man who has never wanted to pray, has been forced to pray, and thus has come to want to pray. It is when trouble is at our doors that all our reasons for denying the power of prayer vanish. We cast all our cares upon the Lord, and if our hope and faith do not forsake us, God answers us. How different, however, is it in the days of our prosperity. We see no need for praying then. What we need most of all is the habit of daily prayer. If our days are full of prayer, they will be full of blessings, for God hath promised to us every blessing if we but ask Him. Paul says, He would have men everywhere pray, at all times, for all things. Christ has added a promise to His invitation to pray: "Whatsoever ye shall ask the Father in My Name, He will give it you."

Saul had been brought to his knees by the mighty hand of God. His whole after-course in life shows us how prayer became a second nature to him. He lived to pray; he lived in prayer. He felt it necessary to speak with his Lord and Saviour, who had called him out of darkness into the marvellous light of His grace, and had saved him from sin and death. The Apostle Paul is a pattern for us. To pray must become as necessary to us as the air we breathe. Prayer is the life of the soul, and the more prayer there is the more life there is. Paul prayed in the hour of trouble, and so should trouble teach us to pray. In the dark night of our sin and suffering God hears our cries, and has promised to heed and help us. Not only in this life shall prayer be the exercise of

the children of God but John tells us in his Revelations, that the ones who have overcome, shall be before the throne clad in white garments, evermore praying to God in praise. Paul accomplished his subsequent work for Christ solely by means of the power of prayer. He has set us an example which we should follow if we expect success to crown our efforts.

We must have the right spirit towards our heavenly Father. He who would come to God must believe that He exists. God is a spirit, and they who would worship Him must worship Him in spirit and in truth. We must know what we want. We must be definite in our asking. The prayer must be in faith. A letter sent through the mails requires a stamp in order that it may be forwarded. So too must every prayer have the stamp of faith in order to be heard. The prayer must be in the name of Jesus. We remember how the disciples came to Christ and asked for instructions in the art of praying. The Saviour taught them the Lord's Prayer in which He summed up all the needs of man both spiritual and material.

Now Paul was a firm believer in prayer being answered. This question has interested men in all ages. The Psalmist knew from his own experience that God did really answer his prayers. He writes: "Delight thyself in the Lord, and He will give thee the desires of thy heart." The Bible is full of evidence that God has heard and answered the prayers of man. The mistake that men make, however, is that they want the answers to correspond to their own wishes. God answers in His own fashion and way. Every prayer must be in harmony with God's will. Christ prayed that God's will might be done, and Paul, although praying three times to God for the removal of his affliction, nevertheless abided by the decision of God. Prayer has also a reflexive effect in the soul of the one who prays. Men's sympathies are broadened by prayer, and God's goodness is reflected by means of prayer in our lives. Paul tells us that he prayed with the understanding, knowing what the will of the Lord is. Prayer must be constant. Paul exhorts us to be instant in prayer, to pray without ceasing. Paul knew that as soon as a man ceases to have communication with God, the Devil would have communication with him. Our prayers are hindered by our own lusts and sins. God answers the prayers of a fervent man, and the righteous shall find in Him a helper. Prayer must not be selfish, for we are to pray for others. This picture of Paul on his knees should be a model and inspiration for us. Luther once said that he could not get along with less than eight hours of prayer a day. We all of us need more exercise of this kind, in this age of religious indifference especially. Let us learn from Paul, how to pray aright in reverence and with fear. Let us call upon Him while He is near, and He will hear and heed of prayers:

PRAYER

O God, our Father, we pray Thee for a clearer understanding of the meaning of prayer, as a means of communication with Thee, as a guard against that which is degrading and mean and unworthy. We bow our heads in shame and sorrow over our lack of comprehension of Thy love and forgiveness. Thou hast given us the means of grace, Thou hast given us the attitude of prayer, Thou hast even given us the words which will bring Thy kingdom to earth, yet we fail Thee. Forgive us, Heavenly Father, and permit us to try again.

Stir up our hearts and wills, that we may attain more of self-mastery, help us to think and do only those things that will leave no regrets in our hearts, and no pain in Thy heart. Instill in our hearts reverence for that which is good and clean, help us to shun the selfish and base and sinful. We ask in the Name of Thy Son, Jesus Christ. Amen.

ADDED ILLUSTRATIONS—SEED THOUGHTS

George Stewart, of blessed memory, said, "I was in a home once where a string band was playing the most beautiful music. Dinner was announced and while the musicians were at dinner the children tampered with the strings and when the musicians took up their instruments again there was a horrible discord. But the keynote was sounded, and all the instruments were brought back into harmony, and the music was sweet once more." . . . "There was a time in the happy days of Eden when man loved God and there was music everywhere; but satan touched the harp-strings of the human soul and threw it out of harmony with the world and with God, and the discord of sin filled the earth in all its ages. But . . . Jesus Christ came into the world, went up to Calvary and struck again the keynote, 'Love one another even as I have loved you.'"—*William E. Biederwolf.*

"I have to choose. I know not why the Evil,
I know not why the Good—both mysteries
Remain unsolved, and both insoluble.

"I know that both are here, the battle set,
And I must fight on this side or on that.
I can't stand shivering on the brink; I plunge
Head first. I stake my life on Beauty, Truth,
And Love; not abstract but incarnate truth;
Not Beauty's passing show, but Beauty's Self,
Its very self made flesh; Love realized.

"I stake my life on Christ—Christ crucified;
Behold your God!"

—*C. Studdart Kennedy.*

SUNDAY SCHOOL LESSON

Jesus, the Good Shepherd.

LESSON: John 10:1-16.

GOLDEN TEXT: "I am the good shepherd: the good shepherd layeth down his life for the sheep." John 10:11.

DEVOTIONAL READING: Ezekiel 34:11-16.

INTER. & SR.: Jesus Like a Shepherd.

Y. P. & ADULTS: Jesus Our Good Shepherd.

All through her history Judea has been essentially a pastoral land. The finest things in Judea's history are connected with the spirit which was bred in her men by their pastoral habits. "The good Shepherd," said our Lord, "giveth his life for the sheep," as if it were a matter of course that such faithfulness should be shown. The typical Jewish hero was a young man who was taken from a sheepfold and from defending his flock against the lion and bear to be his country's champion against their immortal enemies and at the last her king. Every true leader of men was called a shepherd. God was a shepherd of His people, and they, the sheep of His pasture.

A shepherd was asked, "Is it true that you know each one of your sheep by name?" The shepherd looked surprised. He said: "You could blindfold

me and bring a sheep to me and let me pass my hands over its face and I could tell you if it were mine!"

What a commentary it is on the words of Jesus. "I know my own and am known of mine." Study the 23rd Psalm. This is one of the most graphic, detailed and accurate pictures of shepherd life in all literature. It is correct down to the minutest detail. Read also chapter 6 in the book, *The Syrian Christ*, by Abraham M. Rihbany, for most interesting and suggestive material on this lesson. This book is published by Houghton Mifflin Co.

The door to an Eastern sheepfold is very narrow, so that the shepherd standing in it can literally block the door completely with his body. It is necessary thus, for the sheep, one by one, to squeeze by the shepherd in order to enter the fold and as they thus pass him he examines them carefully for wounds or bruises, anointing their heads, giving them water and dressing their wounds. What a parable it is! *No one ever got into the Kingdom of Heaven without squeezing close to Jesus Christ.* Over the door of the great mosque of Santa Sophia in Constantinople there is a great bronze plate set in the stone work in the wall above the main entrance. On this plate appear the words, "I am the door, by me if any man enter in, he shall come in and go out and find pasture." This plate remained there during all of the hundreds of years the building was used as a Mohammedan mosque. It was set there by Justinian, the Emperor, who built the house.

EVENING SERMON

THEME: *The Completeness of the Cross.*

THE REV. HARRY W. STAYER.

TEXT: John 3:16.

No mortal can compass the whole content of Christ's Cross in its complete achievement. One can, however, indicate something of the direction of it. By way of an approach to the matter, we begin with a very simple observation.

Every completed thing is preceded by these two factors: a purpose born of some need and a procedure for accomplishing that purpose. In the case of the completed Cross those two items vividly appear. There is the Divine purpose of God, born of man's need for salvation and there is God's Divine procedure for achieving that purpose.

What was the purpose of God in view of man's need for salvation? In the one part it consists in the reconciling of man to Himself. In the other part, it consists in the redeeming of man from his sins. To reconcile men, and having reconciled them, to redeem men—that was, and is, God's purpose. And it is a purpose that roots back into God's love, "For God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have eternal life."

What was God's procedure through which He sought, and succeeded, to accomplish His purpose? "He gave His only begotten Son." Christ is God's incarnate purpose and Christ is God's incarnate procedure; a purpose and a procedure which came to its full fruition and completion in the Cross.

One can scarcely miss, in any reading of the Gospel, the persuasion that filled the mind and heart of the Master. He was persuaded that He was a "sent" man—sent by God to do a specific "work." He saw Himself as the

earthly embodiment of the heavenly purpose and the human instrument of the Divine procedure. "I must work the works of Him who sent Me. My meat and My drink is to do the will of Him who sent Me. I do always the things that are pleasing to Him who sent Me." Somebody "sent" Jesus and that somebody is God. And He was "sent" for a purpose as His own words, again, clearly state. "I am come to seek and to save that which was lost." I am come, not to destroy the law, but to fulfill it. To this end have I been born and for this cause came I into the world, that I should bear witness to the truth. The Son of Man is come, not to be ministered unto but to minister, and to give His life a ransom for many." Christ surely and definitely conceived of Himself as one "sent" from God and by God to do a "work" in the purpose of the Father and according to the procedure laid down by the Father.

There is no evidence, in the Gospels, that the childhood of Jesus was shadowed by thoughts of the Cross. There is no warrant to imagine His youth and maturity, even up to the first months of His public ministry, was shadowed by such thoughts. One dynamic devotion, rather, occupied His mind, a devotion voiced in the first dawning of consciousness at the age of twelve: "I must be about my Father's business."

But there came a day when thoughts of the Cross did begin to cast a shadow across His heart. There came an hour when He knew that His "Father's business" involved more than teaching, healing, and preaching the good news. It involved the laying down of life itself. "From that time," so the Scripture reads, "Jesus began to teach His disciples that He must suffer and be put to death." If ever He doubted it should be otherwise, the doubt was dispelled that last night in Gethsemane when He cried: "Father, if it be possible, let this cup pass from Me," and rose from His knees to say: "Not My will, but Thine, be done." So He went to the Cross, "obedient even unto death," that the purpose of God might not fail.

It is in the High Priestly prayer of Jesus, according to John, that we hear the Saviour saying: "Father, I have glorified Thee on the earth, having accomplished the work Thou gavest Me to do." It is from Christ's lips on the Cross, with "Love trying across the gulf to pronounce its own name in syllables never to be forgotten," that the word of final triumph comes, "It is finished."

Strange to us, who "cherished the old rugged cross" and know something of its completeness, is the mood of men in our today expressed in lines which scorn the Saviour's dying. Truly "to those who are on the way to destruction the story of the Cross is nonsense, but to us who are being saved, it is the power of God unto salvation."

"Surely He hath borne our griefs and carried our sorrows. He was wounded for our transgressions and bruised for our iniquities. The chastisement of our peace was upon Him and with His stripes we are healed."

MID-WEEK SERMON

THEME: *The Personal God.*

TEXT: Jeremiah 26:4-6.

Jerusalem materially prosperous thought nothing could wreck that prosper-

ity. Politically safe, playing one power against another, they thought nothing could destroy that safety, Orthodox, yet practically apostate, they believed themselves protected by God. To say anything against all this was dangerous. One who protested was false to both religion and country. He was a calamity-howler. So we know Jeremiah as "the weeping prophet."

JEREMIAH, THE PROPHET: Born at Anathoth c. 650 B.C., of a priestly family. Very early he knew his destiny was to protest against national spirit and attitudes. First warning against Scythians. Invasion turned eastward and Israel escaped. Jeremiah was discredited.

He denounced extravagance of king and oppression of people. He protested against alliance with Nebuchadnezzar. Announced forthcoming captivity. In three months king, queen-mother and four thousand nobles taken to Babylon. Then began to urge submission to Babylon. Imprisoned. Eleven years later destruction of Jerusalem and Captivity. Jeremiah disappears.

ONE AGAINST THE CROWD: He was unpopular: the unpopular man always wrong! But his position was that only one course could mean security and success, and that one course the people would not take. When Scythians swung aside and passed by Judah it was accepted as proof that Jeremiah was wrong. Destruction only postponed. God vindicated His prophet.

THE PERSONAL GOD: Jeremiah first to stress individual's relation to God, and God's relation to individual. Necessity for individual righteousness as chief factor in nation's good. Insisted that understanding of God, combined with obedience to God, was of immediate, practical, everyday benefit to human race. Everyone must repent. To repent is not only to regret evil ways, but to forsake them, and turn definitely to God in sincerity and truth.

TOPICS FOR YOUNG PEOPLE'S SOCIETIES

CHRISTIAN ENDEAVOUR and B. Y. P. S.

Y. P.—How May the Bible Help Us in Daily Life? Josh. 1:1-8.

Inter.—Why is Missionary Work Necessary? Acts 16:9-15.

EPWORTH LEAGUE.—Resources for a Good Life.

Sr.—My Needs and Resources.

Inter.—Lincoln. Respecting People for Their Own Worth.

LUTHER LEAGUE.—Best Ways of Using the Bible. 2 Tim. 3:16-17.

FOR THE BULLETIN BOARD

The plant lives as its roots tap the source of life.

God is not up at the end of a ladder of argument.

To believe in yourself you must believe in God.

Where true love is, there is God.

Beauty is the open window to eternity.

God still speaks to those who listen.

It is yours to say whether you live upward or downward.

Christianity does not promise peace and comfort only after death.

The gate swings to and fro, but the hinge remains stationary always.

Love, peace, joy, these are fruits springing from a cultivated field.

SUNDAY, FEBRUARY 21

CALL TO WORSHIP: "We give thanks unto God, the Father of our Lord, Jesus Christ."

PSALM: 43.

PRELUDE: Prayer.—*Alkan.*

ANTHEM: Father, Forgive Them.—*Dubois.*

OFFERTORY: Lenten Prelude.—*Battishill.*

POSTLUDE: Lento.—*Kroeger.*

OFFERTORY SENTENCE: "Give unto the Lord thy God according as the Lord thy God hath blessed thee."

OFFERTORY PRAYER: We thank Thee, Heavenly Father, that Thou hast given us the love and the vision to understand our relationship to Thee in even this small way, and we pray Thee to accept these gifts as a token of our desire to grow in grace with Thee, to learn how to embrace Thy cause wholeheartedly and to devote ourselves and our substance to the building of Thy Kingdom on earth. We beseech Thee, O God, to forgive our sins and accept our virtues as a measuring rule of our progress toward Thee. We ask in Christ's Name. Amen.

BENEDICTION: The grace of the Lord Jesus Christ, the love of God, and the fellowship of the Spirit be upon you always.

MORNING SERMONS

(1)

THEME: *The Supreme Theme of the Ages.*

THE REV. IRA WEMMELL HENDERSON, D.D.

TEXT: "Whom say ye that I am?" Matt. 16:15.

HYMNS: Thou Art the Way, to Thee Alone.—*St. James, C. M.*

Thee We Adore, Eternal Lord!—*Mendon, L. M.*

Our most glorious theme is Jesus. This humble Nazarene is humanity's supreme inspiration. Those who would achieve the pinnacles of influence must ponder His surpassing art. Jesus and the beauty of His character survive the ages, blessing and brightening our minds and hearts. Not only must the church exalt Him, but so also must the historian, the statesman, the scientist and the student. Wherever a teacher or a leader stands forth in simple honesty to guide the masses wisely along the rugged paths of life, there, in all conscience, ought stand one who declares Him Who is Truth enfleshed.

THEME OF SCIENCE.

However the contrary may appear to some, the ageless Jesus is as much the possession of the scientist as He is of the theologian. The statesman and the student may interpret Him against the social and intellectual needs of mankind quite as well as the philosopher. The psychologist will find Jesus just as fruitful in material for research and illustration as does Aquinas or Calvin. Some new Carlyle writing the history of these momentous days must note, if he have true vision, the influence of Jesus for instant right and the eternal; and the disaster that has inevitably followed the neglect of His inspired guidance. Likewise the scientist, contemplating the dicta and the career of Jesus, may discover fundamentals, vital and ultimate, to envision his fellowmen.

The ageless Christ cannot be confined within decrepit and unscientific formulæ and have either influence or authority over men who are scientific and devout. The Jesus who is the supreme theme of the ages is not the property of any dogmatizing group or generation. To fulfill our parts worthily we must

emphasize to the multitudes not the historic animosities that pass for spiritual fidelity and zeal; rather must we emphasize JESUS whose words were so tender, whose life was filled with hope and cheer and sacrifice. Honest opponents beheld no fault in Him and keener eyes discerned in Him God's presence. Likewise we may declare Him as we find Him: faithful and faultless.

JESUS AS A TEACHER.

We do well to make the teaching function of Jesus a high theme. For Jesus is unsurpassed as a teacher of the divine mysteries. With the simplest language and the most charming parable Jesus imparts mystical and changeless truths. Does He desire to teach us the folly of trust in mere possessions? He pictures to us the rich man with his barns and bank and incidental wreckage. He lights a candle and we hasten to become His messengers. He lifts a grain of mustard and we envision the consummation of a divine kingdom. In the heaven He reveals the secret of an expanding and abounding life. Beside the King's highway He erects the figure of a man, with a talent that had been hidden, forever to become for us a warning. With it all Jesus is gracious and simple both in language and manner whilst He is inexpressibly profound.

JESUS AS PREACHER.

What a preacher Jesus shows Himself to be—a preacher full of earnestness and fire. With what ardour He battles for the souls of men. With Him there is no lukewarmness, no half-hearted enthusiasm. Jesus is always ardent. His spirit never cools, but is always at white heat. Little wonder that Paul, who magnified Him, became a very flaming brand in devotion to His cause; that Savonarola, into whose soul He breathed the intensity of His own spirit, counted life well lost in His behalf; that Wesley could defy hardships and devote a tireless and colossal life to the proclamation of His righteousness and love. For had not these and a vast company of their spiritual brethren the example of their Master to enthuse their spirits toward sacrifice?

What an inspiration is His fearlessness and courage. His is no uncertain, wavering voice. In the spiritual warfare the need is for precision; therefore Jesus never shoots at random. Evil being at the centre of this world's distress, Jesus ever speeds His barbed arrows to the target's heart. Under His tutelage therefore John Hus declares God's truth though they slay him; John Bunyan tells the truth though they imprison him; John Milton sings of heavenly visions though his human sight be gone. After the manner of their teacher, clearly and sharply, they state the fundamental propositions of the Kingdom of God as they affect human society, the while remaining careless of the antagonism and power of their adversaries. Theirs the high duty not to gain a following but to hold aloft a torch.

THE PROPHET'S TORCH.

It is too the privilege of the prophet to light a torch and then to hand it on over against that day when Truth shall be abroad victorious on the earth. They were men of fine intelligence who first recognized the prophetic ministry of Jesus. The men of this generation will indicate their mental acumen just in the measure that they realize their need to become endowed with a Christ-filled spirit of prophecy in this age. Not less than our fathers do we need the

competent guidance of the Spirit. Our generation no less than theirs requires inspired guides who listen to the voice of God speaking to lonely souls through the complex experiences of the multitudes.

Jesus was the ageless prophet. Nevertheless He too had the opposition of false prophets to combat. Micaiah stands not alone in history. Every age has had its quota of political and ecclesiastical necromancers who prefer safety before integrity. These are the men who would rather be optimistic and popular than to tell the biting truth and take the consequences. Such deliver oracles to suit the whims of the masses or of kings. To Jesus, as to Amos, the unadulterated truth was more precious than the praise of any man or company. Cowardice supplants courage in not a few hearts, that are aglow with a vision of the right, when opposition roars. Well, let us remember that Jesus never flinched. He went straight on, invincibly confident in the triumph of Truth.

THE SOUL'S FRIEND.

How sweet is the theme when we sing to the world the praises of Jesus, who is the soul's most satisfying friend. Though He be highly exalted He draws very near to disconsolate and doubting spirits. To the distresses He is as heavenly balm. The anxieties of honest doubters never disconcert Jesus, for He knows their fears are groundless and that in the glory of His wisdom and provision all their difficulties shall be resolved. Graciously He offers unto men, even dissolute men, the inestimable privilege of His august companionship. To be their comfort is His joy, to be their comrade in light and shadow is His delight. No sinner calls upon Him that He does not heed. No child sings of Him but the music of his heart finds glad response in the heart of Jesus. Verily there is no dark valley since Jesus lights the way from earth to heaven. God hath given Him a name that is above every name and hath highly exalted Him. Nevertheless He hath neither forsaken nor forgotten the unnumbered multitudes of His brethren who in endless array climb the steps toward wisdom and toward God. Therefore His character and His incomparable services to humankind constitute the supreme theme of the ages.

(2)

Reminiscere, Second Sunday in Lent.

THEME: *Follow Me!*

THE REV. PAUL G. KRUTZKY.

SCRIPTURE: Matt. 15:21-28. TEXT: "Follow Me!" Matt. 4:19.

HYMNS: Art Thou Wary, Art Thou Languid?—*Stephanos*, 87, 83.

A While in Spirit, Lord, to Thee.—*Cannons*, L. M.

When Sorrow and Remorse.—*Southwell*, S. M.

There are not words spoken by Christ which have as much meaning for us as these words spoken to Andrew and Peter. With them He calls them into His service as fishers of men. There are two things involved in this command of Jesus. His words have a negative as well as a positive meaning. He would bid us: 1. To forsake all things for Him, and 2. to Follow Him alone.

1. On one occasion the Saviour said to His disciples: "He that loveth father or mother, son or daughter, more than Me is not worthy of Me. And

he that taketh not his cross, and followeth after Me, is not worthy of Me." To the rich young man who would be His disciple He said: "Go, and sell all that thou hast, and give it to the poor, and come and follow Me." The religion of Jesus sets an entirely different value on things from that of the world. Wealth may be a good thing, yet Jesus bids us first of all to seek the kingdom of God and its righteousness. His attitude towards riches is one of contempt not of dependence. He trusts God for all of his material needs. Again, the attitude of Jesus towards human relationships is entirely different from ours. We are to forsake father and mother in following Him. He Himself, whilst showing natural affection for His parents, nevertheless went about His heavenly Father's business. In other words, Christ would have us obey God rather than man. To forsake a thing means to deny ourselves that which we previously enjoyed. Jesus did not despise the simple pleasures of life. He tells us that when we fast we are not to be like the hypocrites who do it in order to be praised of men. Salvation is not contingent on fasting but on faith. But in a spiritual sense Christ wants us to fast. Pleasure is not to so occupy us so that we have no time to serve Him. Christ is to be our example and model, for He did no sin, neither was guile found in His mouth. Especially in the season of Lent are we to show appreciation of what He has done for us. There is also a good deal of benefit to be derived from self-denial. Self-denial will reveal our power over the desires and appetites of the flesh. Too many of us are controlled by these, and do not control them. The Christian should remember what Paul says: "They that are Christ's have crucified the flesh with its affections and lusts."

This call of Jesus means to say: give up that which is unnecessary or harmful, deny yourself for a good purpose. The whole burden of the Saviour's teaching is self-denial in order to serve God, for no service is true and right unless it has in it an element of self-sacrifice. This idea of forsaking is further brought out by Paul when he says: "Flee youthful lusts." To forsake anything means to leave it behind, whereas to flee implies that someone is still in pursuit of us. Jesus told His disciples that although they would forsake the world, the world with its affections would still pursue them. So must the Christian always flee from sin in order that he may grow in grace. Self-denial and self-sacrifice bring out the best qualities in our natures and our characters. Christ sets us an example in temperate, holy living. He denied Himself for others, and we as servants of His are not above our Master.

2. But our text would not merely emphasize the negative side of following Jesus. Much rather does Christ want to bid us become active followers of His. The religion of the Saviour demands, first, self-surrender, and secondly, service. The disciples left their earthly occupations and followed Jesus. So too does Christ want us to surrender ourselves to Him, to put ourselves in His care and keeping as the Good Shepherd of our souls. With self-surrender comes confession of Jesus. The disciples confessed Christ as Lord and Saviour, and He promised them that He would confess them before the Father in heaven.

This word, "follow," means also service for Christ. He made of Andrew and Peter fishers of men, and whoever heeds this call receives a distinct call to service. In following anyone we usually want to know whither he is

going. What goal does Jesus set us? First, He would have us strive for perfection, for holiness without which no one shall see God. Then He would have us love one another by doing what we can for the least of our brethren as done unto Him. The service that Christ demands of us is not merely the confession of the mouth, but active love by doing His will and commandments. The way to glory leads by the way of the Cross, for if any man would follow Jesus he must take up his cross. The cross is a sign and pledge of our salvation. Especially in the Passion season does the Saviour call to us to follow Him, for it is then that His example becomes real and true to us. Christ leads men to the cross, for it was there that the salvation of the world was accomplished. The victory over death, sin and hell was gained by means of the sufferings of Christ. The Cross of Christ is the proof of God's love and mercy in Jesus Christ.

To follow anyone means also to cultivate his likes and dislikes. Christ hated sin, so must also His disciples; Christ loved mercy, so must we as His followers be merciful. To follow Jesus means to grow more like Him from day to day. His virtues are to become ours, we are to have His spirit. We are also to be imitators of Christ. He has left us an example so that we might follow in His steps. He is to be our model, pattern and guide. We are to imitate His faith and trust in all the trials and troubles of life. His patience is to be ours, for in it we will possess our souls. His peace is our portion and exceeding great reward.

PRAYER

Heavenly Father, we too hear Thy invitation to follow Thee, we are hindered by our love for the physical things of life, for the boats and nets of our fishing businesses. We cling to these in the face of Thy promises, and we have come here to ask for grace to accept Thy invitation. We kneel at Thy altar in penitence and sorrow for our wrong-doings, for our sinfulness, for our selfishness, for our thoughtlessness of that which matters in the Eternal plans of life. Grant us grace to make a decision here today to follow Thee, to lay all at Thy feet, trusting in Thy love and care for us and all Thy children who love Thee. With Thy help we can seek Thee, even though we become as strangers through selfishness, and without Thee we can accomplish nothing. Grant us understanding of the meaning of life, beyond that of temporal nature, so we may become sincere followers of Thee in all things. We ask in Jesus' Name. Amen.

ADDED ILLUSTRATIONS—SEED THOUGHTS

"Help me to help my brothers bear
Their loneliness, their poverty,
Their sorrow and their blank despair—
Some working vision grant to me.

"Grant each and all uncommon sense
To lift our lives to happier height.
Be Thou our present recompense,
Be Thou our Everlasting Light."

—Robinson Smith.

"To any man there may come at times a consciousness that there blows, through all the articulations of his body, the wind of a Spirit not wholly his; that his mind rebels; that another girds him and carries him whither he would not."—Robert Louis Stevenson.

SUNDAY SCHOOL LESSON

The Power of Jesus Over Death.

LESSON: John 11:23-28, 32-44.

GOLDEN TEXT: "I am the resurrection, and the life." John 11:25.

DEVOTIONAL READING: Job 14:13-15; 19:23-27.

INTER. & SR.: The Power of Jesus Over Death.

Y. P. & ADULTS: The Power of Jesus Over Death.

The raising of Lazarus occurred in Bethany where the traditional tomb is still shown. It was one of the most spectacular miracles of our Lord. The miracle is recorded only by John. The other writers record two miracles of raising the dead, which John does not record. The miracle occurred in the last few days of the life of Christ. The miracle aroused increased hatred of Jesus, stirred the Jews into a frenzy and hastened His death.

The account of the miracle bears, within itself, the most convincing proof of its authenticity; its perfect artlessness and its tender humanity, testify to the unconscious touch of nature and of truth. In the account of this miracle we have a wonderful combination of majesty and sympathy in the person of Christ. The little town of Lazarus's home was located on the Eastern slope of the Mount of Olives, about two miles from Jerusalem on the Jericho Road. Jesus had made the home of Mary, and her sister, Martha, and Lazarus, His lodging-place again and again. He was particularly devoted to them. Jesus does not say, "I will be the Resurrection and the life on the last day." He does not say, "I know the secret of resurrection and life." He does not say, "I can tell you how to win the resurrection and life." He makes the astounding statement, "*I am the Resurrection and the Life.*"

Martha found herself uncomforted by the vague hope of resurrection somewhere in the distant and dim future. Every Jew believed in a spiritual resurrection, but Jesus gives a teaching far different from that. He that believeth on Jesus *hath* everlasting life. Not *will have*, or *may have*, or *should have*—but does *NOW HAVE* everlasting life.

Mrs. Browning has a beautiful sonnet on the words, "Jesus Wept," in which she calls them among the sweetest words in all the earth. They bespeak His tender human compassion, His deep and sympathetic understanding of the trials and sorrows of His children. They are eloquent in their testimony of His ability to enter understandingly into the troubles of His children.

This miracle is an active parable of the winning to life of the soul that is dead in trespasses and sin.

EVENING SERMON

THEME: *A Great Light.*

THE REV. THEODORE C. BOBILIN, D.D.

TEXT: "I am the light of the world; he that follows Me shall not walk in darkness, but shall have light of life." John 8:12.

It is still dark in Waterbury even in the daytime. Not in Waterbury alone but wherever there are human beings.

Spiritual darkness, made up of superstitions, general ignorance, destructive acts and habits and the traditional, age-long mysteries that baffle all mankind. These things still enshroud every community in darkness.

This brief sermon may not arouse you into fresh thinking on an old truth but there is nothing quite as vital as the truth that Jesus Christ is still the only effective reliable light for this modern spiritual darkness.

JESUS IS A LIGHT LIKE A SEARCHLIGHT.

If you live, in faith, with Him He will, like the long arm of a searchlight, reach upward and pierce the darkness to show you God, a God who is love and has a personal interest in you. That's worth everything.

On another occasion He will swing those long shafts of light into the future and reveal for you your destiny if you are on the broad or narrow path of life.

And then sometimes with a flash of added power He will reach out and show you that after death we really begin to live. Life's most interesting venture is yet to come.

JESUS IS A LIGHT LIKE A CAMP-FIRE.

Nothing is quite as inviting as a camp-fire in a cold, lonesome forest. Christ is like that warm glow. He makes a man a pleasant, understanding, sympathetic friend. He makes a home a little bit of paradise here below. He takes the stiffness and "high hat" attitude out of churches. He gives a large business house a soul and builds into a city an inviting personality. He is the one flame everybody and every group needs. He is the flame of love.

JESUS CHRIST IS A LIGHT LIKE AN X-RAY.

The X-ray has a short wave. It pierces. It reveals broken bones, foreign objects. Christ pierces down into the soul and makes one conscious of wrongs. Peter once met Christ on the beach and suddenly Peter said to Christ, "Depart from me for I am evil." Everything that was broken in Peter's soul, every foreign object, was revealed as he drew close to Jesus. He will certainly show a soul up. But if He is an X-ray He is also a healing ray.

JESUS CHRIST IS A LIGHT LIKE THE SUN.

The good news is that God in Jesus Christ is ready to co-operate with you any time you are ready to move back to health. Have faith for it is the measure of your faith that measures the amount of good Christ can do for your Fellowship with the Living Christ, for it is only as you expose yourself to His influence that He can arouse the nobility that is within your soul.

"I am the light of the world: he that follows Me shall not walk in darkness, but shall have light of life." John 8:12.

MID-WEEK SERMON

THEME: *The Protecting God.*

TEXT: Daniel 6:27.

Text is tribute to God from mouth of pagan king.

THE BOOK OF DANIEL: Criticism questions historicity of several incidents in book: *e. g.*, 1:1-2; 4:28-37; 5:1 ff; 5:30-31. Not necessary to abandon book. Date placed 165 B.C., 350 years after Return. Tribal divisions

lost. Purged of idolatry. No king. High Priest real ruler. Jew had become a bigot.

High Priest Jason erected Greek gymnasium in Jerusalem; curtailed Temple services to allow participation in games. Menelaus became High Priest by bribery and seized gold of Temple to pay bribe. Revolt of the Maccabees.

In these conditions "Daniel" appeared. Apocalyptic, its meaning hidden. Purpose, to bring definite message to people in dire straits. Test: did it do that thing?

THE PROPHET DANIEL: Book gathers up certain traditions and puts them in orderly form. This Daniel had certain experiences in which he found God. Experiences related in book. Editor dealing with certain spiritual facts, and these facts abide, no matter what background. Point is, not that such and such a king reigned, but that here is a man who in crisis had an experience of God that sustained him and carried him to victory.

THE PROTECTING GOD: What was that experience, and what did it mean for Daniel, for Jews, and for us?

(1) Problem of forbidden meats. God's law kept, resulting in physical health and mental clarity. (2) Command to worship golden image. Refused; the fiery furnace; rescued. (3) Worship of God proscribed. Persisted; the lions' den; saved.

Two common elements in three incidents: (1) They trusted God; (2) He protected them. The Protecting God an eternal abiding fact.

TOPICS FOR YOUNG PEOPLE'S SOCIETIES

CHRISTIAN ENDEAVOUR and B. Y. P. S.

Y. P.—Science and Our Growing Appreciation of God. 1 Tim. 6:20-21; Isa. 45:9-12.

Inter.—Outstanding Missionaries Today. 2 Cor. 11:22-33.

EPWORTH LEAGUE.

Sr.—"Be Still and Know That I am God."

Inter.—Facts Are Necessary to Christian Understanding.

LUTHER LEAGUE.—Solving Personal Problems. Eph. 6:17.

FOR THE BULLETIN BOARD

When we reach a goal it is because we have striven for it.
 A fog-bound world is unfamiliar with the sun, moon and stars.
 It is ceiling zero until you dissipate the fog.
 Christianity is not escape from life, it is life.
 Make friends with life.
 Take time to savor the happiness of today.
 Be a sun-dial. Mark well only the sunny hours.
 Rebellion is the way to bitterness.
 You find your own level as surely as water finds its.
 We are in fact what we are at heart.
 Selfishness can only defeat its own.
 What you concentrate upon comes to possess your soul.

SUNDAY, FEBRUARY 28

CALL TO WORSHIP: "Praise ye the Lord! Praise Him, O ye servants of the Lord. Ye that stand in the house of the Lord, in the courts of the house of our God, praise the Lord; for the Lord is good." Psa. 135.

PSALM: 38.

PRELUDE: Adagio Cantabile.—*Beethoven*.

ANTHEM: Out of the Deep.—*Wirtz*.

OFFERTORY: By Smoldering Embers.—*MacDowell*.

POSTLUDE: Meditation.—*Tombelle*.

OFFERTORY SENTENCE: "And when they were come into the house—they fell down and worshipped Him;—and presented unto Him gifts, gold, frankincense, and myrrh." Matt. 2:11.

OFFERTORY PRAYER: With grateful hearts, we come to "Thy altar, Heavenly Father. We bring gifts as an offering of thanksgiving for the myriads of gifts we have received at Thy hands during the past year, and especially for the care of the past months. Many of us have lost sight of Thy love in our anxiety over things which are not necessary to our welfare. Discarding many of the things about us will make room for growth toward Thee. Give us grace to remember our obligations to Thee at all times. Amen.

BENEDICTION: The grace of the Lord Jesus Christ, the love of God and the communion of the Holy Ghost be with you all.

MORNING SERMONS

(1)

THEME: *Launch Out Into the Deep.*

THE REV. J. PERCIVAL HUGET, D.D.

TEXT: Luke 5:4.

HYMNS: Not All the Blood of Beasts.—*St. Bride, S. M.*

Who Trust in God, a Strong Abode.—*Constance, 87, 87, Iambic.*

(At the beginning of this sermon credit should be given for the central thought and not a little of the development thereof to an article by Dr. John Hutton in the BRITISH WEEKLY.)

"Launch out into the deep," said Jesus to His disciples. "Launch out into the deep," He says to the Christian. And "Launch out into the deep," He says to the Church.

More than once did Jesus urge His unsuccessful and discouraged disciples to make yet another attempt. He bids the seven to "cast on the right side of the boat."

And this He said to tired, unsuccessful, discouraged men. All night had they toiled and nothing had they taken. He commanded them to go forth again. They were not the new men of a refreshed resting, but the fatigued men of the long night's unavailing labour. But to such exhausted and dispirited men He commended the method of another attempt.

They knew all about fishing. But He was a landsman from Nazareth. Peter might very naturally have retorted, "What do you know about it? You are a carpenter. We are fishermen. If we have laboured through the night fruitlessly, think you to come in the morning and so calmly tell us what to do?" But just that is what Jesus did and does. He often takes men at their own supposedly strong point and shows them a new and better way.

Dr. Hutton sums it up in a sentence, "The Christian Gospel, on its practical

side, might be summed up in the simple formula, "Try again!" But, as he further points out, Jesus did not say merely, "Try again." It was something not quite so simple, not quite so easy,—something with added and deeper meaning. Times when, after long and heart-breaking endeavour and equally long and spirit-crushing failure, a man might with reason say, "If that is all you have to offer me of counsel and of hope at least pay to my weariness and my loss the tribute of silence."

What Jesus did say was something beyond that, something which included "try again" but more, a new and added quality. He said, "Launch out into the deep." Try again, but in deeper waters. Try again, but with stronger faith. Try again, but with unyielding resolution.

There are times when for our souls there is nothing for it but to make another try, but to make it with the desperation of a final faith. Times when our cry must be "out of the depths," times when we must walk, not "in," but "through" the valley of the shadow. For there are some blessings and some victories that are not found nor won on life's hitherward side. They belong to the beyondments of experience and of trust.

There is a shallow way and a deep way of dealing with life. Here is something to remember. It deals with the greatest conceptions of the human mind and the loftiest concerns of human conduct. To reason of God, and immortality, and judgment to come is not to deal with trivialities. It is no compliment to our own minds and souls to desire superficial treatment of the major concerns of our living. Nor are the problems of our time or of our disconcerted world to find solution except by serious and honest thinking.

"Let timid sailors veer and tack
And hug the sheltering lea,
The ships that bring the wide world back
Put boldly out to sea."

At some time or other the most ordinary and prosaic experience has its deep waters. To know the way in which humble folk meet the trials and bear the sorrows of life is to learn a new and wholesome respect for the inherent nobility of their souls. And it may well, also, lead to the thought that it is just such victorious living which "helps God to His patience with us all."

The English preacher says, "Of those thousands of people whom I have had dealings with sufficiently personal to know what manner of persons they were, I never knew one who utterly failed or who even looked as if he or she were about to fail, under a deep test, under a stroke which ought, if mere force were everything, to have shattered him or her. No, it would appear to be the law of this region that, let a sorrow be deep enough, and far from destroying us, it would seem to plant our feet upon a rock."

It is not in the shallows of life that the miraculous catch was or now is to be taken. Out into the deep we must go for the fuller and the finer revealings of that exhaustless provision God has mercifully made for the sustaining and nourishing of our spirits.

It is of the deeps we are today speaking; yet it is not wholly to turn aside from that consideration to say that it is just as much the mission of religion to prepare our souls for and to guide our souls to the high experiences of the faith. It may be a deeply solemn thing to die, but it is also a highly solemn

thing, a gloriously significant thing to live. Certainly, the daring confidence in an immortal career is of all life's heights the loftiest. And the life that now is, whether considered as a preparation for and prelude to that hereafter or of value in and for itself, calls for all that any one of us has or can summon of fortitude and of heroism.

Too little do we feel the exalted nature of the Christian idea of Divine Grace, the wonder of redemption, the blessedness of forgiveness, the glory of our salvation. With such an awareness must come a depth and fullness of experience and a completeness of acceptance and surrender if we are to enter into the "joy of the Lord" or into the "power of an endless life."

The second thing I find in this text is that there is more for us in the Christian way than to await and prepare for the deep and the high hours,—we are urged to go out to meet and to seek them,—to launch out into the deep. This means faith in the sense of confidence in the unseen. It is the faith of the fisherman who sets sail for the far-off places because he believes that the fish are there. It is the certainty that life is livable, that success is attainable, that victory is not merely possible but certain for the believing will.

We must keep our confidence that such confidence is reasonable, that it is good sense to have faith, that trust in God and His goodness, instead of being the refuge of weak minds, is the highest act of the intelligence and the sublimest choice of our freedom of will. To believe that truth is true, that goodness is good, that purity is pure, that honour and fidelity and heroism are actualities, that love is the greatest thing in the world, that God is above all and through all and in all,—that is to believe at the heights of our minds and to trust at the depths of our souls.

And, yet, with all that element of confidence there remains the quality of adventure in Christian living, the adventure without which faith is not faith. It was in recognition of our capacity for such adventurousness that the command is given, "Launch out." Our capacity for heroism is recognized and honoured. The Divine Commander believes that we have it in us to obey. Nor is it unsaying this linking of faith with adventure to add that at its final fullness and holy best the obedience leads on to what the Bible calls "the full assurance of faith." Such faith, such confidence, such certainty, such peace of mind and heart rejoices in the trustworthiness of God, it "knows Whom it has believed," it is at ease in its loving confidence and trusting obedience.

The Christian well knows that such certainty, such restful confidence, such peaceful assurance comes through Christ. It is based on a conviction of the validity of His own experience of God, the dependability of His promises, the reality of the companionship He promised and the fellowship He shares.

There is a beautiful culmination of the story from which the text is taken. Upon the word of Jesus, Peter answered, "We have toiled all night and taken nothing. Nevertheless, at Thy word, I will let down the net." There it is at the end of it. That is the place for us all to come. To take Jesus' word for it! Whatever our task, our problem, our trial, our discouragement. Whatever our hope, our expectancy, in all and always the one first and last thing, the one wise and never failing thing is to take Christ's word for it.

"I would not beat along the coast, but sail
Out to mid sea, by guidance of the stars."

Rather, by the guidance and in the comradeship of One who has sailed farther seas than ever we will need to voyage, and whose promise we have, neither calm shall delay us nor storm drive us astray, but that safely at last we shall "arrive at home."

(2)

Oculi, Third Sunday in Lent.

THEME: *For or Against.*

THE REV. HERMAN F. MILLER.

SCRIPTURE: Luke 11:14-28.

HYMNS: Jesus, and Shall It Ever Be.—*Breslau, L. M.*

O Jesus, Thou Art Standing.—*St. Edity, 76, 76, D.*

Jesus, Meek and Lowly.—*St. Martin, 66, 66, Trochaic.*

There is one sentence in this gospel lesson which cannot be overlooked, "He that is not with Me is against Me, he that gathereth not with Me scattereth."

Let us get the setting by making the occasion alive again. Jesus had just healed an unfortunate person. He should have received the acclaim of all, but they accused Him of being in league even with the devil. He endeavours to bring even these to the knowledge of the truth and then He hurls this word like a challenge, "He that is not with Me is against Me, he that gathereth not with Me scattereth."

It is a *word of majesty*.

Here was an individual Who thought it of great moment what attitude men would take toward Him. Here was a man Who was conscious of His authority and the importance of His mission. There have been people who have refused to see anything more in Jesus than a great teacher and just one of the prophets; who have even claimed that Jesus was conscious of nothing more than that. But the conscious majesty in some of His sayings seems to be inescapable and have to do not only with a message or a religion. Such words can be understood only when we admit that this is the Son of God.

This is a word of demand. "Here I am," He seems to say, "you cannot ignore Me, you cannot circumvent Me, you must choose an attitude toward Me." He is so conscious of the eminence of His person and mission that He insists on a decision. The demand is clearly involved.

It is not always that Jesus challenges us like that and presses us for a definite decision, but whenever we come into touch with Him the challenge is felt, must be felt. He asks for a definite decision. He asks to be taken seriously. He requires a definite realization of His presence and message and a "yes" or "no."

This is a word of warning.

Think of that scene again. The critics of evil mind have accused Him. He has defended Himself. "He that is not with Me is against Me, he that gathereth not with Me scattereth." There is no neutrality concerning Me.

What a word that is for our generation! Probably we have thought that the indifferent, aloof and cool attitude speaks of intelligence, independence and superiority. It is so plebeian to be excited, interested, fervent about anything, particularly about religion. It may be that we think that the many different

religious convictions and groups justifies the aloof and neutral attitude. Or we may be of the opinion that the new and expanded knowledge puts Christ in a different setting and it is no longer reasonable to think of Him as the one Saviour of the world. At least we shall wait.

You cannot wait. There is no middle path. Your hesitation is an answer. The answer is "No." We are against Him until we have definitely decided to be for Him.

And then there is another note which sounds through His challenge. It is the note of judgment.

We dread judgment. But judgment is there, wise and foolish, just and unjust. And there is judgment in Jesus, wise and just judgment. We are measured by the attitude we take toward Him. Let there be no mistake about that. Squirm as we will, we know that we must choose and our choice is an index of our real selves.

There is prophecy in that word. As a mighty rock standing in the centre of a river bed cleaves the mighty stream, so Jesus stands in the centre of humanity's stream and turns the current to the right or the left. He looms so large in history, His message is so important in thought, His fellowship is so deep in experience that man has ever had to decide. We are still talking about Him everywhere, writing and reading about Him, arguing and debating about Him. He is still inescapable. Have you decided? Have you taken a stand? There is no peace until you do. Yea, there is no peace until you stand with Him.

PRAYER

Almighty and wise Father in heaven, we thank Thee that Thou hast given to us the challenge to faith and righteousness in Thy Son, and we implore Thee to give unto us Thy Spirit, that we may truly believe and not hesitate to receive Him and follow Him. Banish uncertainty of thought, domination of earthly ties and the curse of pride. Help us to acknowledge our dependence on Thee and in such dependence find our real strength and freedom, through the same Jesus Christ, Thy Son, our Lord. Amen.

ADDED ILLUSTRATIONS—SEED THOUGHTS

Jesus Christ remains and is the inspiration for every heroic struggle and every divinely inspired accomplishment of His own. For you and for me, in the midst of life's arena, as the tides ebb and flow in the conflicts which engage us, we must make a touch-down for Christ. His person, His sufferings, His triumphs become our inspiration. I submit to you three satisfying reasons why you should and may rest your souls upon Jesus Christ:

1. He is your only hope of salvation from sin.
2. He claims the sovereign Lordship of life within you.
3. He provides your only hope of immortality.

—J. C. Massee, in "I am Jesus."

"I don't like to see men work too hard at their prayers," says Glenn Clark. "Beware lest the zeal of thy house eat thee up." Be still a while and let God paint the picture through you. Mrs. Edison once said to Glenn Clark, "Mr. Edison's methods are just like yours. He is always perfectly natural and always perfectly relaxed. He feels that all his discoveries come through Him, that he is but the channel for forces greater than himself."

SUNDAY SCHOOL LESSON

The New Commandment.

LESSON: John 12:20-33; 13:34-35.

GOLDEN TEXT: "A new commandment I give unto you, that ye love one another; even as I have loved you, that ye also love one another." John 13:34.

DEVOTIONAL READING: 1 Cor. 13:1-13.

INTER. & SR.: What the New Commandment Means.

Y. P. & ADULTS: Christian Love.

The scene in the lesson today presents one of the most dramatic episodes in the last week of Christ's life. It occurred during His ministry in the temple. While He was teaching the people certain Greeks approached Him. They desired to interview Him. They approach Philip, and then Philip tells Andrew and then Andrew comes with Philip and tells Jesus. Notice in verse 23 the Greeks drop out of sight and we are never told whether they got to talk with Jesus or not. Jesus turns to the Disciples and launches into one of the most earnest and pointed discourses that He gave during that last hectic week. He speaks of the hour being come, of the necessity of dying in order to live and of losing His life, in order to have it. As a matter of fact this scene represents one of the last and one of the greatest temptations to which Christ was subjected. These Greeks come to Him and it is implied that they are receptive and eager. Likely they desire to invite Him to come to their land and to live and teach. It seems to the present writer that only on such supposition as this can His words in verses 23, 24, 25, 26 and 27 and 28 be properly understood.

Judaism is the most concentrated expression of national spirit and the narrowest which the world has ever known. Of course, it must be remembered that everything in his land conspired to drive the Jew in upon himself and to intensify his bitter exclusive nationalism. He was cut off from his neighbours on the eastern side of the Jordan Valley and the Dead Sea by that shuddering Ghor and the prisoned waters of the Salt Sea which closed it. He was equally isolated on what might have been his more approachable and culturally fruitful western frontier, by the fact that his maritime plain was never really in his hands until almost the close of the national history when the Maccabeans swept the land of Israel's old enemy with fire and sword. His narrow southern frontier slid off into the desert and the outlying territory of his secular enemy, Edom, while his northern was held with difficulty and with ceaseless vigilance against the bitterest of all his enemies—his own brethren of the northern tribe. He was thus girt on every side by burning desert or still more burning hatred. As a result, he was narrow. Narrow-mindedness, bitterness, iron-hearted cruelty, vanity to the nth power, a religious outlook towards all the rest of the world which leaves one hesitating between aversion and mockery and a concept of God as hard and unattractive as the limestone in his sacred land—these were the features of the Jews of Jesus' day.

Here, in this lesson, Jesus is tempted to turn from the bitter and antagonistic Jewish people and to go to the Greeks who are ready to embrace Him and His teachings. He might have lived long in comfort and in acceptance among

these Greeks. This is truly a terrific and immediate temptation. The wise teacher will point out carefully to the class the way in which He meets this temptation.

Jesus goes on to make a prophecy, "If I be lifted up from the earth I will draw all men unto Me." The wise teacher will point out here the irresistible attraction of moral grandeur, its subtle and effective appeal to all men.

EVENING SERMON

THEME: *Soap-suds and Whitewash.*

THE REV. RICHARD BRAUNSTEIN, D.D.

TEXT: "Ye are the salt of the earth." Matt. 5:13.

Our evaluations of each other—if made audible—are interesting. But are estimates always fundamentally honest?

It is not a question of HOW we take each other but how we ACCEPT each other. Not surely, "on suspicion," as Elbert Hubbard used to send his books.

A basic law of our criminal code is that a person is innocent until proven guilty. It is a misnomer to say that "Justice is Blind." Justice is justice, always. The difficulty lies with the merchants of Justice. Power is power, always. We have known cases wherein power has been abused by intolerance, jealousy, ignorance and greed. Always the human equation determines the quality of Justice and the function of Power.

When an armchair critic of another day referred to Turner's famous painting of a "Snow-storm at Sea" as "Soap-suds and Whitewash," the artist replied: "Soap-suds and Whitewash? I wonder what they think the sea is like? I wish THEY had been in that storm."

The fact was that Turner had spent four hours, lashed half-frozen, to a steamer's rigging during the gale. He knew HOW A STORM LOOKED AT SEA. He knew how it felt. He had experienced it. The drive and drench of it—the sleet had pelted him, slashed his soul. The critics said, "Soap-suds and whitewash." The critics do not always know. A qualification for a critic is "understanding." Jane Adams characterized culture as "understanding."

Recall the story of the negro who was set to watch a basket of crabs. Falling asleep, he received a severe rebuke. The crabs were crawling up the sides of the basket, trying to get away.

"Ah'm not gwine to worry 'bout that," said the negro, "You-all don' know crabs, das all; o'l Mr. Crab, he crawls up de side, an' 'bout de time he ready to jump out, all de res' drag him back."

A sad commentary on crabs—and humans. Especially humans. It explains our attitudes toward aspiring souls and ambitious gestures. Instead of boosting we engage in knocking. "Naaman was a very good man,—BUT." "But he was a leper." "He means well,—BUT." Always the mental or verbal reservation. Knowing obvious good we stress obvious evil. A real critic praises as well as condemns. Otherwise, creative art would be love's labour lost. While the dramatic stage escapes this lopsided estimate of a play's worth,

the average player on the stage of life is the victim of pseudocriticism and puerile estimate which contributes to heartache and low morale.

"Toward a better understanding" is a noble gesture. It will discover for us the fact that every nation, every creed, every group has made a most definite contribution toward progress. The whole world does its part in science, invention, discovery. We are a neighbourhood and a brotherhood. Get this truth implanted in the minds and hearts of the coming generation and the problem of war is solved.

We once saw a skit entitled, "They Say." The leading character cried out in desperation, "They,—THEY, THEY, WHO ARE THEY?" Here is a splendid theme for a sermon, "The Invisible THEY." It should emphasize the fact of no closed season on the little bird who tells things."

Let us, in the words of Robert Browning, "Lend our Minds Out . . . To Help Each Other so." The idea is a Christian Ideal. Jesus was a critic. He condemned sin but He loved sinners. His technique is perfect,—at this late hour in the world's history. The Master Teacher always gave men a "break." He knew that they had strayed but He knew something else, namely, that they could come back. Christianity is the record of the men and women who came back,—are coming back, prodigals on the way home. There is an old saying, "From clods to clods in one generation." It may be transcribed, "From peak to peak in one generation." No social theory is correct until it makes operative and reproductive the possibilities and potentialities resident in every person.

"Peace on earth among men of goodwill." Without goodwill you and I are sunk. Too many sermons are preached on "The Necessity of Man's Faith in God." We would not diminish the supply. But we also include more messages on "The Necessity of Man's Recognizing God's Faith in Him." Jesus said to a handful of misfits and guesses, "Ye are the salt of the earth." It was that which made them find their places in the picture of redemption and programme of rebuilding.

I am the salt of the earth. I am the light of the world. Does it seem possible? It sounds too good to be true. Nevertheless, my Master tells me I am,—I have something to live for, measure up to, peaks to reach. Arthur Guiterman prays, "God give me hills to climb,—hills and strength for climbing."

MID-WEEK SERMON

THEME: *The Divine Father.*

TEXT: John 10:30.

Fulfillment of Scriptures in Jesus. All teachings about God are gathered up, enlarged, unified, and given to world in a Life.

JESUS, THE NORM: Consider Him as the norm of mankind. (1) Virility: not suffering, beaten, feminized. Powerful and conquering. Mere physical strength: cleansing the Temple. Poise: "passed through midst of them;" temple guards—John 7:37-52. (2) Tolerance: forbearing with human nature because understanding. Saw failures as opportunities. (3) Holiness: wholeness.

HIS PERCEPTION OF GOD: Because of above, He could see God clearly and wholly. **THE Father:** inadequacy of speech; Jesus uses common expressions. "Your Father in **HEAVEN:**" afar off? "Thy will be done in earth:" make a heaven of earth. "Within you:" Jesus insisted God was with Him. May be with any of us.

Carrying out God's will. A few do approximately; none perfectly. Some very little; some give no thought to it. But every effort, however feeble, produces results, rewards.

GOD AND OUR NEED: Jesus taught it is not necessary to vociferously importune God: "He knows." God does not unnecessarily thwart us, or cross our purposes, or seek to irritate us. He seeks only to direct us in right paths.

God's power is irresistible. But we are not always in possession, we do not always permit ourselves to come into possession, of that power.

God is love and love always includes justice, rightness.

When men ask, "What is God like?" we hold up the Christ. God is like Him. He is the express image of the Father. And we may be like Him.

TOPICS FOR YOUNG PEOPLE'S SOCIETIES

CHRISTIAN ENDEAVOUR and B. Y. P. S.

Y. P.—Reasons for Praying. Matt. 26:41; Luke 18:1-8.

Inter.—Always Doing Our Best. Eccl. 9:10, Prov. 10:4.

EPWORTH LEAGUE.

Sr.—Reading the Bible Expectantly.

Inter.—Finding God Through Music.

LUTHER LEAGUE.—Pocket Testament League Day.

FOR THE BULLETIN BOARD

Real prayer will make a beautiful face.

Find time to visit alone, with your real self.

Have your roots reached the eternal springs?

Our biggest adventures are in the heart.

Peace comes in knowing God to be a friend.

Acquaint now thyself with God and be at peace.

Preserve your life by changing it to a higher form.

Don't be a stream running down hill.

We may grow outward while the soul within us shrinks.

The only death about which to be concerned is death of the spirit.

Misfortune will detach us from material things.

Panic means powerlessness.

Busy thy soul with quietness.

The power of prayer lies not in vehement clamour.

We can hear only when we are quiet enough to listen.

Far better fear God than man.

There is no resurrection for dead opportunities.

Your creed is indicated, not repeated.

Unless you live your faith you have none.

Sin, like weeds, grows in any soil.

SUNDAY, MARCH 7

CALL TO WORSHIP: "Exalt ye the Lord our God; and worship at His footstool, for He is holy." *Psa. 90.*

PSALM: 25.

PRELUDE: Prayer.—*Callaerts.*

ANTHEM: Penitence.—*Maunder.*

OFFERTORY: Contemplation.—*Saint-Saens.*

POSTLUDE: Fugue Postlude.—*Rinck.*

OFFERTORY SENTENCE: "Every man shall give as he is able, according to the blessing of Jehovah thy God which He hath given thee."

OFFERTORY PRAYER: According to Thy example, Heavenly Father, we choose to serve, rather than to be served. We lay our gifts, our possessions, our talents, and ourselves upon Thy altar, and await Thy command. Hear our prayer for guidance, Father in Heaven, and give us courage to carry out our resolutions in Thy Name.

BENEDICTION: Now may God the Father, Jesus Christ our Lord and the Holy Spirit abide with you always.

MORNING SERMONS

(1)

THEME: *Life or Death.*

THE REV. HERBERT WHITING VIRGIN, D.D., LL.D.

TEXT: Phil. 1:23-24.

HYMNS: Awake, My Soul, Stretch Every Nerve.—*London News, C. M.*

A Charge to Keep I Have.—*St. Ethelwald, S. M.*

INTRODUCTION.

The Apostle Paul could never say with any definiteness what the next hour would mean for him. The door of his prison might be opened, and the guard might order him to come forth, shackled, as he would be, to a member of the Prætorian Guard, to go out and to die at the hand of the executioner.

Any life is uncertain. It is not possible for any of us to say definitely what the next hour will be, but Paul's situation was entirely different from ours. Ordinarily, by care, we can protect our lives, and have reasonable assurance of the continuance of life for some period; but this servant of God could not have even ordinary assurance that his life would last one hour.

Because of this fact, we have an interesting insight into a great character. Joseph Parker said, referring to this incident in the life of Paul, "This is a monologue, this is the soul overheard, caught in its most secret and sacred whispers; what a privilege, that we may hear the greatest soul that ever lived, in the Christian Church, talking!"

I. CERTAINTY.

Paul had a very definite view with regard to his relationship to Christ. He sums it up in the clause, "To me to live is Christ." With Paul, this was not an exaggeration of a figure of speech. He had so far surrendered himself to the control of the Son of God that he had lost his personality in Christ.

(1) You have probably met an individual who was so absorbed in his work that he forgot all about everything else, about himself, about his appearance, about his food, about the hours of eating and sleeping. The old Paul, with

all of his interests, his hopes, his enthusiasms, and ideals, had practically ceased to exist. "I live no longer," he said. The Paul who was on his way to Damascus, to apprehend men and women, to cast them into prison, was dead, and in his place, as he expresses it, "Christ liveth in me." The thought of Christ, the service of Christ, the spirit of Christ, the presence of Christ, the viewpoints of Christ, the judgments of Christ, "these have become the one supreme, overpowering, all-pervading, dominating fact in the Apostle's consciousness of life."

(2) Wilkinson puts it thus: "Paul had one master thought and feeling—thought fused in feeling, let us call it—which was ascendant and dominant in his preaching, as it was also in his life. That thought and feeling, that passion of both mind and heart, nay, of conscience and of will, no less—for the whole being of Paul was one flame herein—what else was it, what else could it be, but consuming zeal to have the lordship of Christ universally acknowledged by men," as it was acknowledged by Paul.

II. BETWIXT TWO EMOTIONS.

(1) Paul faces the problem of life and of death. He sees in the life that he is now living, no change as to the immediate future. There is still the prison. There is still the cold. There is still the want. There is still the limitation of personal attentions on the part of friends. There is still the lack of liberty. There are times when the torments of the prefect, who happened in this case to be an exceedingly wicked one—I refer to Burros—must have brought great physical agony to this innocent prisoner. Paul faces all of that, knowing that if, for instance, he should be released from life, all discomforts and sufferings and torments would cease, and he would have, instead, the delectable experience of basking in the sunshine and joy of Christ.

(2) However, he faces another proposition. What about these people who are dependent upon him? He found himself asking a question that every one of us should ask, "What is my duty toward the generation of which I am a part?"—in his case, "What is my duty toward these Christians whom I have had the joy to bring into the Kingdom of God?" He looks at this little Philippian Church and other churches, and he begins to sum up the situation. He sees the need still that they shall be guided and helped, and he reaches a definite decision. "I know not," he said at one time when he was thinking about the affair, "I know not which to choose—life or death," but as he began to view the circumstances which surrounded him, he reached another conclusion, "I am confident that I shall abide in the flesh, for your sakes, and I am content that it should be so."

(3) What does life represent to you? What is it you are most interested in?

a. Is it the acquisition of riches? There is no satisfaction simply in the production of riches. There have been multitudes of examples of that fact, and in our own great city, if you have been alert, and have permitted instances to register, you will recall that in the past several years, there have been more than one rich man who have taken their lives because they found in riches nothing that could compensate them for the cost of producing them. The rich miser is poorer than the beggar on the streets, happiness eludes those who seek it in material pleasures.

b. Can you say, "For me to live is intellectual learning?" There are few who impress the world with the knowledge that they have obtained. Not many can rise to such heights of attainment as scholars, as statesmen, or as orators, that they will become known far and wide. There is only one satisfaction, the satisfaction of serving your fellow-man, in the name of the Son of God.

I have been sketching the life of Cardinal Woolsey, and recall the devotion with which he served the interests of Henry VII and Henry VIII. There came an hour when being taken to the city of London for the purpose of being tried for intrigues, just shortly before he expired, he gave utterance to that sentiment which has become world famous, "Had I but served my God with half the zeal I served my king, he would not, in mine age, have left me naked to mine enemies." There is only one kind of satisfaction in this life, and that is the satisfaction which comes from being absorbed in the service of one's fellows, for Jesus' sake.

III. PAUL FACES DEATH.

(1) We, all of us, have to face the question of death, and it is wrong for us to sidestep the thought of it. We have lost the conception which the early Christians had concerning this question. When I was in the city of Rome, I went through not one or two but many of the catacombs. I went from the Jewish to one of the earlier Christian catacombs. There was something about the comments of those early Christians that thrilled me beyond anything I can describe. In crude figures, both as to designs and as to lettering, and here and there in more elaborate figurations, there was just one triumphant view. It was the view which the Apostle Paul had in this text, "To be with Christ is far better."

I think we are becoming more sane and more Christian in our conceptions today. I am deeply grateful for the changing spirit which seems to prevail in the hearts of people. Death has been relieved of a great many of its horrors. This is as it should be.

I have no desire to comment upon the fact that loved ones sorrow because of the going of those who are dear to them. I remember that the Apostle Paul said, "We weep not as those who have no hope, for if we believe that Jesus died and rose again, then they also that sleep in Jesus, will God bring with Him." There is evidently no criticism on the part of the good God because His children weep when loved ones leave us. But I fancy that God looks with amazement upon Christian men and Christian women when He discovers these in the spirit of rebellion, and when He finds their lives destitute and in gloom when this remarkable experience comes to a Christian soul.

(2) Note a figure of speech which is used by the Apostle Paul.

"Having a desire to depart and to be with Christ; which is far better." He speaks of the dying as a departure. It is an interesting word, the Greek word, "analsia," meaning "to loose anchor." Paul uses the same thought when he is writing to Timothy, thus expressing himself, "The last drops of my own sacrifice are falling; my time to go has come." Paul regards his mortal life as a vessel intended and fitted to plow the ocean, and to visit distant shores. He thinks of his life as fastened and confined, for the time being, to the port—and then he thinks of death as the unfastening and the moving of that vessel

out into the stream that leads him ultimately into the wide ocean through which his vessel plows, to arrive ultimately at home.

(3) Now there is one reason why one would be homesick in the sense in which we are now thinking. Paul expresses it, "Having a desire to depart and to be with Christ; which is far better." I remember that famous Negro preacher, John Jasper, on a certain occasion when he was preaching a sermon, referred suddenly to his old master, "Mars' George," as he quietly spoke of him. In one of those wonderful bursts that thrilled the hearts, both of the negroes and the whites, many of whom often came to hear him, he said, "Mars' George led me to Jesus. One day when I was strippin' tobacco in Mars' George's tobacco factory, the glory of the Lord came upon me, and it was difficult for me to keep from yelling out, 'Hallelujah!' I had to put my hand over my mouth, to keep from bu'stin' loose." He said, "After awhile I could not control myself, and I leaned over to the man next to me, and talked to him about Jesus, and before I knew it, I bu'st out with my first 'Hallelujah!'" Pretty soon, the whole factory was stirred, and the word passed around that John Jasper had gotten religion. He said, "It wasn't long before Mars' George sent for me to come into his office. He said, 'What's the matter with you, John Jasper?' I said, 'Mars' George, I'se got religion, and I wants to tell everybody about Jesus.'" He said, "I happened to look up and there were the tears trickling down Mars' George's cheeks, and he said, 'John Jasper, I love the same Jesus that you love, and I am glad that you have found Him as I have found Him. I give you holiday; you go all through the factory, and tell every one of your friends what Jesus has done for you.'" Then John Jasper said, "I loves Mars' George, and I loves my mammy, but when I gets to heaven, I'se goin' first to look up my Master Jesus, and drop at His knees, and tell Him how glad I am to get where He is. Then I'll go and see my mammy and Mars' George."

Now John Jasper had the right conception, for he had the viewpoint that Paul had. Paul felt that the greatest joy of heaven was to be with Jesus. As one has expressed it, isn't it better to gaze into the eyes and listen to the loving voice of the object of our chief affection, than to be leagues away, as a matter of consciousness? Hence Paul desired death; his self-love yearned for it. So far as he himself was concerned, it would be in every way an advantage.

(4) But something else, for the time being, gripped him. He said that to which I have once before referred, "Nevertheless, to abide in the flesh is more needful for you."

The only reason we should want particularly to live in this world, is not that we may get physical pleasures out of life, or not that we may attain to fame and distinction, but to have in view, always, that which Paul had, that the real purpose of living is service.

We should keep before us, also, the fact that there is only one place, as far as definite revelation reveals the fact to us, where we can serve our fellow, and that is in this life. So you and I should be influenced to do the very utmost possible, in order to render spiritual service to our fellow-man, during this life. Any work that we have to do, must be done now and here. Where self comes in opposite society, we must forget self, and live for others.

(2)

Laetare. Fourth Sunday in Lent.**THEME: *The Bread of Life.***

THE REV. FREDERICK B. CLAUSEN, D.D.

SCRIPTURE: John 6:1-15. TEXT: John 6:32-35.

HYMNS: O Jesus, Crucified for Man.—*Hamburg, L. M.*We Sing the Praise of Him Who Died.—*Wareham, L. M.*

What an intriguing miracle is told us in the gospel lesson for this Sunday. Jesus feeds a multitude numbering more than 5,000 persons with five barley loaves and two small fish and then the disciples gather up and fill twelve baskets with fragments that remained. Looking at the text in the frame of the miraculous feeding we behold this great truth: Jesus is the bread of Life. This truth in its setting here proclaims these three facts:

1. Man's need and the compassion of Jesus.
2. His sacrifice to remove man's need.
3. The means through which we can receive His help.

1. Reading or hearing this story one is immediately impressed with the understanding and identification of Jesus with the physical distress of the people. Jesus saw men in their actual destitution and dependence; He neither underestimated nor exaggerated them. As He beheld them He was not just "sorry for them," which is mere pity, but He "suffered with" them, which is compassion. Whenever He used His divine power it was to succor men, never to help Himself.

The followers of Jesus need this spirit which was in Jesus. They also need to experience this joy of suffering with others and of helping to alleviate it. For this reason Jesus conditions His power to feed the hungry on the co-operation of His disciples. They must buy up the provisions and entrust them to Him. Thus it pleases almighty God to bind His power to human co-operation in alleviating physical distress. Hence you and I must be co-workers with God if mankind is to be convinced that our Jesus is still compassionate, touched with the feeling of man's infirmities. Say not in littleness of faith: what is my mite over against the stark need of millions? Place it cheerfully in the hand of Jesus and behold how He will multiply it and your example will shame or inspire others to do likewise. Think not as covetousness seeks to shackle you: if I bestow all my goods to feed the poor that would be but like a drop of water on a red-hot stove. With munificent gifts God can achieve greater miracles. The meal and the oil of the widow of Sarepta never were exhausted when she shared them with the prophet of God.

2. The compassion of Jesus for man's physical suffering is the revelation of His understanding of the spiritual degeneracy and misery of mankind. Both phases of this distress have their roots in sin. Therefore Jesus begins His Beatitudes with the declaration: Blessed are the poor in spirit . . . they who hunger and thirst after righteousness. No one knew better than Jesus, that if He fed the people today, their actual distress would remain unsolved. Tomorrow they would suffer hunger anew. If He continued to provide bread for them they eventually would be demoralized and become lazy beggars, devoid of all self-respect and ambition. Thank God if you have the strength

and the opportunity to work. Many have the will, but lack the chance to work in these years of economic dislocations. The government has permitted no one to starve; but this paternalism of governments has destroyed the will to work in many, who impudently insist that the world owes them a living. False and fanatical prophets seek to capitalize this attitude to foment the discontent for their own aggrandizement. Neither the individual nor the nation can live without work.

The solution of all problems of humanity Jesus reveals in His interpretation of the miracle of the feeding. His miracles are parables of the Kingdom. John calls them signs through which Jesus permits His hidden glory to shine for the comfort and instruction of all who will believe in Him. Whenever Jesus says: "I am," He gives a revelation of the spiritual world. Thus here: "I am the bread of life." It is to remind us that we have not only a body which lives of bread, but also a soul which lives by every word that proceedeth out of the mouth of God. The essence, the soul of the Word of God is Jesus Christ, the Crucified. He does not only say, "I have the bread of life," not only, "I give the bread of life," but—"I AM" the bread of life, as essential as daily bread, for potentates and paupers, indispensable for no one, sufficient for every one, nourishing the soul. He that eats thereof shall never hunger; protecting against death; whoever eats of this bread of life shall walk among the trees of life in Paradise.

3. How may we receive life and abundance of life through this bread? No one has ever been satisfied and made strong by merely looking at bread; it must be eaten. Through eating bread is changed into flesh and blood and provides energy and life. No one can explain this metabolism. All this is true of Jesus, the bread of life. It is not enough to see Jesus, to admire Him, to follow Him; you must receive Him into your innermost life, permit Him to become part and parcel of your soul, your self, become the substance of all your thinking and willing. What is the food with which you nourish your mind and soul? The person whose reading is limited to the newspaper, magazines of thrillers, novels, or whose pabulum is supplied by froth and foam radio programmes is committing intellectual suicide and strangling his soul. The Word of God will be loathed. Read your Bible every day and add to it a page or two of some book of meditations; go to church and listen with a receptive mind; meditate upon the things you have heard from the pulpit, and your Father Who seeketh into secret will reward you openly with a mind that is like unto Jesus and a soul that is nourished with godliness. The mind, spirit, attitude, philosophy of life, and faith of Jesus Christ will become your own. You will duplicate the experience of St. Paul: "I live, yet not I, but Christ liveth in me."

Jesus Christ is not the Messiah, as the Jews conceived Him, but the Saviour; He offers not bread for this body, but for the soul. He is less concerned with the need of the stomach, but more with the demands of the spirit. In this age of hunger for life, in this generation agitated by fear of death, may His gracious promise echo and re-echo: I am the bread of life.

PRAYER

Dear Lord and Father, who didst send to us salvation, hear our words of

thanksgiving. Help us to understand anew the meaning of the love of Thy Son, Jesus Christ, and the difference His coming has made in the life and death of mankind. Forgive us our sins, wrought in ignorance and misdirected zeal, and take us to Thy heart again.

Help us to seek Thee in thought and action, help us to worship Thee and to obey Thy rules of life in all sincerity and love. We ask in Jesus' Name. Amen.

ADDED ILLUSTRATIONS—SEED THOUGHTS

Paul likens the Resurrection of the body to a seed that is sown in the ground. No farmer ever goes forth in robes of mourning to drop his seed into the furrow and water it with his tears, but rather anticipates the reaper's joy, he goes forth with gladness in his heart because he knows the harvest time is coming.—*William E. Biederwolf.*

Jesus left us His spirit; His living spiritual Presence mantles us, energizes our human forces, imbues us with something of His exhaustless personality.—*Samuel E. Wasson.*

Almighty God, help us to be spiritually fit NOW. The past is beyond our recall. Tomorrow will never come. But TODAY; the living, breathing present, that is ours. In it we would be competent for each task and strong enough for what Thou desirest of us.—*Charles Nelson Pace.*

SUNDAY SCHOOL LESSON

Life Here and Hereafter Through Christ.

LESSON: John 14:1-15.

GOLDEN TEXT: "I am the way, and the truth, and the life: no one cometh unto the Father, but by Me." John 14:6.

DEVOTIONAL READING: Eph. 3:14-21.

INTER. & SR.: Why We Need Christ Always.

Y. P. & ADULTS: Life Here and Hereafter.

The marvellous self-possession and calmness of Christ as He spake the Golden Text of the Lesson today, constitute one of the most fascinating displays of His essential character and personality in all of Scripture. Judged by all earthly standards His life is coming to an ignominious close. It would seem that there was reason for dismay. His enemies appear to have the upper hand. There is tragedy just ahead, and yet, in perfect self-possession, He stands here and speaks these words of comfort and of counsel to His friends—words so simple and direct, so sweet and assured as to be comforting and strengthening even in the midst of the tragic circumstance by which they were surrounded.

Separation is immediately at hand. But beyond that there is to be reunion, speedy and endless.

The great philosophers entered into long abstruse and detailed arguments in an attempt to prove future life. Jesus never did so. He says: "In My Father's house are many mansions: if it were not so, I would have told you." As though to express surprise that any other thought could have been entertained by His followers. No one can number the multitudes of human hearts to whom these words have brought comfort in dire hour of need. By His

death and ascension and glorification He was opening up a way of access to the Father. It is what Paul called "A new and living Way." Upon this way has trod the feet of countless hosts of God, from that day until this, "And if I go I will come again and receive you unto Myself." He came in the Spirit on the day of Pentecost, but His coming will find its consummation in His visible return and in the endless reunion in the Father's House. Who can fully measure the richness of the comfort contained in these words of the lesson today?

The teacher should emphasize the truth that eternal life does not consist merely in length or *quantity* of life. It has to do rather with the *quality* of life. It is life of a certain kind. It is endless, but it is a certain kind of endless life. We have it now as well as then, and if we do not have it now we will not have it then.

EVENING SERMON

THEME: *The Key to the Heart of God.*

THE REV. E. MACLAY GEARHART, D.D.

TEXT: "I have taken on me to speak unto the Lord." Gen. 18:27.

One of the far-reaching blessings of Lent is its call to prayer. It is by this avenue that man approaches his Maker. It is "the key to the heart of God." There is no more persistent fact than prayer. Wherever human beings have had their dwelling-places "there we find the smoke of incense." Man prays as surely as he thinks. He has prayed his way up the altar-stairs of living from savagery to civilization, from crudity to culture, and as he climbed his prayers became more and more coherent and majestic.

The human race can be catalogued in its spheres of advancement by a study of its praying. However, prayer is primarily not a matter of the masses. As we think of individuals who have prayed, one rises in our minds above all others, as the Alps dominate the valleys they enfold,—Jesus of Nazareth. His life is a constant record of prayer. We find it foreshadowed in the beautiful Magnificat of Mary. We behold its climax on the Cross, when He commits His soul into the hands of God. After toil and trial, in joy and in anguish, He sought the Father. Fervent the words of the Garden, appealing the sentences of the Intercessory Prayer, tender above all human comprehension the phrases we know as the Lord's Prayer.

Scoff at prayer and deny its effectuality, but it finds its defense, if indeed defense is needed, in all the natural world about us. God gave to His creation the physical, mental and spiritual appurtenances best fitted for their well-being,—to the eagle, vast spreading pinions and a longing for the heights, to man a mind to think and an unquenchable yearning for contact with the divine.

So it is that we are not surprised to hear, the world around, the tenderest expression, the most anguished appeal, the humblest petition, the exalted peans of praise, in many tongues and many manners lifted in trusting prayer.

"In even savage bosoms there are yearnings, strivings, longings,
For the good they comprehend not,
And the feeble hands and helpless, groping wildly in the darkness,
Touch God's right hand in the darkness and are lifted up and strengthened."

True prayer is first of all the Christian conferring with his God. It is not a process of legerdemain by which all sorts of material things appear miraculously. God's way of answering prayer is the omniscient way. He sees life as you and I do not see it and not only knows what today requires, but what tomorrow holds, as well. As we pour out our hearts to Him, He can answer in greater abundance than we ask, because He knows our needs far better than we. The answer may not be just as we would have it, but even so He dealt with His Only Son. As a result our Redemption was effected. In a lonely garden Jesus knelt in prayer. Surely God would be moved to answer the appeal of His Son. Hear Him as He pleads: "If it be possible let this cup pass from Me." God did not answer as you and I would expect, but when Jesus added: "Nevertheless not My will but Thine," the door of the Father's heart was opened and "angels came and ministered to Him." Calvary could not deter Him now, for He was conscious of a strength from on high.

God DOES answer the prayers of His children when, as He directs, we ask in Jesus' Name. You and I can name specific instances. But most frequently the answer comes in the form of strength to meet life and conquer. Daily we ask for bread, for forgiveness of sin, for peace and contentment in our homes, and for blessings for our loved ones, and He pours out actual answers in lavish abundance, so much so that we become accustomed to their multitude and forget that they are direct responses to our appeals. And when the dark hour of struggle comes and night settles down about us, when doubts assail and fears grip the soul, then we lift our pleas to Him, and while He does not always reach out from high heaven and brush away our problems, He DOES give us the strength to be "more than conquerors" as He speaks to us "My grace is sufficient for you."

God never withholds immediate and literal answers to our prayers because He is egotistic or vindictive or selfish. All this is foreign to God. But it is because "God is love." Just as it is often a difficult thing for parents to deny their children something they crave, so it must be difficult for God in His love to deny us the things we plead for but which He sees are not for our blessing.

It is the great, divine denial that makes us love Jesus most. That denial meant the Cross to Christ and to us eternal Salvation. Would we hope or desire that God should mete out to us greater love than to Jesus?

God invites us to communion with Him in prayer; not once, but often through Holy Scriptures His invitation comes. Surely He will not place in the hearts of His human children the instinct to pray, reaching up spiritual hands to Him, and then turn them away empty. He said: "Ye are of more value than many sparrows." He expects, however, that we will add our efforts to our asking and to His giving, that the greatest results may be achieved.

So we, God's children, undertake with confidence the seemingly impossible: "We take upon ourselves to speak to the Lord" and our lives are given poise and peace, strength and courage.

MID-WEEK SERMON

THEME: *The Comparative Greatness of Jesus.*

TEXT: Matthew 12:6, 41-42.

The self-evaluation of Jesus.

"ONE GREATER THAN THE TEMPLE:" v. 6. The Temple gave "visibility and permanence" to Judaism.

It also helped to crystallize belief in God.

But it tended to harden religion into formalism. And it passed away.

Jesus (1) probed the heart of man; (2) emphasized love as the motivation of life; (3) brought life and spirit to His disciples.

"ONE GREATER THAN SOLOMON:" v. 42. Solomon consolidated the dominion of Israel.

He possessed and displayed the pomp of wealth.

He was credited with great worldly wisdom.

Jesus (1) founded the empire of love; (2) demonstrated the power of the Spirit of God; (3) taught the highest wisdom about living.

"ONE GREATER THAN JONAH:" v. 41. Jonah was given a mission of God, which he accepted reluctantly.

His word, his preaching, was with power. Men repented of sin.

His mission successful, his reaction was mean and unworthy.

Jesus (1) had a mission to all men, which He accepted with joy; (2) His gospel was with saving power, continuing through the ages; (3) He found His greatest joy in those to whom His word came with power, enduring even the Cross because of them, and for their sakes.

TOPICS FOR YOUNG PEOPLE'S SOCIETIES

CHRISTIAN ENDEAVOUR and B. Y. P. S.

Y. P.—Consecration—Answering "Follow Me." Matt. 4:18-22; Luke 14:25-33.

Inter.—What Does Christ Expect of Me? Matt. 8:18-22; 10:32-42; 16:24.

EPWORTH LEAGUE.—Crises in the Life of Jesus.

Sr.—Personal Ambition or Human Need.

Inter.—What Jesus Stood For: He Taught That All People Belong to Family of God.

LUTHER LEAGUE.—Portraits of Our Lord. March Topic.—Christ and the Rich Young Ruler. Mark 10:17-22.

WALTHER LEAGUE.—March Theme: You and Your Congregation. You and Your Christian Schools.

FOR THE BULLETIN BOARD

Do what you should, and there will be no time for doing what you should not.

Find Christ if you would find your better self.

Life bores only when lacking in aim.

The easiest road always goes down.

Christianity needs less of defense than practice.

Right relations with fellow-man mean right relations with God.

Invisibility does not mean non-existence.

The law protects rather than hampers the obeyer of it.

The true Christian does the best he can.

Enter to worship. Leave to serve.

SUNDAY, MARCH 14

CALL TO WORSHIP: "O send out Thy light and Thy truth, let them lead me; let them bring me into Thy holy hill." Psa. 43.

PSALM: 34.

PRELUDE: Meditation.—*Ross.*

ANTHEM: He Was Despised.—*Hosmer.*

OFFERTORY: Berceuse.—*Dennee.*

POSTLUDE: Andante Con Moto.—*Bibl.*

OFFERTORY SENTENCE: "And He said unto them, Take heed and keep ourselves from all covetousness; for a man's life consisteth not in the abundance of things which he possesseth." Luke 12:15.

OFFERTORY PRAYER: Thou art our God, and we bow to Thee in prayer and adoration, joyful and humble, knowing that Thou wilt have compassion on our sins, and love for our efforts to share Thy work. Accept this offering in the Name of Thy Son, Jesus Christ.

BENEDICTION: The Lord bless and keep you.

MORNING SERMONS

(1)

THEME: *Come Unto Me.*

THE REV. JOHN E. BARLOW.

TEXT: Matt. 11:28.

HYMNS: Come, Ye That Love the Lord.—*Kane, S. M. D.*

Just As I Am, Without One Plea.—*Quebec, L. M.*

1. "What must I do to inherit eternal life?" was one of the great questions of the day and every lawyer or scribe knew the answer to it. The conventional answer was keep the law, not only the law but the complicated edge that had been set about it by Rabbinic tradition, that prescribed how often you were to wash your hands, how far you could walk on the Sabbath Day; if keeping all that was the way to eternal life, then very few could find it. No wonder they were burdened!

The lawyer's question is still one of the most important and most debated questions of our time. "What must I do to inherit eternal life?" It is just the Hebrew form of asking, what must I do with my life? What is the purpose of life and how can I use it so as to invest it with the significance and value of eternal life. Surely that's an important question for each one. I have life; it's the most valuable thing I have, how can I make the best of it?

To that question Jesus replies, "Love God and love your neighbour." Now we are a little shy in using that word "love" today. True it has lost some of the old lustful significance that it used to have; a significance that caused the word "love" to be translated by the word "charity" in Corinthians. But still there is something weak, sentimental about it; it does not stir the same healthful response in us as the word courage, or goodwill. Our picture-shows have brought something mushy into this noble word. As though He saw how this word would be maligned and misrepresented, Jesus gives an illustration of what He meant by love; it's the parable of the good Samaritan. There one sees what Jesus meant by love to God and man at work; love pouring itself out in utterly unselfish service. It would have been a fine act if this Samaritan had simply bound up the wounds of this man and left him there, but no, he took care of him; he not only relieved his pain, he restored him to health.

That is what Jesus meant by love to God and man; love going the second mile; to which nothing is lost and no one is alien or outcast. And we know that is the way to eternal life.

2. In Martha we have one genuinely heavy laden. She's weighed down and distressed. She represents a large type and an important type in the world today. It has been the custom to draw a most unfavourable comparison between Martha and Mary, but the Mary's would not have so much time for sitting and listening if it were not for the Martha's and her kind. It is not always the Mary's of the Church that send out missionaries and pay the bills. I look out upon the splendid world of literature, art, music. Who has provided the leisure necessary for these men and women to do this creative work. Somebody in every household has been shouldering the common round. Like Martha they have often been encumbered—but unlike Martha they have said nothing about it.

The picture is framed in an old Hebrew household, but it may bear any date. Men and women heavy-laden, too tired to go to church, too busy with really legitimate things. I wonder if life was meant to be anything like it is for large numbers of people.

We used to hear a great deal about "the simple life;" I hardly know where one would look for that today. Life has become so complex, tumultuous, every one is more or less distracted, tired out. Of course a great deal of it we make ourselves, it's pure futility, but there it is. Martha's counterpart is in every market-place, every household.

Now what did Jesus say to this heavy-laden woman, "Thou art careful and troubled about many things, but one thing is necessary." Psychologists are emphasizing a new and significant phrase, "an integrated personality." The idea is very old, the wording of it is new, and it sheds a great light on Martha's trouble, and on our distractions, too. One thing, one central interest, urge is what we need. The arch must have a keystone and we are trying to live without a keystone or we are making everything an important keystone. No wonder that we are heavy-laden!

That is what Jesus said to Martha. She was distracted and driven by the MANY things because her life had no keystone to it. Of course, you must have a keystone that will integrate the whole personality, one may take just pleasure, or everything symbolized by Wall Street, but that will leave the spirit starved and distracted, it is the personality in its totality that we must unify, and "for to me to live is Christ," is the only thing that does that.

3. Now the disciples come to Jesus, they are heavy-laden with distress and anxiety, and it's all about the prayer life of the soul. Someone has said that spiritual doubts are the most disturbing of any, because it is so difficult to get anything like a final answer. In this important realm we deal with the intangibles. Furthermore, this matter of prayer is linked up with some of the most tremendous affirmations of our faith. Is there a God at all? Until that question is answered somehow, praying is like shouting in a tunnel, the only thing you hear is the echo of your own voice; a mere form of self-hypnotism.

The disciples come to Jesus, not as people who do not believe in prayer or as people who do not pray; their trouble concerns the method, the manner of prayer. So they ask, "Lord, teach us to pray as John also taught his disciples."

These men knew John's prayer; some of them were disciples of Jesus and they were gravely disturbed and in doubt about the efficacy of John's technique of prayer. You see, apparently it was no use to him; it had failed him. It did not save him from having his head cut off by Herod. The disciples were greatly perplexed about this. The patience of unanswered prayer is a most disturbing thing. Now they see Jesus praying and they wonder if He has any more efficacious technique of prayer; so they ask, "Lord, teach us to pray."

To that, Jesus gives what we call the Lord's Prayer, and there are two surprising things in that prayer; one not so new, the other distinctly new and surprising. The first, when ye pray say, "Our father which art in heaven." The second and surprising thing, "For we also forgive everyone that is indebted to us." That is, Jesus showed these disciples that the efficacy of prayer depended quite as much on themselves, their own attitudes to others, as on God. The spirit of the living universe is friendly, "Our Father," but we must be friendly too in our plane of relationships. In our measure of friendliness we must be tuned in to that wave length, or there can be no reception.

Prayer is not a matter of changing God's mind. It is rather a matter of changing our own, lifting us up out of these animosities and hatreds which show themselves in a bitter unforgiving spirit. It is the lack of this condition in us that makes prayer a vain oblation.

We are disposed today to listen to what psychologists say in matters spiritual. Listen to Streeter, "A man may believe with his conscious mind that God is good and men are brothers, but only if he plans and acts towards the universe and man as if these things were true, will his subconscious mind believe them also. If his conscious mind affirms the principle of love, but he schemes injury to the brother whom he hath seen, it is the attitude of hate that the subconscious mind will learn." Hatred does you more harm than the person whom you hate.

All this is put in a simpler and more familiar way by Jesus. "If thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee." That is the technique of prayer.

So to these three universal types, one burdened, heavy laden because he did not know what to do; the other burdened because she had too much to do; the others distressed because they did not know the right way to do it, to each one the rest-giving word is spoken. "Come unto Me, take My yoke upon you, learn of Me and ye shall find rest to your souls."

May we, too, find our way into that sanctuary of peace that passeth understanding!

(2)

Judica, Fifth Sunday in Lent.

THEME: *Danger and Deliverance.*

THE REV. PAUL G. KRUTZKY.

SCRIPTURE: John 8:46-59.

TEXT: Ex. 12:13.

HYMNS: Jesus, Meek and Lowly.—*St. Martin, 66, 66, Trochaic.*

O Jesus, Crucified for Man.—*Hamburg, L. M.*

Lord Jesus, When We Stand Afar.—*Ludborough, L. M.*

The words of our text are the words of Jehovah to the people of Israel, who

were at that time languishing in captivity in Egypt. Eight times had Pharaoh hardened his heart. Again and again after each calamity had come upon his land, did his heart seem to soften so that he was willing to let the Israelites go, but no sooner was the plague removed than he again defied Jehovah. God cannot be defied with impunity. He sends this last awful visitation upon the Egyptians since all the former ones had had no effect upon them. Pharaoh is told that unless he let the Israelites go, the first-born in every Egyptian household shall be slain. The Lord, however, would spare His own people from this visitation, and therefore directs them to slay a lamb and sprinkle its blood upon the door-posts. The blood was to be a token and pledge of mercy, for God's angel of death, seeing the blood, would pass over the houses which were so marked. This is likewise the theme of the epistle lesson for today: "Christ by His blood hath obtained eternal redemption for us."

As we examine the text before us it suggests two leading thoughts which we would consider; viz., 1. the danger, and 2. the deliverance from this danger.

1. At midnight the avenging angel swept over the land of the Egyptians and all their first-born were slain. It was the blood which secured the Israelites from the dread visitation of the angel of death. This event foreshadows a far greater and more important event, one which was destined to spare not merely one people, but all humanity.

That man is in constant danger of death and destruction is the clear teaching of Scripture. This danger has been incurred on account of sin. All have sinned. There is no one who can truly say, "I have not sinned." Regret and remorse are constant reminders of this fact of sin. In looking at our past lives we find self-reproach for the things which we have done which our consciences tell us were wrong. God has, moreover, given us his law, and by it comes the knowledge of sin. This law is not only written in a book, but in man's heart. We all have repeatedly transgressed God's law. The example of Pharaoh should be a constant warning to us not to harden our hearts. The greatest danger is unbelief, for it is the mother of all sin. The Bible clearly teaches that we are saved by grace through faith, and that those who harden their hearts by unbelief shall come into condemnation. Let us remember that faith is a gift of God's, and that like all the blessings from His hands, it may be lost unless we do our part to hold it fast.

2. Like the children of Israel, we too are promised a deliverance from destruction and death. The promise of pardon and forgiveness through the blood of Christ is the very heart of our religion. The lamb in Egypt typifies that of which it was only the shadow, the Lamb of God which taketh away the sin of the world. The blood of the slain lamb foreshadowed the blood of Christ, who through the eternal spirit offered himself without spot to God and secured eternal redemption for us. And if God through the offering of this sacrifice spared Israel from the avenging stroke of the angel of death, how much more perfect was the sacrifice of Christ upon the cross, and how much more efficacious is His blood to secure, save and deliver us? This is, after all, the burden of the Gospel: we are reconciled by the blood of Jesus. It is this fact which brings the balm of peace to the troubled sin-sick soul, and inspires in it the hope of another life. Our life on earth without faith in Christ is a life of despair. We are like a prisoner condemned to death, and who is looking

through the prison-window at the sunshine of his last day on earth. But instead of being led to the gallows a reprieve is put into his hands, and he is bidden to go forth and be free. This is our case exactly, for we were, because of sin, under the sentence of death, when Christ came and freed us from the curse of the law and of death. It was Jesus who came to seek and to save us, and to give His life a ransom for ours. In Him we find redemption and release, life and salvation.

However, let us note the exact wording of our text. God does not here simply say, "I will pass over you," but He says distinctly: "When I see the blood, I will pass over you." Thus His sparing of Israel was contingent on their faith in His power to save, and their obedience in sprinkling the door-posts of their houses. It was not enough that a lamb was slain. If the Israelites would escape the destruction that was to fall on the Egyptians, they must sprinkle the blood of the lamb openly on their door-posts. In like manner it is not enough that we believe that God would have all men to be saved; it is not enough that the Lamb of God was slain to take away the sins of the world. Unless the blood is sprinkled by faith in our hearts, unless we accept Jesus Christ as our personal Saviour, the danger is still there. It is faith that forms the link between the perishing soul and the blessing of redemption. What good is a rope to a drowning swimmer if he will not take hold of it? What good will it do us to be told of our redemption, and be urged to accept the offer of pardon and peace which the Gospel extends, if we harden our hearts and refuse its gracious means of deliverance? It is in faith that we should come to the Lord's table which is the realization of the Passover Feast. Today we who are the peculiar people of God, need to hold fast to this blessed truth, that we have redemption by the blood of Jesus Christ. Fixing our hearts with a deeper love on Christ who loves us, and gave His life for us, let us believe and confess: "My hope is built on nothing less than Jesus' blood and righteousness."

PRAYER

Lord, pour upon us Thy spirit of self-sacrifice, the spirit of service. Give us to know that life, intellect, genius, money, power and influence are for service. As servants of the Lord Jesus Christ, of the good God, of His Church, of humanity, may the words of our mouths and the prayers of our hearts be acceptable in Thy sight. Help us constantly to be aware of Thy Presence, and so to live each day that we may rejoice constantly in each new discovery of Thy nearness. We ask in Jesus' Name. Amen.

SUNDAY SCHOOL LESSON

Jesus Praying for His Disciples.

LESSON: John 16:5-7; 17:14-26.

GOLDEN TEXT: "That they may be one, even as we are one." John 17:22.

DEVOTIONAL READING: John 17:1-11.

INTER. & SR.: Jesus Praying for Us.

Y. P. & ADULTS: Unity with God and One Another Through Christ.

In this prayer Jesus prays for the twelve who had been with Him through His public ministry. The phrases, however, which He uses, have an applica-

tion to all men. "The men whom 'Thou gavest Me out of the world." "They have kept 'Thy word." "They believed that 'Thou didst send Me." He prays not for the world, but for "those whom 'Thou hast given Me." He does not mean that He would not pray for the world or that He had not prayed for the world, but His thought and concern are primarily for those who believe on Him. Notice verse 15. It is not desired that the Christian should live apart from the world, but rather that in the midst of the world's life and work, His influence and presence should be a savoring, sanctifying and blessing element, and that in the midst of worldly life and experience they should be kept from the evil one. While Jesus was present with His Disciples He had encouraged them and instructed them in ways of resisting temptation. Now that He is about to leave them He realizes the difficult situation in which they will be placed and the strenuous battles which they will have to fight. The world will hate them. How tragically, in the history of the Church, this foresight of Jesus has been justified. He goes on to say that they should be sanctified, not in respect to separation from sin or in holiness, but rather in consecration to service; the service of witnessing always and everywhere to the truth concerning Himself. Here the Son of God pleads in agonizing terms for His disciples. It comforts and strengthens men to know that friends are praying for them. How much more should the Christian be comforted and strengthened by this prayer of Christ.

The "Gospel according to John" reaches, here, some of its most profound and blessed depths. This 17th chapter may be divided into three parts and a sequel. Verses 1-5 is prayer for His work and glory. Verses 6-19 His prayer for His disciples. Verses 20-24 His prayers for all believers and verses 25-26 the sequel.

This is the only long prayer of our Lord recorded by the Holy Spirit. Here one person of the Holy Trinity prays to another person of the Holy Trinity. Study carefully the entire 17th chapter, noticing particularly how the last clause of verse 1 infers the quality of Christ with God. Notice in verse 12 that the word "but" is not expletive but adversative. It does not mean that Judas was once a true believer who became lost, but should be read "those to whom 'Thou gavest Me I have kept and out of them not one is lost. But there is one soul that is lost, even Judas, the son of perdition." Read John 18:9 for a confirmation of this view. The teacher should point out also that verses 21-23 constitute a prayer not organizational. It is not denominational unity which is sought in forms of worship or of government, but in oneness of will—of devotion, of heart, of doctrine and conduct. This prayer was uttered long ago by Jesus and it is still being uttered by Him at the Father's side, constant petition arising for His beloved Disciples.

There are five glories mentioned. Verse 4: the glory of accomplished work. Verse 5: the glory of His former estate. Verse 10: the glory of fatherhood. Verse 22: the glory of Sonship. Verse 24: the reassumed and augmented glory.

Notice that there are four companionships mentioned: Verse 5: that of the Father and the Son before the world was. Verse 6: that of Christ and the Disciples on earth. Verse 22: that of believers one with another. Verse 24: that of believers with Christ in the future.

There are three things the Christian does with Christ's glory: Verse 10: he promotes it. Verse 22: he shares it. Verse 24: he beholds it.

EVENING SERMON

THEME: *The Old-fashioned Gospel.*

THE REV. FRANCIS C. VIELE, D.D.

TEXT: "The gospel which was preached of me is not after man." Gal. 1:11.

This subject is so prominently connected with some of the religious movements of the day, that it would be impossible for observing people to plead ignorance of its quite general use in various circles of church life. Its usage, however, may be made to mean much or little, depending upon the viewpoint of its sponsors.

Its Meaning: Some things that are old remind us of the Apostle's language when speaking of the relation of "the law" to the evangel of Christ. In this connection we are told: "Now that which decayeth and waxeth old is ready to vanish away." And yet it is especially important to bear in mind that things which are declared new are often no more than changes which become poor substitutes for improvement. It may then be said that whatever is old acts as the modifying factor of the new. While the new may represent nothing more essential than a differing form of the old.

Sometimes it is feared, however, that the term "old-fashioned gospel" is adopted by some religious leaders for the purpose of giving prominence to personal opinions which make them differ with other representatives of the church. This attitude tends to make religion appear as the cause of confusion when it has been so long advocated as the creator of peace, law and order.

How Old Is It? It would be interesting to know how many understand the essential meaning of "the old-fashioned gospel" idea. How far does it go back in history? From every modern angle of thought the gospel of Christ is an old revelation of truth. But in the day of its original presentation to the world, was it a more virile force for the salvation of men than it is after the passing of nearly twenty centuries?

Ordinary Standards: It is very inappropriate, to say the least, to speak of the cause of Christ as being "old-fashioned." Speaking in the ordinary terms of every-day life, anything that is old-fashioned is out of date and is ready to be laid aside as a relic. We ought to praise God for the old gospel, which by the powers of renewal, is leading men to adapt themselves to its exacting provisions of service. And we should also return thanks to God that it is not an old-fashioned plan of belief and service in the sense that its superiority was more pronounced in the early centuries of human history. Whenever it has been applied to life's problems its practicability has won popular favour among all types of believing humanity.

Its Merits Recognized: In the apostolic unit of gospel representatives unanimity did not always prevail as to the understanding and application of Christ's teachings. But one side was no more old-fashioned than the other. Were they not all worthy of being known as Christians? If this was true in the days of the Apostles, does not the same fact apply to our day?

When the gospel of Christ is preached it cannot be mistaken for anything else. Wherever it is presented its merits are always recognized by those who hear it. A minister either preaches the gospel or he presents some humanly conceived plan of an imaginary redemption. This being true, there is no need to mention in specific or distinguishing terms any of the essential differentiating features. Paul declared the gospel to be "the power of God unto Salvation" to all who received it as the only source of man's "high calling of God in Christ Jesus." Where then is the justification for speaking of it as "old-fashioned" either in its conception, or in its application to the needs of humanity?

One Gospel: It is supremely important to remember that there is but one gospel. There could not be two gospels by which to bring the lives of men under the control of a divinely perfected plan of Salvation. This is clearly evident if Christ was "the Son of God" and the Saviour of the world. Recall what Paul said concerning this point in his message to the Galatians: "I marvel that ye are so soon removed from Him that called you into the grace of Christ unto another gospel, which is not another; but there are some that trouble you and would pervert the gospel of Christ."

Some have taken the liberty of presenting the gospel as though it were a political issue or a purely social question. If this were the correct form of interpretation to apply to the heart searching teachings of Christ, its finality as a work of redemption would be no more authoritative than works of fiction. Anything that has received the stamp of religion is satisfying to some people. These are days when men "have itching ears" for a type of religion which will not exact too great a toll of their ability to adopt it as the pattern of their lives. But the corrective for this condition is not furnished by anything that has nothing more to commend it than that of being "old-fashioned" in meaning and power. The only remedy for this undesirable and harmful belief is the gospel as it is found in the New Testament, and to which the Apostle alludes in the following words: "But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ."

There Is No Substitute: If something could be found to take the place of the gospel, it would be proper to recognize it as an old-fashioned form of religious observance. Measured by years the gospel of Christ is old, but its efficiency in saving men is the ever-renewing process of its divine purpose.

That which is changeless in its objectives can never be set aside as useless as long as it produces coveted results. And until it is retired from the service of man nothing can become old-fashioned. But according to the heaven-born testimony of inspiration there is no agency of opposition that can do more than to postpone the coming of that day when Christ and His gospel will enlighten and direct the nations of the world.

MID-WEEK SERMON

THEME: *Challenged by the Highest.*

TEXT: Luke 19:38.

Christ looks upon Jerusalem and weeps. Then offers Himself to the City, to the Church, and to Men.

A CHALLENGE TO THE CITY: Jerusalem no worse than most cities, no better than any: slums, overcrowding, poverty, vice. Jesus offers Himself: His ideals, teaching, religion. Jerusalem rejects and crucifies Him. Incident sometimes used as an argument for country against city. But villages threatened to stone Him. Human society rejected Jesus.

Society today must heed challenge. Something wrong with our order. Men no longer content to accept plea of "inevitable." Society must take account of social application of teachings of Jesus. "One is your Father. . . . All ye are brethren."

A CHALLENGE TO THE CHURCH: Headquarters of a great Church in Jerusalem. Filled city with pilgrims from all over world. Yet Jesus challenged it: with His belief in a loving God. He charged they killed spirit with formalism, with hide-bound traditions. They were clinging to old dead practices. So Church leaders put Him to death. Not bad men, but stupid. Church swept away in thirty years. Cross dominates religious thought today.

Church today must heed challenge. Needs to realize God as living and working. Needs vision of Jesus as Brother and Saviour of all men. Needs His passion for souls. One thing preserves Church, passionate spirit of Jesus manifested in lives of disciples.

A CHALLENGE TO INDIVIDUALS: "Follow Me!" Society and Church made up of individuals who must first sense challenge and meet it. Jesus was rejected by small, closed minds, who would not accept His clear thinking of God, Man and Living. He was rejected by men making wrong choices. He was rejected by the short outlook. "If ye had known!"

TOPICS FOR YOUNG PEOPLE'S SOCIETIES

CHRISTIAN ENDEAVOUR and B. Y. P. S.

Y. P.—Membership in World's Greatest Fellowship. 1 Cor. 12:12-27.

Inter.—Helping My Friends Find Christ. John 1:35-51.

EPWORTH LEAGUE.

Sr.—An Imperial Crown or the Kingdom of God?

Inter.—He Practised What He Preached.

LUTHER LEAGUE.—Christ in Gethsemane. Luke 22:39-46.

FOR THE BULLETIN BOARD

Powerless pulpits follow prayerless pews.

The Kingdom is attained by striving.

Society can be no better than you are.

Guilt is shared by the tale-bearer with the tale-hearer.

The land needs good men more than good laws.

Destiny is more of choice than of chance.

Exercise strengthens religiously as well as physically.

Religion is a poor meal-ticket.

The closed mind is often loudest in praise of an open mind.

God's promises never go below par.

Soap and water never made a clean life.

Double harness calls for teamwork.

PALM SUNDAY, MARCH 21

CALL TO WORSHIP: "He that is mighty hath done to me great things and holy is His name."

PSALM: 24.

PRELUDE: The Palms.—*Faure*.

ANTHEM: Deus Miserator.—*Mammatt*.

OFFERTORY: Lamento.—*Bonnet*.

POSTLUDE: Cortege.—*Marchot*.

OFFERTORY SENTENCE: "Cast thy bread upon the waters; for thou shalt find it after many days. Give a portion to seven, yea, even unto eight; for thou knowest not what evil shall be upon the earth."

OFFERTORY PRAYER: Cause us to remember only the everlasting things which are of worth in Thy sight. Give us courage to give as Thou givest. Accept these gifts in Thy right hand, and extend Thy left hand for that which Thou requirest further of us. We bow in thanksgiving and offer our hearts in prayer. Amen.

BENEDICTION: The grace of the Lord Jesus Christ be with you all.

MORNING SERMONS

(1)

THEME: *The Everlasting Yea.*

THE REV. JOHN BENJAMIN MACEE, D.D.

TEXT: "The publicans and harlots go into the Kingdom of God before you." Matt. 21:31.

HYMNS: My Spirit on Thy Care.—*St. Michael, S. M.*

Since Jesus is My Friend.—*Bethlehem, S. M.*

The incident in this text took place in Holy Week. Yesterday, Jesus purged the Temple. This morning He caused the fig tree to wither away. He grows more daring, while the circle of His enemies draws tighter and tighter about Him. The skirmish line advances upon Him, and those selected are among the most learned dialecticians of the Sanhedrin. With suavity of manner they inquire, "By what authority doest Thou these things?" not realizing that they are putting their own heads in danger. With equal calmness He answers, "I will also ask you one thing, which if ye tell Me, I likewise shall tell you by what authority I do these things." They nod their heads. Turn about is fair play. They are willing. He then asks, "The baptism of John, whence was it? from heaven, or of men?" It is almost ludicrous now to see the shaggy-headed old hypocrites go into a huddle like boys at a football game. "What shall we answer Him? If we say of men, the people will riot against us. If we say of heaven, He will ask us why we did not believe Him." And so they agree to answer, "We cannot tell." Quick as a flash He replies, "Neither tell I you by what authority I do these things—but let Me tell you a story."

He now related His penetrating parable about the man who had two sons whom He asked to go work today in His vineyard. And one said, "I will not," but went; and the other said, "I go, sir," and went not. He then made a direct application of His sermon to His congregation as He said, "Verily I say unto YOU," not to someone up in Samaria, or down in Egypt, but "I say unto YOU." And then added these words of the text, "The Publicans and harlots go into the Kingdom of God before you." And the skirmishers went back for reinforcements.

Jesus always made His words significant in their directness. Sometimes the modern Church fails at this point, by evading the direct issue. The minister is much inclined to lay aside the bitter medicine for something more pleasant to swallow, lest it cause his congregation to make a wry face.

See with what skill this word painter employs his colours. First of all, he draws one of those immortal portraits of a father. And his FATHER PICTURES are always beautiful. A man with two sons is the one speaking. And the father here is asking nothing unfair of his sons. He is trying to teach them simple lessons in obedience and industry.

The two sons were like any other two sons, they were different. One was disrespectful in his answer, the other was unduly respectful. But the one repented and obeyed, while the other turned his respect into a greater insult by trying to pull the wool over his father's eyes. And the Master divided all the world into two classes, those who say "No" and do not mean it, and those who say "Yes" and do not mean it.

"Go," said the father. It was a command, not a request. God does not say, "Please eat or drink or sleep." He says, "Eat," "drink," "sleep." And nature's laws are dogmatic. We must obey or take the consequences. And obedience to the spiritual law is just as imperative. We must obey or take what comes. Working in the vineyard is absolutely necessary to fulfill the Father's will.

The next word he used was "Today." And here was urgency, immediacy, contemporariness. Character is built on what we do today, not on what we plan to do tomorrow. The great judge must judge us by what we did about it, not by what we said about it. We might have said "No" and meant "Yes." We might have made our vows and said "Yes," when we never intended to keep those vows. It isn't what we say at the altar which counts. It is what we do after we go away from the altar which tells the story of our obedience.

"WORK," says the father. And much of our christianity breaks down at the point of direct action. It is easy to say "Yes," but harder to LIVE yes. Christians do not grow robust by never turning a hand in the Master's vineyard. And the Church today is cursed with lazy Christians. They stand at the altar and say "YES," when they mean "NO."

But let us look at the second son for a moment. He is the one who said, "I go, sir, and went not." He is so anxious to deceive his father that he adds "Sir" to the insult. "Oh yes, sir." He never went. He didn't intend to go. Jesus here uses the word AND. He said, "I go, sir, AND went not." If he had said, "BUT went not," it would have meant that through some inadvertence or accident he didn't get started. But "AND went not," implies that he did not intend to go when he said, "Yes, sir."

One of the important things which needs to be settled in the lives of this contemporary age, is when and where to say YES, and when and where to say NO, and to mean them. Carlyle, in his *Sartor Resartus*, has those two immortal chapters on "The Everlasting Yea" and "The Everlasting Nay," which we all need to read again.

Jesus was, of course, applying this to the men before Him. Those old hypocrites of the Sanhedrin were obeying the letter but not the spirit of the law. They were saying "Yes" and meaning "NO." Their self-righteousness was

notorious, but their evil deeds were just as notorious. Ceremonialism or empty liturgy have always been obnoxious to God. And the father still wants his children when they answer, "Oh yes, sir," to prove it with "working in the vineyard."

Now the first son, whom we have passed by, answered in a somewhat surly fashion, "I will not: but afterward repented, and went." And in the application of his story to these men before him, the Master makes clear that though the publicans and the harlots had said, "I will not," and had demonstrated no interest in the kingdom, yet at last many of them had actually accepted the new way of life, while these others had continued in their hardness and willfulness of heart.

Can it be,—I sometimes wonder, in this day, when there are so many at ease in Zion, and so many who are so assured of their own well-being, that the inhabitants of shack-town and the skid-row, and the painted women of the streets are not even more plastic material to work with than the case-hardened saints in many of our churches. Prisoners in our penitentiaries are accepting the gospel of the kingdom, and others are pressing on the upward way. Even the social revolutionaries who sometimes seem so far apart from the Church, have been building their brotherhood, and making their sacrifices for one another, and in their zeal have put the disciples of Christ to shame. Can it be that these in our day shall find their way into the Kingdom before us? John Wesley found that the most fertile soil for the gospel of the awakened life was among the miners and the working classes of England. And the Church might still find its neglected areas the most fruitful for the Kingdom.

Jesus did not say that these would get into HEAVEN before the others. He said, "The Kingdom of God." And that Kingdom is here among us. He was not talking in futurities. He was talking in terms of the present time. The Kingdom of God was something immediately available then, and it is immediately available now. And the publicans and the harlots and the socially outcast were and always have been easier to win into the Kingdom of God than those who have become impervious to its claims because of their own pretensions.

Vachel Lindsay carries this out in his splendid picture of "William Booth Enters Heaven," as he shows this apostle of Christ winning the people of the streets to the new life of forgiveness and pardon. It shows the founder of the Salvation Army being received into heaven.

"Booth led on with a big bass drum,
 (Are you washed in the blood of the Lamb?)
 The Saints smiled gravely and said, "He's come,"
 (Are you washed in the blood of the Lamb?)
 Walking lepers followed rank on rank,
 Lurching bravoos from the ditches dank,
 Drabs from the alleyways, and drug fiends pale,
 Minds still passion-ridden, soul-powers frail,
 Vermin eaten saints with a mouldy breath,
 Unwashed legions from the gates of death—
 (Are you washed in the blood of the Lamb?)
 And when Booth halted by the curb to say his prayer,
 He saw his Master through the flag filled air.
 Christ came gently, with a robe and crown

For Booth the soldier, while the throng knelt down.
 He saw King Jesus. They were face to face,
 And he knelt aweeping in that holy place.
 (Are you washed in the blood of the Lamb?)”

This text calls us to a renewal of our vows, and to mean them. We are at the fork in the road. This way The Everlasting Nay, and this The Everlasting Yea. Choose you this day which way it shall be.

(2)

Palm Sunday.

THEME: *A Religious Revival Without Results.*

THE REV. CHARLES F. DAPP, PH.D.

SCRIPTURE: Matt. 21:1-9.

HYMNS: All Glory, Laud and Honour.—*Gloria*, 76, 76.

Ride On! Ride On in Majesty.—*St. Drostan*, L. M.

Jesus! Exalted Far on High.—*Beatitudo*, C. M.

One can hardly imagine an event of more dramatic content coupled with a greater potential religious significance than the first Palm Sunday of long ago. With Jesus coming unto His own, a glorious opportunity was theirs for a tremendous religious awakening. Those people, indeed, had good intentions, but they did not persevere. Jesus in their midst meant more than passing waves of enthusiasm, fitful spasms of ecstasy and cheap applause. Because that was all there was to an event so full of promise, that first Palm Sunday was a Religious Revival without Result.

For one thing, the first Palm Sunday visualizes a Potentate who was Acclaimed but not Accepted. Foremost in the thoughts of the Jerusalem population at that time was the Kingship idea. For this Jesus was Himself responsible, but of course not for its mistaken conception. Whenever Jesus said anything on this subject, listening ears immediately caught it and inner stimuli stirred up the nationalistic impulses of the day. People did not exercise their powers of discrimination. They thought of a kingdom with all the splendour of a Solomon, and all they cared for was the fact that Jesus, being of the house of David, was eligible to rule over them. It was in this light that they acclaimed Jesus as their King.

Now as a matter of fact Jesus did speak of His kingdom. He did have a cabinet and ministers—His disciples. He did come in royal state. But Jesus had not come to Jerusalem to sit there on a throne. He had come to enter human hearts. He was not satisfied with acclaim. He wanted soul acceptance. He did not simply want to reign. He wanted to rule. And so, when the fickle crowd began to comprehend the spiritual implications of the Master's objective, their “hosannas” became denunciations, and their King—the last they ever had a chance to accept—finally died upon the cross between two malefactors.

In the second place, the first Palm Sunday was a Religious Revival without Result because Prophecy was then and there Fulfilled but not Followed. World events do not just happen. They are the result of cause and effect. Periods of goodwill or times of visitation, be they economic, social or political, come through the observance or the neglect of divine prophecy. At no place is this better illustrated than in Jerusalem when Jesus entered in royal state. The

people of that city had the power and the opportunity to make history as no people ever had. The only question was, "What kind of history would it be? Would it bring sorrow and lamentation or would it prove a blessing to the world?"

If ever an event cast its shadow before it, it was when Jesus entered the city He loved. No, He did not say much about it, but prophets did centuries before His coming. They spoke of the manner of His coming, riding not on a spiritual war charger, but on an ass, the oriental symbol of simplicity and peace. These prophets spoke of the programme of Jesus according to which He was not to exercise lordship but to minister to the meek and lowly. These prophets spoke of a new heaven and a new earth, and Jesus was to establish both. You see, there was nothing hasty about that event. People had centuries of time to study its far-reaching beneficial consequences. The people of Jerusalem had the power of a mighty choice. Prophecy was being gloriously fulfilled in their day. Then and there they could have changed the history of the world had they followed the gleam. Prophecy was fulfilled but frustrated. In blind fanaticism the people made the wrong choice: "His blood be on us and on our children."

Finally, the first Palm Sunday was a Religious Revival without Result because it represented a Praise that Resounded but did not Register. Why, we ask, if crowds have the potential power of directing the stream of events, isn't this world better than it is? The answer lies in the inherent weakness in the crowd itself. A crowd represents a different psychology than an individual. In fact crowds are moved by simple elementary impulses, are easily swayed and most often manifest the course and the brutal.

This first Palm Sunday crowd was an unorganized mass of individuals. It was able to do the right or the wrong thing according to leadership. If some spirit disciplined in the things of holiness could have taken hold of that crowd that welcomed Jesus, as was the case not many days later when it was stirred up by the agents of evil, things would have been entirely different. As it was, the crowd was hot one day and cold the next. Its emotions did not crystallize into calm reflection and intelligent action. Unorganized, the same people who hailed Jesus on the first Palm Sunday as the Son of David, a few days later cried: "We have no king but Cæsar."

Since the Palm Sunday of long ago many others have come and gone. We have come to the observance of another. Jesus is again waiting to come into our hearts, our cities, our nation. He wants to enter our lives and rule and abide there. Let us then as He comes in divine majesty accept Him as our King now glorified. Let us follow Holy Writ now fulfilled. Let our "hosannas" resound so that they are registered in the Book of Life.

(3)

Good Friday, March 26.

THEME: *How Does the Death of Christ Save Us?*

THE REV. J. C. MASSEE, D.D., LL.D.

TEXT: "The death of the cross." Phil. 2:8.

"For the word of the cross is to them that perish foolishness; but unto us who are saved it is the power of God." 1 Cor. 1:18.

"For seeing that in the wisdom of God the world through its wisdom knew not God, it was God's good pleasure through the foolishness of the preaching to save them that believe." 1 Cor. 1:21.

"But we preach Christ crucified." 1 Cor. 1:23.

The cross is an offense to the world's wisdom in religion. From Cain to you, "The best you can do" commends itself to the worldly wise.

The cross is an offense to the world's wisdom of knowledge. In all ages as now the cross meets "the opposition of knowledge, falsely, so-called." "The Jew" representing all ritualistic and humanitarian religions stumbles at the cross. "The Greek" representing all culture and ethical idealism resents the cross and its message. The world is quite eager to applaud the martyrdom of its heroes, while always repudiating the cross of its Saviour. We are all ready to make an ornament of the crucifix, while utterly refusing "peace through the blood of His cross."

What then is the message of the cross?

THE CROSS REVEALS SIN AS GOD SEES IT.

Your estimate of sin is too light. You deal with it too complacently. You deny it too readily. You would heal its hurt too superficially.

The world's deepest tragedy, your tragedy, lies in this: "Sin entered the world and death through sin."

In the cross you face the final revelation of what sin is in you, and what it does to you. Here is death and its cause, a complete exposure of defeat and corruption. There is no death apart from sin. All die because of sin, their own sin. But on the cross Jesus died because of sin, not His, but yours. He was made sin on your behalf. He was wounded for your sins. The stripes which were your due fell on Him. More than His body suffered. In His body on the cross He bore your sins. But He offered His soul for your sin. Gethsemane and His cry, "My soul is exceeding sorrowful, even unto death" precedes Calvary and His cry, "My God, My God, why hast Thou forsaken Me?" Here sin, separation from God appears in all its aspects, attitudes, actions, and achievements. Sin is deep and desperate betrayal of God in your life.

The cross is the flaming sword of God guarding Eden's gates against the return, impenitent, of sinful you to the tree of life. There is no other approach to God. Nowhere except in the cross does God deal with sin, in a way to save you from your sin, and all its disastrous consequences.

You cannot come to God and find peace on any appeal of character or of culture, the way to God for you, as a sinner, is not the way of your life, but the way of a death, and not any death save the death of Christ Jesus, God's sinless son. For you He, Laid down His life that He might take it again."

You were sunk in the quicksand of sin, your soul had taken hold upon hell. Jesus, on Calvary, went down and down, and down till He got under you and lifted you, "out of the pit and from the miry clay." He took your place. Christ died for your sins. I do not wonder that a pagan hearing the story of the cross and sensing its significance should have cried, "Come down, come down from the cross, I tell you, you have no business there, that is my place."

THE CROSS RELEASES A RIGHTEOUSNESS WHOSE SOURCE IS IN GOD.

When Philip and Andrew brought the Greeks to Jesus, the Master said to them, "Except a grain of wheat die, it abides alone." In other words, Until I die, I cannot communicate to you the life which you seek. Eternal life is qualitative. It requires a death to release it. When God had settled in Jesus, "The fullness of the Godhead, bodily" He sent Him to break His body on the cross, that the divine personality might be released and made available to you and to all men.

Jesus told His disciples, "It is expedient for you that I go away, if I go not away (die) the (Holy Spirit) Comforter will not come unto you, but if I go away (die) I will send Him unto you." So, as when Mary broke her box of precious ointment on the Master's head, its fragrance filled all the house, when the body of the Lord Jesus was broken upon the cross, the fragrance and beauty and power of holiness was released to fill all the world, and change the natures of all who receive Him by faith.

I saw the Mississippi River pour its dirty, muddy waters into the Gulf of Mexico, which absorbed and settled its sediment, all its uncleanness, and by processes of evaporation, and wind currents send those waters purified back to the hills at their source as clean as when they first started fresh from the clouds. So I cast my sinful life upon God in Christ, and found cleanness and a new life in Him.

When the great engineer would deliver the western world from the curse of yellow fever gendered in the sewage cast by Havana into Moro Bay, he cut a channel and turned the ocean with its cleansing tides through and the work was done. So the cross is the channel through which Christ turns the tides of His cleansing life through all the experiences of your life, washing it clean and making it every whit whole.

Thank God that it is written by the sure testimony of God's Holy Spirit, "The blood of Jesus cleanses (keeps on cleansing) us from all sin." And thus, "We become partakers of the divine nature." And the life we now live we live by faith of the Son of God, who loved us and gave Himself for us.

THE CROSS REQUIRES FAITH IN GOD'S MERCY AS OFFERED IN THE ATONEMENT.

No academic faith will suffice. Nothing short of experience here can satisfy either you or God.

Faith is not belief in a fact, but control by a fact. The cross is God's final demand that you surrender your will to Him. He offers you the blood cure for your soul as the only remedy. Its efficacy is assured and unfailing. You must consent to find all you need from God in Christ on the cross. You must rest wholly upon God's promises for you in the cross.

God demands that you die to sin, and live unto God in holiness and righteousness. By grace are you saved, through faith. Come to that cross and humbly say:

"In my hand no price I bring,
Simply to Thy cross I cling."

The surgeon tells you that you are smitten with a fatal disease; but that if

you will give yourself over to him and with him go out through the ether to meet death, he may by the skill of his operation deliver you from death. So, in the hands of the Great Physician of souls you go by faith out to the cross, there to meet and conquer death. You will find there the perfect health of your soul.

Being asked by a college lad just what it means to be a Christian, I said to him, "It means to me that one day I brought my sinful self to Christ. I trusted Him to take away in His cross all my moral disabilities, and by His spirit to give me all needed enablings for righteousness through the establishing of a new and holy relation with God; and, because I believe He does that for me, I am His man, yielded to Him as Lord and Master for all time." Then, said my young friend, "Since He does that for me also, I too am Jesus Christ's man now and forever." There came to him an immediate and transforming change, and unmistakable spiritual experience which became the one controlling fact and power in his after-life. He had met God in Christ and had there passed out of carnal death into an abundant spiritual life.

Will you not join us, He and me, in a like precious satisfying faith and its confession?

PRAYER

Palm Sunday: Blessed be Thou, most gracious God, that again Thou hast brought light out of darkness and caused the morning to appear! Blessed be Thou that Thou dost send me forth, in health and vigour, to the duties and doing of another day. Blessed be Thou for the privilege of reviewing with Thee the events of Christ's entry into the city of Jerusalem on the eventful day so many years ago, yet seemingly as though it were today. Let us accompany Thee, Lord, in reviewing the lessons of that day, so that we may be strengthened by Thy love and forgiveness for the folly of men and women who sing praises to Thee and bow in one hour, and hurl stones and curses during the next.

In Thy great mercy save us from the temptations that beset us, and bring us to everlasting life, by the power of the Holy Cross. We ask in Jesus' Name. Amen.

Good Friday: O Lord, my God, who didst descend to earth out of the blessed serenity beyond the reach of mortal pain, out of pure love for mankind, look with tenderness and compassion upon the sorrows of earth, and give us peace of heart. We beseech Thee to show compassion for our sins and shortcomings, and give us grace in the hour of affliction and disappointments, so that we may dismiss our pains in the glory of Thine own, and pray with Thee for sinful mankind, sorrowing men and women, afflicted and grief worn children, sinful harlots and drunkards, secret sinners, and those who try to harden their hearts against Thy love. Deliver us from pettiness and fretfulness in Thy great love. Give us stout hearts to bear our own burdens in cheerfulness and praise to Thee, and to help others in their woes. Give us believing hearts. We ask in the Name of Christ Jesus, the Son of God. Amen.

SUNDAY SCHOOL LESSON

John's Picture of the Trial and Crucifixion.

LESSON: John 19:4-9, 14-18, 25-30.

GOLDEN TEXT: "Hereby know we love, because He laid down His life for us." 1 John 3:16.

DEVOTIONAL READING: Isa. 53:1-6.

INTER. & SR.: Christ's Cross and Its Meaning for Me.

Y. P. & ADULTS: Christ's Cross and Mine.

According to the Jewish reckoning the first hour of the day corresponded to our 6:00 A.M., the third hour 9:00 A.M., the sixth hour our mid-day.

The Roman, on the other hand, reckoned hours from midnight. This fact explains the apparent discrepancy between John 19:14 where at the sixth hour (of Roman calculation, which John used) Pilate brought Jesus out to the Jews. The night was divided by the Romans into four parts and by the Jews into three. The Jews subdivided the hour into 1,080 parts and again each part into 76 moments. Some authorities think that Jesus was crucified on April 7, A.D. 30. For a detailed account of the trial and crucifixion of our Lord the teacher may read Thompson's book, *The Trial of Jesus*, published by Revell, or Stalker's book, *The Trial and Death of Jesus*.

John gives to us a very complete picture of the trial and crucifixion. The trial was in two parts: the ecclesiastical and then the Roman trial, and it was held in sections: first, before the Sanhedrin, then before Pilate, then before Herod and then back again to Pilate. Notice the strange question of verse 9. "Whence art Thou?" This is a most unusual question for a Roman judge to put to a prisoner. The soul of the hardy Roman was bowing before the thorn-crowned Man. He remembered how amidst all the turbulent scenes of the day, this Man, Jesus, had been the only one entirely self-possessed, utterly composed and thoroughly master of Himself. The words of verse 11 should not be missed. Quietly Jesus asserts His entire independence of and superiority to the court of Pilate. A fascinating book, which the teacher will do well to read in connection with these events, is entitled, *Who Moved the Stone?* by Morrow, and published by Revell. From the standpoint of Jewish Law the trial of Jesus was most flagrant and violated all legal requirements. It constituted the most brazen disregard of commonly accepted principles of Jewish jurisprudence. It can by no means be defended in any particular from the standpoint of legality. Jewish scholars, themselves, admit this fact.

The simple situation was that the priests and the Scribes and Pharisees had agreed upon the necessity of His destruction. Furthermore this destruction must be brought about speedily before people had time to rally in His behalf. They, therefore, exerted every effort to bring the procedure to a prompt and, to them, satisfactory climax. In doing this they were compelled to disregard every legal consideration and did so without blushing. Notice verses 25-30.

In striking contrast with the group of four soldiers at the cross stands a group of four women: the Mother of Jesus, His mother's sister, Mary, the wife of Cleophas, and Mary Magdalene. Catching sight of His mother, our Lord forgets His own unutterable anguish and speaks in tender solicitude in her behalf; thinking of her care and her protection. The word "woman" which He uses in addressing her is not a harsh word. It would probably have been unwise for Jesus to call any particular attention to her by using any other expression, lest she be arrested or persecuted in some way. Here is the

supreme example of filial piety as the dying Lord gives to His mother a son and to his friend, a mother.

Notice that John says of Christ: "He gave up His spirit." The verb used indicates voluntary surrender. Jesus was not drawn to death by the iron teeth of circumstance. He did not have to die. He was not put to death against His will. He came to save sinners. His death upon the cross was a voluntary, expiatory sacrifice, offered to God in behalf of guilty men. By that death the law of God was fulfilled. He took our place in death. He, Himself, voluntarily paid for us the penalty due for our sins.

EVENING SERMON

THEME: *The Tears of Jesus.*

THE REV. WILLIAM S. BOWDEN.

TEXT: "Jesus Wept." John 11:35.

"There are men with hard heads, cold hearts, good digestion, and full purses, who know nothing of tears; but he who values true manhood and spiritual riches will not envy such men."

I. JESUS WEPT AT THE GRAVE OF LAZARUS.

"Jesus wept" (John 11:35).

Spurgeon deplored certain chapter and verse divisions as they appear in the Bible, still he rejoiced that those responsible for making these divisions had left these two words in a verse by themselves. "Jesus wept"—the shortest verse in the Bible, and one of the most remarkable verses in the whole range of religious literature!

But the tears of Jesus indicated something more than a sense of bereavement. The tears of the Master were doubtless tears of love, sympathy and tenderness, but they were more than that. Jesus saw the awful work of sin. Death is in the world because of sin. The tears of Jesus brought to the Saviour a picture of all the graves that had been dug because of sin.

Candidates for a pulpit were being heard in a "one-man church." An applicant came and preached on the text, "The wicked shall be turned into hell." The preacher was followed by another, who by a strange coincidence used the same text. In homiletical arrangement and literary value the second sermon did not measure up to the first one. But the rich man said, "He'll do; call him." Folks did not understand it. "Why, he had the same text as the other minister, and did not measure up in eloquence and vigour to the first minister," they said. "True," replied the rich man, "he preached that the wicked would be turned into hell all right, but he was sorry; the other man was glad of it." I imagine that Jesus preached with tears in His voice. Doubtless it was with tender tones and yearning looks that He said: "And ye will not come to Me, that ye might have life." John 5:40.

II. JESUS WEPT OVER JERUSALEM.

"And when He was come near, He beheld the city, and wept over it." Luke 19:41.

It was the day of the Triumphal Entry. Turning a certain angle on the Mount of Olives, the whole city suddenly burst upon the view of Jesus and

those who were with Him. He saw the gorgeous, golden-domed Temple, with its marble wall. There came to Him another vision of a scene which was a few years later to be realized in that valley. As the vision of Jesus took in all He knew that it could all have been prevented if the people had only received Him. He cried: "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes." Luke 19:42.

"O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under his wings, but ye would not." Matt. 23:37.

Christ was no mere Emotionalist! It was the thought of sin and its results that caused Him to weep. The city was given over to licentiousness and corruption. The sin of rejecting the Son of God and the will of God was enough to cause the Saviour to weep.

"Did Christ o'er sinners weep,
And shall our tears be dry?"

III. JESUS WEPT IN GETHSEMANE.

"Who in the days of His flesh, . . . offered up prayers and supplications with strong crying and tears unto Him (God) that was able to save Him from death." Heb. 5:7.

These were the tears of Gethsemane. Was it only because Jesus was susceptible to pain and sorrow the same as we are that He wept in the garden? Was it just because our Lord's human nature shrank from the suffering associated with the coming sacrifice upon Calvary's Cross that Jesus shed tears in Gethsemane? Surely it was the sin of mankind that crushed the Saviour's heart and caused the strong crying.

Three times it is recorded that the tears of Jesus flowed. Man's sin bore heavily upon the Sin-bearer, Jesus. The sorrow of Jesus was for others not for Himself. Jesus took upon Himself our nature. He was born as children are born, a partaker of flesh and blood. He was nursed as children are nursed, growing in wisdom and stature. He was hungry, and He ate. He was thirsty, and He drank. He was weary, and He lay down. He was fatigued, and He slept. He was smitten, and He died. But He took the sinner's place in His death. Should our eyes be tearless?

Jesus Christ wept over a lost friend; He wept over a lost city; He wept over a lost world. He wept calmly, unashamed, reservedly. His tears speak of His humanity, of His unbounded sympathy for mankind, of His tender compassion, of His keen sense of the awfulness of sin. Thank God that He is still touched with the feelings of our infirmities. "He is not ashamed to call us brethren." He is now our mighty Intercessor. We may come boldly unto the throne of grace. Our very needs will arouse His deepest sympathy.

Thank God, that through Jesus Christ we have hope of a tearless, painless, deathless, eternal world. Tears are the common lot of humanity, but, thank God, they are limited to time. "The voice of weeping shall be no more heard." Isa. 65:19. "And God shall wipe away all tears from their eyes." Isa. 25:3. Rev. 21:4.

MID-WEEK SERMON

THEME: *The Invisible is Real.*

TEXT: Romans 1:20.

If the Easter Message were really accepted it would change trend of many lives. But it is held only as a vague hope. Difficulty is not intellectual: we cannot prove it, but it cannot be disproved. Difficulty is in imagination. We cannot visualize immortality.

THE INVISIBLE IS REAL: You never saw a personality. All you ever saw is a person. A personality is a self-conscious being with powers of intellect and purpose. You never saw that, but you are very sure of its existence.

You never saw love, but you have experienced it. You never saw goodness, but you have known good people. You never saw an idea, but you have had one. You never saw hope, but life is impossible without it. You never saw faith, but you exercise it every hour of the day.

THE EYE FOR SPIRITUAL THINGS: Two hundred inch mirror on Mt. Palomar will enable men to see four times as far into the universe as at present. We need the spiritual eye. Men have seen God, though not with the physical eye. One asked William Blake, "When sun rises do you see a round disk of fire somewhat like a guinea?" "Oh, no! no! I see an innumerable company of the heavenly host, crying, 'Holy, Holy, Holy, is the Lord God Almighty!'"

THE WITNESS OF JESUS TO IMMORTALITY: Some of us are quite sure of immortality, not because we have seen it, but because we have seen Jesus. In Him we have seen a quality of life which we believe is eternal and cannot die. We see the empty tomb and hear the angel, "He is not here; He is risen!" "Death could not have dominion over Him!" "Because I live, ye shall live also!" In Him the invisible becomes real.

TOPICS FOR YOUNG PEOPLE'S SOCIETIES

CHRISTIAN ENDEAVOUR and B. Y. P. S.

Y. P.—Learning to Say "Thy Will Be Done." Matt. 26:36-45; John 6:38.

Inter.—Six Fateful Days. John 12:12-19:42.

EPWORTH LEAGUE.

Sr.—Escape or the Cross.

Inter.—Will We Stand with Him?

LUTHER LEAGUE.—Christ Crucified. Matt. 27:33-50.

FOR THE BULLETIN BOARD

Better great in little things than little in great things.

Darkness is of the heart, not the day.

Fruit needs both sun and rain.

Do you know more about God than you once did?

Public virtue can follow only private virtue.

Opportunity is worth nothing until grasped.

If the spirit does not soar it is apt to grovel.

It's the water inside the ship which sinks it.

EASTER SUNDAY, MARCH 28

CALL TO WORSHIP: "Ascribe unto Jehovah glory and honour. Ascribe unto Jehovah the glory due His name. Bring an offering and come into His courts. O worship Jehovah in holy array." *Psa. 9.*

PSALM: 2.

PRELUDE: Resurrection Morn.—*Johnston.*

ANTHEM: I Am the Resurrection and the Life.—*Kinder.*

OFFERTORY: Cristo Trionfante.—*Yon.*

POSTLUDE: Alleluia.—*Rockwell.*

OFFERTORY SENTENCE: "Vow, and pay unto Jehovah your God; let all that are round about Him bring presents unto Him that ought to be feared."

OFFERTORY PRAYER: Father in Heaven, Thy glory and beneficence are manifest to us continually. How bright is the earth, how restful the dew and the rain, how strengthening the sun. Thou dost bring in the seasons in their appointed time, and plenty in times of need. Grant us grace to accept Thy gifts of love with grateful hearts, and share them as Thou hast ordained. Amen.

BENEDICTION: And now may the grace of Jesus Christ, the love of God and the fellowship of the Holy Spirit be with you all.

MORNING SERMONS

(1)

THEME: *The Glory of Going On.*

THE REV. GLENN RANDALL PHILLIPS, D.D.

TEXT: Mark 16:6-7.

HYMNS: Alleluia! Alleluia!—*Lux Eoi, 8, 7, 8, 7, D.*

Come Ye Faithful.—*St. Kevin, 7, 6, 7, 6, D.*

There is the warmth of direct personal appeal in the words, "Ye seek Jesus of Nazareth, which was crucified. He is risen. He is not here. Go your way, tell the disciples *and Peter* that He goeth before you into Galilee. There shall ye see Him as He said unto you." Mark 16:6-7.

A war poet may sing of "A rendezvous with Death, when Spring trips north again," but the New Testament gives, in the Resurrection story, an account of "a rendezvous with Life." "What if He goes on and on and suffers and dies and conquers again and again from world to world?"

"Give her the glory of going on and still to be"— . . .

"She desires no isles of the blest, no quiet seats of the just,

To rest in a golden grove or bask in a summer sky.

Give her the wages of going on—and not to die." (*Tennyson.*)

Where is He now? This regal personality—this risen Christ? "Going on." The grave could not halt Him. Death could not bind Him. What is the "glory of going on?"

First, is it not the glory of facing the familiar with gallantry and expectancy? What a test is here! "Into Galilee." Back to the familiar haunts and homes! "Galilee, where Jesus loved so much to be!" There He had lived in His boyhood and young manhood. There He had inaugurated His ministry. There were Nazareth, Capernaum, and Cana! What memories rise at the very mention! Galilee, scene of trials and triumphs, sadness and gladness. Home! An appointment with the risen Master in Galilee. There, where the song of birds, fragrance of flowers, the smell of freshly turned earth in spring, the

little boats and the fishermen's nets, the gleaming waters of the lake, the majesty of mountain height, and all the needy ones they met would remind them of Him "who spake as never man spake before," whose comradeship had inspired their hopes and dreams. That would be a bitter and blasting experience! But it was in Galilee, in the centre of old loved and familiar places, that He said He would meet them. And He will keep His appointment with us in our Galilee. Is there any assurance that we need more than this? Are there places we dread to return to without those whose presence has touched everything there with tender meaning? Loved paths walked together, rooms that seem to be vocal of days and deeds that do not come again! Anniversaries that bring us to the abyss of loneliness. I know it is hard for some to come again even to the Sanctuary, because of songs and silences that remind them of those who have climbed ahead. But, my friends, it is not an angel of two thousand years ago, but the voice of assurance and love today that says, "He goeth before you into Galilee—your Galilee—there ye shall see Him, even as He said." "The glory of going on" is the glory of facing the familiar with gallantry and good cheer. Or it may be that back in the familiar, where once you were successful, popular, happy, you must return to humiliation and ostracism and loneliness. Someone has failed—a good name has gone down, and you have had to bear the shame, whatever it is. Into your Galilee—He goes before!

Second, "The glory of going on" resides in this also, the facing of the unfamiliar, the unknown, with confidence and high courage! What would the new life be like? "If Thou go not with us, carry us not up hence," prayed Moses for the people of Israel. "How shall we sing the Lord's song in a Strange Land?" How, indeed, except that the Lord who gave us the song is there with us? Completeness is promised when He goes before! We are told that Chaucer died writing a poem, and that Haller, the physician, died fingering his own pulse. Mozart asked, as the mists gathered, that he might hear again those harmonies that had been his life. Hugo at seventy wrote: "Winter is on my head, but Spring is in my heart. For half a century I have been writing but I have not said a thousandth part of what is in me." One whose earthly ministry ended at thirty-three goes before you. Symbol and portent of completeness, His going on is glorious because it points the way to satisfaction for us! Ours is a rendezvous with life! Complete, whole, harmonious. The unfamiliar, unseen, unknown, loses its terror. "He goeth before." There is a warm and heartening touch then about this word. It calls us to believe the best, not to surrender to the worst. "Call it faith, call it vitality, call it the will to live, call it the religion of tomorrow morning, call it the immortality of man. If there be anywhere a man who has really lost it, his face out of a whole crowd of men would strike us a blow. He may hang himself or become Prime Minister, it matters nothing. That man is dead." So writes Chesterton, and we may well agree. That is Easter faith.

James Gordon Gilkey in his recent book, *You Can Master Life*, tells the story of John Todd, born in Rutland, Vermont, in October, 1800. "Shortly afterward the family moved to the little village of Killingworth, Connecticut, and there, when John was only six years of age, both his parents died. The children in the home had to be parcelled out among relatives, and a kind-hearted aunt who lived in North Killingworth agreed to take John and give

him a home. With her he lived until, some fifteen years later, he went away to study for the ministry. When he was in middle life his aunt fell desperately ill and realized death could not be far off. In great distress she wrote her nephew a pitiful letter. What would death be like? Would it mean the end of everything, or would there be—beyond death—a chance to continue living, growing, loving? Here is the letter John Todd sent in reply. "It is now thirty-five years since I, a little boy of six, was left quite alone in the world. You sent me word you would give me a home and be a kind mother to me. I have never forgotten the day when I made the long journey of ten miles to your house in North Killingworth. I can still recall my disappointment when, instead of coming for me yourself, you sent your coloured man, Cæsar, to fetch me. I well remember my tears and my anxiety as, perched high on your horse and clinging tight to Cæsar, I rode off to my new home. Night fell before we finished the journey, and as it grew dark I became lonely and afraid. 'Do you think she'll go to bed before I get there?', I asked Cæsar anxiously. 'O, no!', he said reassuringly, 'She'll sure stay up for you. When we get out o' these here woods you'll see her candle shinin' in the window.' Presently we did ride out into the clearing, and there sure enough was your candle. I remember you were waiting at the door, that you put your arms close about me, and that you lifted me—a tired and bewildered little boy—down from the horse. You had a fire burning on the hearth, a hot supper waiting on the stove. After supper you took me to my new room, heard me say my prayers, and then sat beside me till I fell asleep. You probably realize why I am recalling all this to your memory. Some day soon God will send for you, to take you to a new home. Don't fear the summons, the strange journey, or the dark messenger of death. God can be trusted to do as much for you as you were kind enough to do for me so many years ago. At the end of the road you will find love and a welcome waiting, and you will be safe in God's care. I shall watch you and pray for you till you are out of sight, and then wait for the day when I shall make the same journey myself and find you waiting at the end of the road to greet me."

To greet the familiar gallantry! To greet the unknown with a cheer, because the Risen Christ goes before into our Galilee! To lie down in silence and to wake lost in wonder, love and praise! To take ship toward the sunset and to come to the land of the sunrise! To grope for a door and to find Him who is at once Door and Day! To lose sight of earth and to gain the vision of the Heavenly! To begin a strange pilgrimage and to come close to a Great Friend! To set foot across an unknown threshold and find it Home! To find that the "glory of going on" is the glory of Going Home! This is the "power of His resurrection," and the purpose of His going before!

(2)

THEME: *The Triumph of Righteousness.*

THE REV. ELIOT PORTER.

TEXT: "That I may know Him and the power of His Resurrection." Phil. 3:10.

HYMNS: The Strife is O'er.—*Victory*, 8, 8, 8.

Christian, Rise and Act Thy Creed.—*Innocents*, 7, 7, 7, 7.

On that first Easter sunrise the worst defeat of goodness that the world ever witnessed was turned into the greatest victory. To the amazed disciples the conviction that Jesus was alive meant that He had not after all gone down to defeat, but that He had triumphed gloriously. There was sanity and boundless hope in the world with such a God at work.

Calvary had seemed the complete defeat of righteousness. When the man who was nailed to that central cross hung dead at last—the kindest, noblest, most self-sacrificing spirit this world has ever known, jeered at, spit on, crowned with all manner of indignity—it seemed that God was dead in heaven and human goodness lost in a welter of evil.

All the sins of men seemed to gather in one horrid carnival to put Jesus on that cross. In the Pharisees there was hypocrisy and bigotry and jealousy; in the chief priests, worldliness and cynicism and selfishness; in Judas, treachery and greed and ingratitude; in the other disciples, cowardly desertion; in the witnesses, perjury; in Pilate, cowardice and the venal prostitution of justice to mob rule; in the soldiers, the hideous brutality of the scourging; in the people, fickleness and morbid curiosity.

"O God, this cruel world!" exclaims a character in the housetop scene in "The Rock," just after the crucifixion, and another says, "He has died a felon's death, and so His teaching is disgraced, His followers are scattered, and His life was lived in vain." Such must have been the sentiments that filled the followers of Jesus when at last He was dead on His cross. He had been betrayed, deserted, falsely accused, vilely surrendered to a mob by a judge who had repeatedly declared Him innocent, and nailed to a post to die in agony. Then the careless city and the careless empire had gone on about their business. Doubtless cowardly Pilate went comfortably to bed, and crafty Caiaphas slept well.

Jesus' entire career had been what someone calls "a challenge to the fairness of God," and it had come to this. Never before had anyone so consistently and courageously lived out his life on the assumption that God "was worthy of his perfect trust." Never before had anyone moved among men with such instant pity for their sin and suffering. Never before had anyone deserved better or fared worse. He had ventured everything on the conviction that obedience and loyalty to the best within us is not in vain, that sacrifice is not lost in an uncaring world, that its devotion and heartbreak are not without avail. He had ventured everything and appeared to lose everything; He had sacrificed, and the world appeared uncaring; He had been loyal to the will of His Father, and it had so far seemed in vain; He had broken His heart, and nothing had seemed to come of it. It is in the light of this situation that we should imagine the effect on the disciples of the rumour, then the hope, then the certainty, that after all their Master had not been defeated, but had triumphed gloriously.

The question whether religion is true or false, says Columbia's Professor William Pepperell Montague, is "exciting and momentous because it is a question whether the things we care for most are at the mercy of the things we care for least." Religion involves acceptance of the tremendous possibility that "what is highest in spirit is also deepest in nature," that the ideals that challenge us are not hopelessly out of relation to the crude and actual world that confronts us.

If God is not alive, then all that is beautiful and good is "but the accidental and ineffective by-product of blindly-swirling atoms," or of the meaningless mechanism of physics. A man, says Professor Montague, may believe that this is true, but only a fool would wish it true, for to wish that there is no living God is to wish that "the things which we love and strive to realize and make permanent should be only temporary and doomed to frustration and destruction."

Why, Professor Montague asks, should anyone rejoice that God is dead and that in all the world only our frail and perishable selves are concerned with anything that matters? If we could only know, instead, that at the heart of things is something akin to us, something that is conserving and increasing the highest values that we recognize, then life would suddenly become radiant. We would no longer be "alien accidents in an indifferent world . . . by-products of the blindly-swirling atoms, and no longer would the things that matter most be at the mercy of the things that matter least."

It seemed that Friday night so long ago that the things for which we care the most were at the mercy of the things for which we care the least. Pity and love and courage and faith such as had been in Jesus seemed to have gone down before cruelty and jealousy and cowardice and cynicism and falsehood and hatred of goodness. There seemed nothing on the side of man's bravest dreams save his own frail and perishable self. If there had ever been a God worth calling God, He must, it seemed, have died before that triumph of evil on Calvary.

The news of the Battle of Waterloo came by sailing ship to the coast of England, and was relayed thence toward London by semaphore signals. The message was being sent on from the roof of Winchester Cathedral, "W-e-l-l-i-n-g-t-o-n — d-e-f-e-a-t-e-d . . .," and just then the fog settled down. The message was relayed on to London, "Wellington defeated," and the city was plunged in gloom. But the fog rose, and the message, "Wellington defeated the enemy," at last went through to London, and the news of the victory was all the more welcome because of the despair that had gone before it.*

To those crushed followers of Jesus the astounding fact that their Lord was alive again meant that at the heart of things there was triumphant goodness. Jesus had not been defeated. God had vindicated Him. He was living, and victorious, and God was working through Him in a vaster way than they had dared dream. The great meaning of His resurrection was for them the guarantee of the ultimate triumph of righteousness.

It was precisely this experience which was calculated to transform these men as they were transformed, from crushed men into heroes. Somehow, explain it how we will, Jesus proved Himself alive again, and in jubilant conviction that He was not dead, but living and working with them and in them, these men went out to transform the world. If we had no story of the resurrection, we should be driven to assume some such event to account for the sudden, amazing transformation of these cowards who turned heroes almost overnight, and for that most astounding outburst of intellectual and spiritual vitality which the world has seen.

* From Easter Program by Harry E. Fosdick, 1916.

For once God shortened the vista of things, brought the end close to the beginning, and proved that sacrifice and obedience are not in vain, but that through them He works His wise and mighty will. The things that matter most to us are not at the mercy of the things that matter least. On the side of the highest values that claim our loyalty are all the resources of the living God.

A wise man once remarked that when we can seize on a fact it is spiritual loss for us to fret ourselves away upon a miracle. Well, here is our fact. God proved worthy of Jesus' perfect trust. He is worthy of ours as well.

That great fact begins, it is true, as a long-ago fact, nineteen hundred years removed from us, and that is a long time for faith to span. But our faith does not have to go back as far as that. For these transformed men who knew a living Christ left their mark in history for all the world to see. They knew a living Christ, and in that assurance they met martyrdom and turned the world upside down and changed the course of history in its channel. This great fact arose nineteen hundred years ago, but we can trace the mighty furrow it has plowed clear down to our own day.

No, this fact is no mere fact of the long-ago. It is a present fact as well. The universe produced Jesus, and the universe ever since has backed Him up. This is the kind of universe in which Jesus' life proved, and goes on down the ages proving, and still proves today, the mightiest fact in history. In our own time it can be said that "all the armies that ever marched and all the navies that ever were built, and all the parliaments that ever sat, and all the kings that ever reigned, put together have not influenced the life of man upon this planet as has that one solitary life."

If Jesus' life had been snuffed out forever by that hideous carnival of human depravity that put Him on His cross, then we should have to conclude that God is not good, and that life has no meaning, and that right has no validity, and that sacrifice and faith are of no avail. But if Jesus triumphed over death, and if He has been alive and mighty ever since, then God is not dead or defeated, but alive and good and able and gloriously adequate, and life has meaning, and right is forever valid, and sacrifice and faith are eternally worth while, and love is the greatest thing in the world.

(3)

Easter Sunday.

THEME: *The Land of Promise.*

THE REV. THOMAS J. LACEY, D.D.

SCRIPTURE: Mark 6:1-8. TEXT: Heb. 11:39.

HYMNS: Come, Ye Faithful, Rise the Strain.—*St. Kevin*, 76, 76, D.

Christ, the Lord, is Risen Today.—*Resurrection*, 77, 77.

Christ is Risen! Alleluia!—*Morganleid*, 87, 87, D.

The writer is thinking of the unfulfilled dreams of life. Deep in every heart lies some unfulfilled ambition, some noble purpose unrealized. I remember a girl in the beauty of womanhood, engaged to be married. A vision of supreme happiness! The man fell ill. In a week dread pneumonia set in and he was gone. The tragedy of experience—just on the border of a land of promise.

We know it today in scores of youth conscious of vocation, prepared for life work, ambitious, dreaming of careers, standing lonely on the mountain looking fondly to a land afar off. Every door seems closed against them. The student of art and music faces conditions that destroy hope in his chosen field.

But this is a type of the incompleteness about all life. Unfinished is inscribed on every biography. A master hand is engaged on the "Transfiguration." One day the brush drops from his fingers. Raphael dies—dies on his thirty-seventh birthday, and the painting was carried at his funeral before its colours were dry, unfinished!

My mind goes back to a room in Vienna where the brilliant Mozart lies dying in the prime of young manhood—only thirty-five. And as he lies there cold in death an unfinished requiem slips from the bed beside him and the incomplete pages fall to the floor.

Buckle conceived his "History of Civilization," journeyed to the Orient to gather material, contracted fever and died exclaiming with his latest breath, "My unfinished book, my unfinished book."

Richter was buried by torchlight and the manuscript of his last work, still incomplete, was laid upon his casket. The theme was "Immortality."

Carnarvon, great archæologist of our own time, was cut off in the midst of successful achievement before the fruits of his labour had been revealed.

These all came to their end at the very height of their endeavours like Cecil Rhodes, the empire builder, with the testimony on his lips: "So little done, so much to do."

The most powerful voice that issues from history and human experience is that of incompleteness. No man ever produced his masterpiece. We are lured on to something better. No one ever developed his largest capacity. When the real self speaks we feel more than we express. We are conscious of a power to achieve which life's narrow span does not suffer us to fulfill. We are haunted by dreams and visions infinite in reach. The limitations of life prevent realization. Victor Hugo remarks, "I feel I have not said a thousandth part of what is in me."

Green, the historian, when told he had only a short time to live, exclaimed: "But I have only just begun my work."

The old patriarchs were like ourselves. They lived in splendid hope and were sustained by the thrill of noble purpose, but they went down to the grave not having received the promise. Splendid possibilities were unrealized. Magnificent hopes were unfulfilled. Worthy tasks beckoned them. Death arrested their completion.

✓ But death is not the end. No man in moments of serious thought accepts the grave as final. The true self revolts. Our very limitations point to a future. Immortality is the key to a rational interpretation of life. Our faith has its origin in an irresistible fact of self-consciousness. It is native to the heart. An imperious instinct within lays solid foundation for our hope. You cannot prove immortality by any scientific test. It does not admit the exact demonstration of geometry. It comes along the line of intuition and experience as we live in accord with our eternal destiny.

Voltaire was little interested in *immortality*, yet he seemed to think human justice demanded it. The great philosopher of Königsburg postulates the

necessity of unending life to afford opportunity to the soul to work out its destiny. The moral law demands the coincidence of happiness and virtue. This is impossible in this life by reason of human weakness. No one of us in the narrow span of three score and ten can realize the fullness of his being. Our soul's satisfaction demands a reality above the changes of time.

Therefore our hearts leap as the Church echoes the message of the Easter angel at the tomb, "He is not here. He is risen," and the Christian consciousness makes reply in confident refrain, "The Lord is risen indeed!"

Nature awakening in colourful panorama reinforces faith—the fragrant flowers, song of bird and hum of insect. The landscape becomes an Easter sanctuary. The lily emerges in splendour from the unsightly bulb, the worm unwraps its silken shroud and flies forth a gorgeous butterfly, the bird breaks its confining shell and bursts forth making the Easter egg a universal symbol of life from the tomb.

Of ancient time Job was asking, "If a man die, shall he live again?" The empty tomb on Easter gives the answer, and the voice of the risen Christ sounds down the assurance: "Because I live, ye shall live also," and around life's incompleteness flows the completeness of God.

PRAYER

O God, who art the creator, sustainer, and guardian of all life, we bow before Thee in humiliation and adoration for the glory of the message of this day, The Resurrection of Christ, the fact of everlasting life, for those who believe on Thee.

Our lives are like desert wastes without Thy sustaining love and inspiration, and forgiveness of that which is unclean in Thy sight. We ask Thee for understanding of that which Thou desirest of us, and grace to carry out Thy will, particularly in spreading the message of Salvation. Give us or take away from us that which would hinder the development of Thy children according to Thy will, and bestow upon us an unquenchable desire to be baptized in Thy love for all men and women who suffer for Thy sake.

Give the grace of divine light to—(here pray for those who have joined the church today, and those who may join the fellowship in the next weeks).

If it be Thy will, Heavenly Father, grant us strength to go forth today as men and women and children who have seen the vision of the first meeting of Jesus and Martha at the tomb in the garden, imbued with zeal to carry the glad news to those whom we love. We ask in Jesus' Name. Amen.

ADDED ILLUSTRATIONS—SEED THOUGHTS

As I write this, I have just seen a shaft of light break through the clouds and make one glorious spot of radiance on the sea, while all the rest of the surrounding sea lay dark in shadow. So it has often been with man's noblest insights. A shaft of illumination throws a sudden gleam of light, revealing in a flash man's divine possibilities, while the main stream of life runs on untouched by the glory.—*Rufus Jones, in "The Testimony of the Soul."*

There is a Soul above the soul of each
A mightier Soul which yet to each belongs.
—Richard Watson Dixon.

ON EASTER MORN.

When Easter quickens hope within
 - Of life beyond earth's time and space,
 I long the more to feel you near—
 To touch your hand, to see your face.

For Easter brought your love to me
 That made the few years glorious bright
 Between the dawning of our joy
 And sudden coming of life's night.

Out toward the west, on Easter morn,
 I look, and yearn, and reach for you,
 Assured that some day we will meet
 Beyond the sky's impassive blue.
 —Ralph Welles Keeler.

My Easter hope is set on Him,
 Who walks beside me in the way,
 And by His power makes death a night
 Which fades into Eternal Day.
 —Ralph Welles Keeler.

SUNDAY SCHOOL LESSON

John's Recollections of the Risen Lord.

LESSON: John 20:19-29; 21:20-24.

GOLDEN TEXT: "I am the first and the last, and the Living one; and I was dead, and behold, I am alive for evermore." Rev. 1:17-18.

DEVOTIONAL READING: 1 Peter 1:3-12.

INTER. & SR.: Who Saw Jesus After His Resurrection?

Y. P. & ADULTS: Christ's Resurrection a Fact.

The appearances of the risen Lord made a most indelible impression upon the mind of John. Verses 19, 29 in chapter 20 record one of these most vivid and convincing appearances of our Lord. Thomas had been absent when our Lord had appeared, and he declares, "Except I shall see in His hand the print of the nail, and put my finger into the print of the nails and put my hand into His side, I will not believe." Notice how the personal pronoun sticks out here: four in one sentence. Thomas was pessimistic. It is always easier for some to believe bad news than good news. "After eight days again, His disciples were within and Thomas was with them." He appears and invites Thomas to make the test for himself. He assails doubt upon its own ground and produces the evidence. He follows this then with a direct, but kind word of warning and of advice when He says: "And be not faithless, but believing." The literal translation is "do not become faithless." Thomas, in his insistence upon his own experience and his obstinate refusal to believe the testimony of others, was setting his feet in a pathway which would make him an infidel if he did not fight against it constantly. It was necessary for him, and for all others like him, to cultivate the habit of faith in Christ and in Christ's true followers. The best things of life come to us through faith: friendship, love, are but two examples of many that might be mentioned. To be insistent upon the production of evidence is to rob life of most of its joy and to cheat oneself

of the richest and most blessed experiences life has to give. It is only the glad, spontaneous, out-going of a trusting heart that is rewarded with the greatest gifts life has to offer. Jesus said, "Blessed are they that have not seen and yet have believed," and here He utters that marvellous beatitude, which is the special property of the countless numbers of believers who have never seen Christ in the flesh. In chapter 21, verses 20-24, notice the modesty and reserve of John in speaking of these events which touched him so personally.

EVENING SERMON

THEME: *Going Before.*

THE REV. HOWARD E. MELISH.

TEXT: "Go your way, tell His disciples and Peter that He goeth before you into Galilee." Mark 16:7.

Sir Oliver Lodge, as you know, is one of the great scientists of our age. As a physicist and president of the British Association for the Advancement of Science, he knows as much about electrons, protons and atoms as any man knows. During the World War, Sir Oliver's only son went to France as a soldier and was killed. His father faced the loss without faith. What had become of his boy? Sir Oliver determined that he would try to find out by the scientific method, that is, the method which examines facts, keeps an open mind, reaches conclusions only after the evidence is in. He arose from the long investigation with the conviction that his son had survived his death. Science said to him, "Thy son liveth."

The Easter faith in which the Christian Church was born is not that Jesus survived death and gave evidence of such survival, as Sir Oliver Lodge's son convinced his father. The Easter faith is that Jesus was alive in power with and among His disciples in this world. It is that He was going on with His work in and through His Church. "Go thy way, tell His disciples and Peter that He goeth before you into Galilee."

I. A friend of mine, a genius in his way, was cut down by tuberculosis in his thirty-first year, just as his career opened auspiciously, and he was compelled to spend his remaining few years among men whom the world had cast aside. He wrote, "When I see men clutched by death and still living a life too large for earth, I believe most firmly that man survives the grave." This contact with noble life gave him more faith than any argument or reasoned proof.

We live in a world in which some individuals are cut off before they reach their full stature or exert their full influence. When Lincoln was shot down in Ford's Theatre, how much of his work remained undone! How necessary he was to his country in the reconstruction period! America has not yet recovered from the loss of that reconciling spirit. Christ said that He had many things to say, but men were unable to receive them. The Christian Church believes that He is not dead, but is still saying those things in one way or another. His spirit lives in His followers. In contact with the Christ we come to the conviction that man lives again after he dies. His life that inspires faith is undying life.

Men frequently imagine a thing is all over when it has just begun. When Luther went out of the Council of Worms, Erasmus, the ablest intellect of Europe, exclaimed, "The reformation is all over." It had just begun. When the French States General met in 1789, Arthur Young wrote, "The revolution is all over." It had just begun. Our ends are just beginnings. Who knows but that death is only another name for birth?

II. Christ is ever going before us. It is one thing to follow Christ into Galilee, beside the laughing waters of the beautiful lake, or through the lilies of the field and among people who think that He speaks as never man spake. It is quite a different thing to follow Him in Judea, where priests are entrenched in special privilege and politicians sneeringly ask, "What is truth?" and a city mob can be stirred up to choose Barabbas and crucify a prophet. There came a time when the way the Master went led from Galilee into Judea and then turned sharply into Gethsemane and up the hill called Calvary. Our call as Christian men and women is to follow Christ both in Judea and in Galilee.

What is at stake in this is the kind of a world in which we live. Is our humanity responsive to the appeal of Jesus? Does it care nothing as to what is done to a man like Christ? Or is it responsive to such love as Christ's? If Jesus could be permanently buried, what inspiration would men have to do what the world needs? But humanity is not soulless. The great venture He made did not end in a tomb. The enemies who thought they had finished Him were terribly mistaken. He went forward to Galilee, to Europe, to America to the world. To follow Christ is to know the power of His resurrection.

A little Russian boy was seen with a great heap of books which he had taken from the library. When asked what he proposed to do with them he replied, "To get on." "On where," the stranger queried, "to riches?" "Riches," came back the answer, "riches are in the archives of the Soviet Republic." Is it not strange that in a country which has repudiated religion, youth is thinking of getting on in terms higher than money? The Master, Christ, would have us all get on in terms of life. He has come in Galilee and Judea that we may have life, and have it more abundantly.

MID-WEEK SERMON

THEME: *Reactions to Jesus.*

TEXT: Matthew 9:3.

We note various reactions in the reception of Jesus.

"THIS MAN BLASPHEMETH:" Allied with this is the bitter word, "He hath a devil" (John 7:20).

He declared the forgiveness of sins, without sacrifice, except His own and the humble and the contrite heart accepting Him. David had sung of that. They sang David's psalm. Did they believe it?

He declared the will of God for them and for Himself, and they said He was crazy. When one cannot answer an opponent's argument, one can always call him a fool!

"AS ONE HAVING AUTHORITY:" Matthew 7:29. To the crowd, tired of the endless repetitions and long quotations of the scribes, His words came

with a freshness and a strong note of power. There was authority in them, and they recognized it.

Some of them accepted His authority and followed it.

There were others who acknowledged His authority, at least in their hearts, but in their lives ignored it.

"THOU ART THE CHRIST:" Mark 8:29. To many He became the solvent of life's problems. They put His word to the test in their own lives, and found it true. Then they hailed Him the Son of God with power.

Men who acknowledged Him the Christ did so not only with their lips. They offered their lives. They gave themselves to His work under His command. They spread His gospel throughout the world.

All the meaning of Easter and Pentecost turn on this.

TOPICS FOR YOUNG PEOPLE'S SOCIETIES

CHRISTIAN ENDEAVOUR and B. Y. P. S.

Y. P.—Easter: A Beginning, Not an End. 1 Cor. 15:12-17.

Inter.—A Living Christ to Help Us. John 20:19-29.

EPWORTH LEAGUE.—

Sr.—Living Victoriously. 1 Cor. 15.

Inter.—Easter Worship Service.

LUTHER LEAGUE.—Easter Programme.

FOR THE BULLETIN BOARD

A radiating pew makes a drawing pulpit.

Jesus cursed only an unfruitful tree.

Character is exhibited, not made in a crisis.

You may not be what you hope to be, but what you hope to be makes you what you are.

Social transformation comes only after individual transformation.

You can't reform your ancestors, start work on yourself.

More seeking the Bread of Life would mean fewer seeking the life of bread.

A spiritual depression is worse than an economic one.

Where there is no vision the people perish.

Man is inherently moral.

Liberty never meant license.

A creedless religion makes for a deedless one.

You cannot have faith in God and lose faith in yourself.

Many a life is merely stomach-bound.

Stop digging out ugliness and appropriate beauty.

A true Christian must be distinguishable from the background in which he lives.

Lighting another's candle does not diminish your flame.

SUNDAY, APRIL 4

CALL TO WORSHIP: "It is a good thing to give thanks unto the Lord and to sing praises unto Thy Name, O most high, to show forth Thy loving kindness in the morning and Thy faithfulness every night."

PSALM: 23.

PRELUDE: Arioso.—*Haldel.*

ANTHEM: I Was Glad.—*Stearns.*

OFFERTORY: Offertoire in F.—*Batiste.*

POSTLUDE: Grand Chorus.—*Dubois.*

OFFERTORY SENTENCE: "For the Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many." Matt. 20:28.

OFFERTORY PRAYER: Truth and light is before us, if we open our hearts to Thy ministrations through the stewardship of that which Thou hast placed in our keeping. We offer these gifts as a portion of that which Thou requirest of us for Thy work. Bless our gifts and multiply them to Thy use. Amen.

BENEDICTION: Grace, mercy and peace from God our Father and our Lord and Saviour Jesus Christ abide with you always.

MORNING SERMONS

(1)

THEME: *Life—An Unfinished Symphony.*

THE REV. JESSE H. BAIRD, D.D.

TEXT: ". . . Beloved, now are we the sons of God, and it doth not yet appear what we shall be. . . ." 1 John 3:1-3.

HYMNS: Love Divine, All Love Excelling.—*Beecher, 8, 7, 8, 7, D.*

Thou We Adore, Eternal Lord.—*Meridon, L. M.*

UNFINISHED.

Life is an unfinished symphony. In the realm of music Franz Schubert is considered a genius of tone poetry, yet his work is characterized by loose ends. He left many manuscripts incomplete. One of his works which is considered perhaps the best of all is called, "The Unfinished Symphony." Two movements are complete and beautifully polished, one page of the third, likewise, then the production breaks off with ragged ends. Some of the greatest paintings were left by their creators incomplete. "The Last Supper," which ranks perhaps highest of all in popular esteem, was left by the artist with all complete in detail except the face of Jesus. An artist of lesser genius and of less sensitive conscience filled in the unfinished face. The madonnas of Raphael have been objects of wonder and admiration through the ages, but when Raphael was dying at the age of thirty-seven he said that the most beautiful madonna was still in his heart unpainted.

This is a picture of life as it is—always incomplete, with rough edges and loose ends, ever an unfinished symphony. The sweetest songs are yet unsung. The noblest paintings have died in the hearts of their would-be creators. The greatest poetry has been spoiled in the making, words defeating the song which was in the poet's heart. In a certain cemetery there is an obelisk which gives promise as it rises from its base of mounting to a noble height, but suddenly breaking off a few feet from the ground with rough edges. The broken shaft is a true symbol of the life of this world.

UNFINISHED—YET.

Life's symphonies are always unfinished because life is not long enough.

Dreams of youth, noble aspirations and high endeavours always overleap the possibilities of life in this world, even at its best. What then are we to say about life? Are we to shrug our shoulders and say, "Well, life is just like that"? Or is there a deeper and more fitting answer?

Foretokens of immortality are written into the very fabric of life as we live it. Life swings outward and upward across the deep promising achievements which are eternal and almost divine. As far as this life is concerned the story suddenly breaks off with disappointing incompleteness. It always does. But if our eyes are clear, we may see rising piers coming out from another shore to meet life's unbroken span. And if we have faith in the great Architect we know that the arch will be completed in accord with His own good pleasure and all will be well.

FORETOKENS OF IMMORTALITY.

The Easter festival comes down to us from the pre-Christian days of our pagan ancestors. They celebrated it with eggs, baby chicks, flowers and other symbols of the springtime—the emblems of life springing anew out of the death of winter, assurances to them of their own souls' future resurrection from death. The thoughtful minds of the ages have testified to the reasonableness of such a hope. Instinctive faith joined with reason has led the ages to believe that the span of existence which fades from our mortal eyes into the mists of the unknown is an arch which in God's good time and in keeping with His own divine wisdom will be completed to another and better shore.

LOVE WILLS IT.

To follow out the symbol of our bridge we might say that John found two piers supporting the bridge to immortality. First, the love of God. We are God's sons and daughters. Therefore, we may rest assured that the deep longing for immortality which He has placed in our hearts is an index to reality. I had a human father. He loved me dearly. There is nothing he would not have done for my benefit. The heart of each one of you echoes this same experience. Father love is like that—even in this disappointing world. I have a Father who is King of the Ages. He is the Creator of the universe. He loves me tenderly, far beyond the love of which my earthly father was capable. He is your Father, too. The love of that heavenly parent has been demonstrated in the physical universe. What perfection and beauty He has prepared there for His children! Into our hearts He has put dreams and hopes for a world and a life even more beautiful and infinitely more complete. All of the rules of logic insist that our minds accept what our hearts feel to be true. These fond hopes shall not be in vain.

JESUS REVEALED IT.

The second pier of hope to which John points is the fact of Jesus Christ. "When He shall appear, we shall be like Him." John had known Jesus very intimately. The terrible despair which came to his heart when Jesus died on the cross had given way to an ecstasy of hope and assurance when the Lord came back, resurrected from the tomb. Nothing could ever again cause him to doubt Jesus' promises. Standing by the cross John had heard Him, dying, exclaim to the thief by His side, "Today thou shalt be with me in paradise."

John had helped to take the broken body from the cross and had seen the great seal of Rome placed upon the stone which was rolled into place before His tomb. He had also seen, two days later, that stone rolled away and the grave robbed of its dead, by a power beyond the human. "I saw and believed," he witnesses. Since those days John had lived through a long life ere he wrote this testimony. He had seen one after another of the devoted circle of apostles go down to violent death. Wrath and injustice had been visited upon them, but God had made the very wrath of men to praise Him. He had become an old man and knew much about life, with its high lights and its shadows, its victories and its heartbreaks, but his faith was undaunted. The bridge across the chasm was unshaken. He knew the love of God and he knew Jesus. Therefore, he knew the certainty of eternal life.

When all the other apostles were gone, John the aged was sent into exile. As an old, old man he was banished to a desert island, perhaps alone—for no reason except that he had followed goodness relentlessly as he had learned the way of goodness from Jesus. Did he give way to doubt? Did he say, "Well, after all it is hard to believe that my hopes are true when God will allow such as this. Peter, James and the rest of the circle have died by violence and here I am a miserable exile. Life is a deceit sure to end with ragged edges." No, to the contrary, as he was in the spirit on the Lord's Day there came to him a vision. The veil of mystery was thrown aside and he became conscious of the realms of the invisible and the eternal. Jesus—as the "ancient of days"—was by his side. Then a door opened into heaven and a pageant unfolded depicting "the things which shall shortly come to pass." Life in this world is an unfinished symphony. Over there the symphony will be completed. A new song will be learned which will have no minor strain and the music of existence will be complete. The love of God revealed in Jesus Christ assures us that it is so. "This is the promise that He hath promised us, even eternal life."

(2)

Quasimodogeniti, Sunday After Easter.

THEME: *How God Sent Jesus.*

THE REV. PAUL LEVI FOULK.

SCRIPTURE: John 20:19-31.

TEXT: John 20:21.

HYMNS: Alleluia! Alleluia!—*Lux Eoi*, 87, 87, D.

Welcome, Thou Victor in the Strife.—*Die Helle Sonne ist dahin*, C. M.

I Know That My Redeemer Liveth.—*Duke Street*, S. M.

The gospel of our Lord has many "comes" in it, but for every "come" is a "go." We are challenged to heroic service. As has been said: "All church people are willing; some willing to work and others willing to let them." Both our receptive and expressive selves must be made Christian.

Behind closed doors the disciples trembled; but Jesus entered and spoke peace to their souls in the words of the text. He knew that to get folk away from fear is to set them to work. "As My Father hath sent Me, even so send I you."

When Milton wrote about fallen humanity he portrayed heaven's concern for men. The world needed a saviour. So Milton pictured Jesus offering Himself for the world. The first way in which Jesus came was by His own *consent*. Read John 3:16. And then recall how God's gift gave His life a ransom. His sacrifice was entirely voluntary.

After Charlemagne accepted Christianity he proceeded to make Christians of his army enmasse. But Jesus never used that method. He touched life individually. In church life and Christian experience we are volunteers. Christ does not coerce anyone for any ulterior purpose. If we are to be Christian it must be by our own consent. If we are to be labourers in the Lord's vineyard, it too is on the voluntary basis.

Down along the historic Nile thirty centuries ago humble Hebrew parents rejoiced over the birth of a son. To save him from death they hid him. Found by royalty he was trained in the schools of Egypt. For forty years he lived the life of an Egyptian prince. For forty more the lonely shepherd life on Moab's mountains. Thus Moses born in weakness, schooled in institutions of learning and in wilderness ways, rose to be a saviour of his people.

The same might be said of David, the shepherd from the Judean hills, who from weakness rose to rule over the finest kingdom Israel ever knew.

When Oliver Cromwell conquered England, he removed the statues of England's great men and melted them so they might be coined into money for the common good. So Christ takes the useless lives of men and coins them into His image and for usefulness in His kingdom.

In the next place God sent Jesus alone. Though He knew the prophets He was not bound by their shackling traditions as was the religious world of that age. He spoke with unparalleled authority that astonished His contemporaries. One secret of His strength was His frequent communion with God. How often we read of Him spending time in seasons of prayer! The coward goes with the crowd, but the leader goes his solitary way. "Ye are My disciples, if ye do whatsoever I command you." For "as My Father hath sent Me, even so send I you." So far as the world was concerned, Jesus was alone, but God was with Him. Alone we must face our deepest need and darkest hour. But need we fear—"Lo, I am with you."

God sent Jesus in SUFFERING. In the National Cemetery at Gettysburg there are more than one thousand Union heroes whose names are unknown. Why are they there? They suffered that others might be free. The bane of the Church has been that it has millions of soldiers, and all too few who will go the second mile. Such are not worthy the heritage bequeathed by a noble ancestry. Jesus was the suffering servant.

And last God sent Jesus to WORK. Herbert Hoover once said: "We need to get back to an old word—work." The world turns sympathetically to a lost aviator, but how indifferently to a lost soul.

In the last century the finding of Livingstone was news. Stanley upon the offer of Bennett, of the *New York World*, found this pioneer missionary. He sought until he found. That is the spirit of Christ. Jesus never turned back. He must be able to say—"It is finished." Then He could return to His Father. "Be ye steadfast, unmovable, always abounding in the works of the Lord."

PRAYER

Heavenly Father, the Light of all Eternity, help us to measure our humility and penitence according to the sins of our doing. Grant us forgiveness according to the charity in our own hearts to those of our brethren who have grieved us.

We adore Thee, Heavenly Father, as the origin of all that is good and holy, and we yearn to be worthy of Thy boundless love and care toward all men, and particularly toward those who profess Thy Son, Jesus Christ. We ask to be worthy of the promises and lessons He brought to earth, and which He keeps alive in our hearts from hour to hour. Protect us in our efforts to bring Thy kingdom to earth, love and cherish the feeble sproutings of grace which we are experiencing, and grant us salvation. We ask in Jesus' Name. Amen.

ADDED ILLUSTRATIONS—SEED THOUGHTS

Holding a beggar's child
Against my heart,
Through blinding tears I see
That as I love the tiny, piteous thing,
So God loves me!

—Kagawa.

Splendour of the thoughts of God
For the life of men,
Visions of the saints and seers,
Burn for us again!
From the night of ancient wrongs
Wake our eyes to see
Dawning in the skies the day
God shall bring to be.

—W. Russell Bowie.

"Not more possessions, Lord, I pray,
But calm and simplify my day."

—Grace Noll Crowell.

"Let me die, working.
Still tackling plans unfinished, tasks undone!
Clean to its end, swift may my race be run.
No laggard steps, no faltering, no shirking;
Let me die, working!

"Let me die, thinking.
Let me fare forth still with an open mind,
Fresh secrets to unfold, new truths to find,
My soul undimmed, alert, no question blinking;
Let me die, thinking!

"Let me die, laughing.
No sighing o'er past sins; they are forgiven.
Spilled on this earth are all the joys of Heaven.
The wine of life, the cup of mirth still quaffing;
"Let me die, laughing.

"Let me die, giving.
* * * * *
Let me die, aspiring."

Dr. Young's poem was not finished, in this world. It is a symbol of the life-issues which he was depicting.—Jesse H. Baird, D.D.

SUNDAY SCHOOL LESSON

God, the Creator.

LESSON: Gen. 1:1-5, 26-31.

GOLDEN TEXT: "In the beginning God created the heavens and the earth." Gen. 1:1.

DEVOTIONAL READING: Psalm 8.

INTER. & SR.: God, the Maker of All.

Y. P. & ADULTS: God in Creation.

"In the beginning God created the heavens and the earth." You cannot go behind that. There is no question here of when or how. There is plenty of room for all the time necessary. Here is the simple, but profound statement that God is the great original and supreme cause. Verse 2 says: "and the earth was waste and void, and darkness was upon the face of the deep and the spirit of God moved upon the face of the waters." The word translated "was" may literally and more accurately be translated "became." It is altogether likely that a long period intervened between verses 1 and 2 and in that period sin was introduced with its usual destructive effect. The argument for this is found in Isaiah 34:11 where it speaks of confusion and emptiness. These are the same Hebrew words which are here translated "without form and void." Another argument is found in Jeremiah 4:23-27, where again the effects of sin are described as bringing confusion and emptiness, and Isaiah 45:18, where the same thought is contained. It is altogether likely that there was some preadamic race and that sin entered, and that the earth which we have today is not as God originally created it, for the Scripture plainly declares that God did not create the earth waste and void. In verse 5 the word "day" is the Hebrew word "*yom*," and has no reference whatever to a day of twenty-four hours. It is used repeatedly to mean an undefined length of time. See Joel 3:18-20; Zech. 2:10-13; 13:2; 14:9, and Gen. 2:4-5. In verse 2 God is spoken of as having moved upon the face of the waters. It is the continuing form of the word and means He moved and kept moving. There are four Hebrew words used in the early part of Genesis for "creation." In verse 1 the word is "*bara*," and refers to the creation of the world of matter. In Genesis 2:7, the word "*natsar*" is used in connection with the creation of the body of man, as a potter makes a vessel. Again in chapter 2:7 the word "*Naphath*" is used when "God breathed into." And in Genesis 2:22 the word "*Bawmaw*" is used. It means "builded" and refers to His creation of woman.

In Genesis 1:1, 26 notice that the plural of the deity is used. This implies, in the very first book of the Bible, the existence of the Trinity. The wise teacher will explain what verse 27 means in respect to our being in the image of God. The reference is to those spiritual attributes which differentiate us from the brute and which link us to God. The power of choice, the power of memory, the power of emotion, the power of will. "And God blessed them"—with a trinity of body, soul and spirit—giving them a body like unto that which He foresaw Christ, Himself, would have. See 1 Thess. 5:23; Col. 3:10; Heb. 4:12. God also gave dominion over the fish of the sea and over the birds of the heavens and over every living thing that moveth upon the earth.

This dominion has been partly lost through the effect of sin, but will be regained. See *Psa.* 8.

Science is coming more and more to walk reverently with God. The old days of dogmatic assertion are gone. Thompson, in his book, says, "The very dust has a complexity which baffles us." If dust baffles us, spirit may continue to elude us in all of its intricacy for some time to come! The teacher is urged to read the book, *Has Science Discovered God?* This book is edited by Cottin and is a symposium of papers by the leading modern day scientists. The remarkable thing about it is the reverent and religious tone and attitude of these great leaders in the field of science. The entire point of the lesson today is that God is the Creator. All that is in the world, and the world, itself, is not the outcome of chance.

It is not the result of a fortuitous jostling of anonymous atoms. It is God, the eternal Spirit, a superior intelligence, a benevolent Being, who stands back of all creation and from whose will and hand all that is, issues. The first two chapters of *Genesis* compose one of the most profound documents ever sprung from the pen of man, and they would never have so sprung without being fired and indicted by the Holy Spirit. This is revelation.

The body is the seat of our sense-consciousness. The soul is the seat of our self-consciousness. The spirit is the seat of our God-consciousness.

EVENING SERMON

THEME: *For Love's Sake.*

THE REV. HAROLD E. CARLSON.

TEXT: "I prefer to appeal to you on the ground of love." *Philemon* 9 (Moffatt).

Go back to a day during the Apostle Paul's imprisonment in Rome. In steps a wretched man in rags, with restless eyes and worried face. "You don't know me, Paulus of Tarsus," he begins, "But I know you. My name is 'Onesimus.' I am a slave of Philemon, the wealthy weaver at Colossæ. One day I decided to steal away and here I am. Yet this is not all of my story, Paulus. When I left master Philemon I felt that I had to have some money or I could never reach Rome and lose myself in the great city. So I stole some of his beautiful silverware and sold it. O, I am a wretched man, Paulus!"

We may well fancy what the little hero for Christ replies. "Onesimus, the righteous man, shall live by faith." And before many moments have passed the runaway slave has entered the new Slavery but glorious Freedom, and become the Bond-Servant of the Lord Jesus.

For Paul and the early Christians the Gospel was more than a creed or a doctrine. For them it was unmistakably the new way of living—the Way of Life—a philosophy of eternal life. And so Paul speaks in earnest words to Onesimus, "As a follower of the Lord it is your duty to return to your master and confess your guilt. It may cost you your life."

One day Paul announces to Onesimus: "A friend of mine, Tychichus, of Colossæ, is to carry a letter for me to my Colossian friends. I suggest that you go along with Tychichus.

Paul draws out a sheet of parchment from a heap on the floor and writes his shortest extant letter—The Epistle to Philemon.

"I thank God for your love and loyalty to Jesus, for your kindness and magnanimity toward all of God's people, and for the good that is being done for God and men through you," begins Paul. "But I put you in remembrance of the fact that you received 'the unsearchable riches of Christ' through my preaching. Therefore, my dear Brother in Christ, though I might virtually command that as a Christian you do what is fitting I would rather appeal to you on the ground of love. As an aged man and prisoner for Christ I appeal to you in behalf of Onesimus, your slave, and my recent spiritual Son. He has been attending my wants in prison, and I have wished to keep him as my servant, but I could not do that without your consent. So I am sending him back to you and parting, it seems, with my very heart. If you, therefore, count me as a Brother of yours, receive Onesimus, I pray, as you would receive me. He comes back to you as your slave, but infinitely more, as your Brother in Christ. If he has done you any wrong or injury, or defrauded you in any way, put that on my account. This is my own handwriting. I, Paul, promise to pay it!" What? Paul rich in material goods! "I, Paul, promise to pay it!" Sounds, indeed, like a promissory note.

But let us go on. "You have an account with me, Philemon. You received your unsearchable riches in Christ through me. When you consider the account you have against Onesimus, remember the account you have with me on the other side of the books. Philemon, I know you will do even more than I ask of you. And incidentally, have a room ready for me, for I hope through your prayers soon to be released and come back to you."

Fancy the scene at the end of the journey. Philemon is standing in the doorway to his beautiful home in Colossæ. Onesimus hands the letter to Philemon. The master reads eagerly. He probably reads over again the middle portion of the letter: "I appeal to you for my spiritual son, Onesimus. . . . If you regard me as a Brother, welcome him as you would me." In Him there is neither Jew nor Greek, barbarian nor Scythian, male nor female, slave nor free man."

But here ends the story. How we want to know the next chapter of this narrative! Tradition furnishes a sequel. It tells that Onesimus was most cordially received and forgiven; that he became a faithful servant in the great weaving shop of Philemon; that he became a devoted member of the little congregation which met in his master's home; and that in later years he became pastor of the great church at Colossæ; and that finally his faithfulness was sealed with martyrdom.

The whole beautiful story of this little letter has just this message: All for love's sake. All for love's sake God gave to the world of men that they might find life that begins here and is eternal, His Son, Jesus of Nazareth. All for love's sake, the love of Jesus who suffered and died that for the good of men, Paul accepted and incarnated, and wrote his name immortal to the ages as "Saint Paul." All for love's sake, Paul the persecutor became Paul the Apostle, Servant of God. All for love's sake, Paul wrote beautifully: "I appeal to you for my spiritual Son, Onesimus. . . . If you regard me as a Brother, welcome him as you would me. If he has done you any wrong, caused you any loss, charge it to my account. This is my handwriting. I will repay." All for love's sake, Onesimus accepted the love that was poured out for him

and whereas he had been an unprofitable slave became a helpful servant to God and men. All for love's sake, Philemon, waiving the Roman law which gave him power of life or death over his returned runaway slave, accepted the higher law of Christ and recognized Onesimus as a Brother. All for love's sake, you and I receive a new heart, a new mind, a new conscience, a new will, a new power. All for love's sake, "old things are passed away and behold, all things become new!"

MID-WEEK SERMON

THEME: *We Preach Christ Jesus.*

TEXT: 2 Corinthians 4:5.

Paul had his critics. He held himself to be somebody. His preaching was vague, indefinite, unreal. Self-bulked too prominently in his sermons. Paul answered them. His life commended him. If his preaching was vague, it was so only to those who would not listen. He gave pre-eminence to One: text.

WE PREACH CHRIST JESUS: That is to say, the Christian Church preaches not dogmas or philosophies, but a Person, the Man Christ Jesus. We present a Personality.

Human personality is the greatest thing we know. The greatest thing in science is not the discovery of laws and powers, not the application of these laws and powers, but the scientist. A home is made, not by things, but by persons. Homes break up not through the loss of things but through the failure of personalities.

So in religion, it is personality that matters. The fountain-head of the Christian religion is the personality of Jesus Christ. He is greater than His works or words. He is greater than the gospel. He is the gospel.

OUTSTANDING MARKS OF THIS PERSONALITY: "He went about doing good." A sick child. The Pool of Bethesda. A man born blind. This remains the mark of Christian personality.

"In Him was life, and the life was the light of men." He helped men to realize the possible fullness of life. He met starved souls. He taught them to find God. He showed them God in His own life.

He "for the joy that was set before Him, endured the Cross." He sacrificed Himself for men. He gave the last full measure of devotion. All this was a part of His life. Men needed His life and He gave them that.

TOPICS FOR YOUNG PEOPLE'S SOCIETIES

CHRISTIAN ENDEAVOUR and B. Y. P. S.

Y. P.—The Good Church-member Worship. Deut. 16:11; Matt. 18:19-20.

Inter.—Taking Church Membership Seriously. Eph. 3:14-21; 5:15-20.

EPWORTH LEAGUE.—Roads Travelled to Find Neighbours.

Sr.—Roads of Adventure and Discovery. "That couldn't happen in America."

Inter.—What Groups Do to Us. Some Help Us to Live at Our Best.

LUTHER LEAGUE.—April Theme: What We Know About God.

From Science and History—His Power and Majesty. Rom. 1:19-20.

WALTHER LEAGUE.—April Theme: You and Your Personal Life—Education.

SUNDAY, APRIL 11

CALL TO WORSHIP: "Praise ye the Lord. O give thanks unto the Lord; for He is good and His mercy endureth forever." Psa. 106.

PSALM: 30.

PRELUDE: Spring Song.—*Macfarlane*.

ANTHEM: Christ Our Passover.—*Buck*.

OFFERTORY: Pastorate.—*Barrell*.

POSTLUDE: Postlude in B Flat.—*Faulkes*.

OFFERTORY SENTENCE: "If ye walk in My statutes and keep My commandments, and do them; then I will give you rains in their seasons, and the land shall yield to increase and the trees of the field shall yield their fruit." Lev. 26:3-4.

OFFERTORY PRAYER: We bring to Thee, Great and Loving Father, the fruits of our labours, in the hope that these gifts may help in the maintenance of Thy work on earth among men. Give unto us the understanding necessary for working with Thee, and give to all of us grace in receiving that which Thou dost place in our keeping. Amen.

BENEDICTION: Grace, mercy and peace from God our Father and Jesus Christ our Lord.

MORNING SERMONS

(1)

THEME: *The Life Unafraid*.

THE REV. RALPH W. SOCKMAN, D.D.

TEXT: "Let not your heart be troubled. Ye believe in God, believe also in Me." John 14:1.

HYMNS: Teach Me, My God and King.—*St. Andrews, S. M.*

Jesus, Thy Boundless Love to Me.—*St. Catherine, 8, 8, 8, 8, 8, 8.*

Guide Me, O Thou Great Jehovah.—*St. Raphael, 8, 7, 8, 7, 4, 7.*

Jesus realized that if there was to be any genuine mastery of life, there must be better control of fear. He Himself was the Master of His own fears. Perhaps nothing helped more to win for Jesus the title of Master than did His superb control of fear.

Hence it would be hard to find in all the New Testament a statement more characteristic of Christ than the command "Fear not," or, as Weymouth puts it—"Away with fear." To locate these words would be to give a road-map of the gospels. When the worried merchants came out to hear Him on the Mount, He said, "Be not anxious." To His frightened followers on a storm-tossed vessel, His word was, "It is I: be not afraid." Or follow the Master to the house of mourning and again it is the same word of faith: "Be not afraid; only believe." Or look at Him at the Last Supper when He with His friends was looking into the shadow of His own grave and still it is the same message of courage: "Let not your heart be troubled, neither let it be afraid." The Man of Nazareth, who himself was never called a coward, went about trying to fortify His friends in their hours of crisis. No counsel came more often from His life than this: "Fear not."

Jesus would have men arm themselves against fears in advance. Our spirits resemble the tires of our automobiles in one regard, namely, that when they are at low pressure they are more easily injured. Realizing this, Jesus' first principle of fighting fear is to fill His followers with what Paul calls the spirit of "power and love and a sound mind." The Master went around, as it were,

inflating the spirits of men so that they could travel the rough places of the road without unnecessary injury.

He is stopping one day for rest at a well in Samaria. A woman comes to draw water. She is one against whom the doors of decent society had been shut, and in retaliation, she had closed the doors of her life against the socially respectable. And there, shut into herself, she was breathing over and over her suspicions and slights until she was sunk into a sullenness of distrust. But this day she meets the Great Physician at the well. His presence was like that of an invigourating and cheering doctor in a shadowy room of sickness where the patient is magnifying her symptoms and her fears. Jesus conveyed to her such a healthy spirit of trust that she went forth exuberantly thinking of her friends—not her enemies.

Or watch the Master again with His own disciples when they had suffered so many reverses and detractions that one more loss threatened to put them in panic. They were just about done but Jesus said to them: "Fear not, little flock, it is your Father's good pleasure to give you the Kingdom." He was doing what a good coach does to a dispirited team between quarters. And like a good trainer, Jesus did not merely pat His players on the back with words of encouragement. He built them up with a diet of hope and a discipline of courage.

Yes, the Master made for the life unafraid by imparting to men a spirit of power, love and a sound mind. And when was such healthy-mindedness more needed than now? The world is in the grip of fear today. Fear is the father of cruelties and the breeder of wars. It is in large part responsible for the persecution of the Jews in Germany and of racial minorities in other regions. Fear plays with the hands of dictators, making it possible to arouse their subjects by the spectre of foreign foes and thus rendering them more submissive to troubles at home. When rulers become afraid that their subjects are going to unseat them, they try to save themselves by making their people afraid of others outside their borders. Fear makes otherwise sane people see red at every turn and while red lights are good for warning, they are poor for illumination.

To be sure, we are beset by very real perils. The road ahead in business, while growing clearer, still lies in some fog of uncertainty. The integrity of our American institutions is threatened by some subversive movements. But just because our day is so hot with dangers, we need all the more to keep cool. It is when people lose their heads that they are most likely to lose their lives. Just as a frightened motorist is likely to be a menace on the highway, so a frightened populace is the greatest foe of peace. Scared persons are the prey of the demagogue in politics, the quack in medicine, and the war-monger among nations. And of all these we have more than our share right now.

Let us be done with that diseased thinking which sees dangers where they do not exist. To counteract our fear complex, we need more than Pollyanna smiles and encouraging words. A man can be shaken out of a fainting fit by a dash of cold water but a case of pernicious anæmia is not cured by repeated dashes of cold water. Our spiritual blood stream must be built up. Let us fit ourselves for troubles ahead according to the divine plan by recovering what God gave us for He gave us not a spirit of fearfulness but of "power and love

and a sound mind." Therefore, let us catch the healthy-minded confidence of the Christ who says, "Away with fear."

Not only did Jesus arm His followers against fear in advance, but He disarmed the fears which He saw advancing. He did it for one thing by facing His fears and walking into them. There is nothing that gives fear more advantage over us than to turn and try to run away from it.

"Like one that on a lonesome road
Doth walk in fear and dread,
And having once turned round, walks on,
And turns no more his head;
Because he knows a frightful fiend
Doth close behind him tread."
—Coleridge.

We can feel in those lines the quickening tempo of one running away from fear.

The Master of Life would have us turn and face our fears like Tennyson's *Arthur Hallam*, who

"Faced the spectres of his mind, and laid them . . .
Thus he came at length to find a stronger faith his own."

That is what Jesus would have His followers do. Take these daily dreads of ours—these economic worries about food-shelter, security and the like. He would have us look at them until we see them for what they are. "Behold the birds of heaven." They sing outside our windows while we worry over our morning paper, wondering what business will be during the day. Yonder the bird sits on a slender twig which looks too frail to support him, but still he sings, for if the bough should fail, he knows that he has wings.

When we look at our worries for what they really are, we find that we are not trying to keep up with the birds of the heaven but with our neighbours along the street. We are not considering God's standards of life's necessities but rather our social standards of life's artificialities. What are these anxieties which torment us by day and by night? When we stop to stare them down we see how many are born of pride, not of need.

When Jesus said, "Be not anxious for the morrow," He was not bidding us turn our backs on the future. He was rather counselling us to look at tomorrow so clearly that we can distinguish between its shadows and its realities. Our tomorrows have a bad habit of casting their shadows before them and frightening us with foolish fears of what may happen. How much needless tribute we have paid to the troubles which never came. And if we will wait with our worries until tomorrow, we shall find that many of our fears will vanish like the mists of the morning.

It is with our tasks much as it is with our road when we are motoring. As we are coming down the slope of one hill, the grade ahead may look almost insurmountably steep; but when we start up that next hill, the grade seems to level itself down. Similarly, when we are coming down the slope of today's afternoon, rather weary and worn, the tasks of tomorrow look frighteningly hard. But when morning comes, restored by rest and renewed in spirit, we are ready to tackle them with a fresh vigour which lays them flat.

Jesus believed in being prepared for the future. To Him faith meant no

blind trust, no reckless rushing ahead. He would have us look ahead but He would have us look far enough ahead. We are not to overlook our tomorrows; but we are to look over them to goals beyond them. "Seek ye first the Kingdom of God," said Jesus. Take the long view and the immediate tomorrows will take care of themselves. Look beyond the little nearby anxieties of tomorrow to the ultimate goals of God's Kingdom and the necessities of life will take care of themselves.

Listen to this lament and think how recently you have heard anything like it:

"Our earth is degenerate in these latter days; there are signs that the world is speedily coming to an end; bribery and corruption are common; children no longer obey their parents; every man wants to write a book, and the end of the world is evidently approaching."

Yes, it does sound like some of the conversation we heard at last week's dinner parties. But that happens to be an inscription on a tablet in a museum in Constantinople dating from some 2,800 years before Christ. The troubles of our present time—the wars and rumours of wars—these are not the end of things. Let us disarm those fears of tomorrow which have tyrannized over us long enough.

"The best is yet to be—
The last of life for which the first was made.
Youth shows but half; trust God,
See all—nor be afraid."

Jesus not only arms us against our fears in advance and then disarms them when they arrive. He does a third thing. He spiritualizes our fears.

At the very time the Master is telling us to trust God's care, He utters a very sombre word. He says: "Be not afraid of them that kill the body, but are not able to kill the soul; but rather fear Him who is able to destroy both soul and body in hell." How are we to reconcile that stern warning with Jesus' words of comfort? Is He trying to make us so afraid of God that we shall forget our fears of men? It was said of the Pilgrim Fathers that they feared no one but God. And we remember that Jeremiah once in a mood of depression interpreted God as saying to him: "If thou hast run with the footmen and they have wearied thee, how canst thou continue with the horses?" That almost suggests our modern colloquialism "Cheer up, the worst is yet to come." And it is true that a great fear drives out the thought of our lesser fears. For instance, one of us may be coming home from work with his mind filled with the worries of business. We are met at the door with the news that a member of the family has just met with a severe accident which threatens her life. Immediately the concerns of business shrink to nothing and disappear. A great fear can crowd out our little fears just as a great purpose can swallow up petty interests.

But I cannot believe that Jesus was merely trying to supplant our fears of men with the fear of God, similar in kind only greater. No. "Perfect love casteth out fear"—*i. e.*, the kind of fear which dreads what will happen to us. Love does this by transferring the object of our fear from ourselves to others. That is what Jesus was endeavouring to do.

We see how love spiritualizes fear in our human relationships. The bad boy is afraid of his father because he is thinking of what his father will do to him. The good boy is afraid that he will do something to hurt his father. A coarse husband fears the penalties of his wife's anger; a fine natured husband fears the pain of his wife's love. Donald Hankey looked at his beloved captain with fear, not a dread of the punishment which that officer might inflict on him, but the sadness and disillusionment which would come to the commander through the disobedience or failure of his soldiers.

So Jesus tried to lift our fear from the plane of self-interest to the level of love. We are to fear God as a good son is afraid to hurt his father or as a loving husband is afraid to mar his wife's happiness.

Does someone say that such an interpretation makes the fear of God too tame and takes the teeth out of the threat of hell? Well, all I would say in reply is this. That the person who is not restrained by this kind of loving fear is already in an atmosphere of hell. The man whose nature is so coarse that he is not curbed by the dread of injuring a loved one, more than by the fear of being punished—that man could never be at home in heaven.

(2)

Misericordias, Second Sunday After Easter.

THEME: *The Chosen Few.*

THE REV. WILLIAM R. SIEGART, D.D.

SCRIPTURE: John 10:11-16.

TEXT: Matt. 20:1-16.

HYMNS: Come Let Us Join Our Cheerful Songs.—*Nun Danket, C. M.*

Beautiful Saviour.—*Schonster Herr Jesu, 557, 557.*

All Hail the Power of Jesus' Name.—*Coronation, C. M.*

When Jesus began His ministry He frequented the synagogues. But the church leaders of His day could not stand His doctrine and they cast Him out. It was then that He went into the highways and byways, the fields and the mountains, preaching and healing. First to the Jews, next to the Gentiles was the order of Jesus' self-manifestation.

Then the Pharisees began to show their bitterest opposition. Often we find men realizing they have done wrong, but unwilling to admit it. Generally, they try to justify themselves. That is what the Pharisees did. In their course of action leading to self-justification they sought to secure from the people a condemnation of Jesus. While the Jewish leaders were trying to entangle Him, Jesus enunciated some of His best and most convincing proofs of His Messiahship. The Gospel lesson for the day is one of these.

The Pharisees had repeatedly said, "We are Moses' disciples, and we cannot receive a reward less than heaven." They kept the law to exactness, and in their zeal they dethroned God and placed the law in His stead. Jesus told them that mere legal observance of the law would never take the place of a consecrated heart. With the parable of the householder and the vineyard He sought to teach them the fact that divine service never went unrewarded.

God does the calling. With His outstretched arms He offers man the gift of salvation. We wonder why salvation is free. With God so generously

offering salvation to man, why have so many not accepted it? The answer is plain in this parable.

A spiritual religion always attracts few. The soul must be attuned. Folk must cast aside selfishness to attain spirituality. Numbers generally signify nothing at all or else a decadent spirituality. Where was the Palm Sunday crowd on Good Friday?

The calling is from God but the choosing is of ourselves. God made us creatures with a free will and if we turn away from Him we do it ourselves. It takes courage to leave the easy path. To do merely what the crowd does requires no moral stamina, no character.

The Lord requires a righteous and holy life. He asks a life of service in His cause. The judgment questions all concern such service. Jesus, Himself, saw need and ministered to it. We can do no better. We may appear to have observed even the most minute requirements of the law but if our lives do not bear it out we will have no part with the redeemed. Many are called—God calls all men—but few are chosen, because man himself does the choosing and too often he chooses evil.

Lip service and hypocrisy Jesus could not tolerate. Every one loves a person who is true. But folk are like flying fish; they live in the sea of life and only occasionally take an excursion into the upper air.

"My mother was a Christian, my grandparents were Christians, my children are Christians, but I am not." How often we hear such a statement! In olden time the Earl of Westmoreland said he had no need to pray, because he had enough pious tenants on his estate to pray for him. But each one is accountable before God for his own faith and life.

The Pharisees tried to observe the law, yet did as they pleased in their daily lives. It failed. When Jesus showed their self-deception it maddened them. It always does just that—the unmasking of self-deception. He who lives in the realms of his own conceit and is secure in the castles of his own imagination is a sorry sight indeed when he falls to earth. So when the Gospel is rightly preached many must be tumbled from their self-made perches, and in so doing we too stir up much apparent trouble. For there be many who are called, but few chosen.

PRAYER

O God, our Father, stir up our hearts and wills, that we may attain more self-mastery. Help us this hour to think and speak and do only those things that will leave no blot upon Thy heart. May we love and glory in all that is good; may we shun all that is low and mean and sinful and selfish. In our dealings and associations with our fellowmen, may we be cheerful, generous, helpful and forgiving. Make us more like Thee, strong in our hope for a better world, a race of better men and women, more devotion to things that matter. We ask in Jesus' Name. Amen.

ADDED ILLUSTRATIONS—SEED THOUGHTS

Life is never a one-way process. It is forever a double search. Hands of prayer have been raised ever since there were men. The foolish builders of Babel on the Plains of Shinar do not exhibit the only way there is of climbing up to the place

where God is. Wherever Love is, there God is. Wherever beauty draws a soul upward, there is an open window into eternity. Wherever the human spirit strives to push back the skirts of darkness and to widen the area of light, wherever men sacrifice their immediate interests of the one for the diviner aims of life of the many together, there God is present in that search for the better and more inclusive world that is to be. The kingdoms we build for love's sake, our dedications to the good of the whole, our passions and agonizing struggles for light and truth and life are ways of touching the hem of the garment of God.—*Rufus Jones.*

Dear Master, in whose life I see
All that I long, but fail to be;
Let Thy clear light forever shine
To lift and guide this life of mine.
—*John Hunter.*

SUNDAY SCHOOL LESSON

The Sin of Adam and Eve.

LESSON: Gen. 3:1-15.

GOLDEN TEXT: "The soul that sinneth, it shall die." Ezek. 18:4.

DEVOTIONAL READING: Psalm 1.

INTER. & SR.: What Sin Is and Does.

Y. P. & ADULTS: The Consequences of Sin.

This third chapter of the book of Genesis gives a simple picture of the entrance of sin. It is profoundly true; psychologically, scientifically, theologically and sociologically. Notice the conditions set down in verse 6.

The tree was good for food. It was a delight to the eye. It was to be desired to make one wise. These are all perfectly harmless things in themselves. God wants us to satisfy our appetites. He desires us to enjoy that which is beautiful. He desires us to be wise. There is no sin in satisfying healthy appetite. There is no sin involved in looking upon and enjoying that which is beautiful. There is no sin in cultivating the mind, and growing in wisdom. The whole point is that God had given them direction not to do a perfectly simple thing. It was the first simple moral test to which He had subjected them, and in that test they failed. Sin is self-assertion in disregard of God. Read Luke 4:1-13, an account of the temptation of Jesus in the wilderness, and notice how exactly parallel these temptations to which Adam and Eve were subjected are to His. Read also 1 John 2:16, which refers to the lust of the eyes, the lust of the flesh, and the pride of life. The tree was good for food. Here is the lust of the flesh. It was beautiful to look upon. Here is the lust of the eyes. It was to be desired to make one wise. Here is the pride of life. Jesus was tempted to turn stones into bread. Here is the lust of the flesh. He was tempted by a panoramic view of all the kingdoms of the world. Here is the lust of the eye. He was tempted to cast Himself down unharmed from the Temple pinnacle. Here was the pride of life. Adam and Eve fell in their temptation. Jesus overcame His temptation. Milton reminds us that God created Adam and Eve "sufficient to have stood, though free to fall."

The test to which God subjected Adam and Eve was a perfectly simple one and a perfectly natural one. Remember that they were simple child-like creatures. God gave to them all of the garden, reserving simply for His own uses

one tree in the garden. God had a purpose for that tree which it was not necessary for Him to explain to them. He had given them everything in the garden richly to enjoy. They were His children and He loved them and He intended to provide all that they needed. He simply made a request that they do not eat the fruit of that particular tree. The appearance of the serpent in the record is simply to sharpen the issue. It is quite beside the point to ask whether the serpent talked or not. It is simply to make clear the fact that Eve was not deceived. She came to a place where the road forked. She knew that they forked. She knew that here was an hour of choice. She stood there at the fork of the road. She recognized the issue clearly. She deliberately made up her mind as to which course she would follow. On one hand was God's command; on the other hand was Satan's denial and temptation. She was not confused. She was deliberate in her judgment and perfectly self-controlled in her choice. This is the essence of the story. This is psychologically true. This is exactly what happens to us in this good day of our Lord, 1937. We are not compelled to do wrong. We are fully conscious of our full ability and freedom to choose. We see the fork of the road. We ponder the possibilities along each line. We make our choice. No one compels us. We are not bewildered. We are not driven into sin by some blind, intangible, irresistible, outside force. We are tempted of our own lusts and led astray, and we are fully conscious that we are turning down the wrong road when we yield.

There is so much loose, vague, sophomoric talking about this particular chapter. The Bible does not say anything about an apple.

EVENING SERMON

THEME: *The Undesirable in Desire.*

THE REV. WILSON G. COLE, D.D.

TEXTS: "The desire of the slothful killeth him." Prov. 21:25.

"The desire of the righteous is only good." Prov. 11:23.

Always the most determining, often the most developing, sometimes the most destructive factor in life is desire. Psychologically, desire is based on pleasant experiences from which all unpleasant features have been cut off. Since the propensity of the mind is to leave out the undesirable, the self, enlightened and integrated by Christ's revelation, should take charge of life and refuse to be driven by the desiring mind.

The soldier on his way to camp is advised to pack all his troubles in an old kit bag, and smile. He accepts the suggestion and leaves out of the venture blood and flesh mixed with mud and refuse in dirty trenches. Only by a stupid rejection of inevitable undesirables do men desire war. Only by the foolish elimination of tragic facts do men march joyously to battle. If ever the people refuse to leave the undesirable out of desire, there will be no more war.

Of all the huge stupidities of the universe the most gigantic is that of two armies of the same species, dressed in different clothes, rushing at each other with bullets, bayonets, and poison gas—drunk with the desire to kill, happy to die for a flag, tricked by patriotism and prejudice.

The drinking driver also leaves out too much. The ride is a lark with eighty miles an hour under his foot, a magic pavement under the wheels, hilarity, ecstasy pulls the mass of metal along the road. The mind of the driver left out the fact that others would be driving on the same lane in opposite direction, that two vehicles cannot pass on the same spot, that locomotives whistle for, but do not stop at, crossings, that down grade curves turn the car over when jerked around. What his mind left out, a mechanistic universe did not forget. All the king's horses and all the king's men can never give life to a dead driver, nor wholeness to a shattered car.

Any pursued desire, therefore, should be considered with all its inevitable and possible corollaries. It is fatuous stupidity to leave out the salary of the fiddler if one insists on the music of the fiddle. No life is secure if the cost of action is not put in the budget. It drips with guilt when the unfavourable and tragic features of one's joy riding must be paid by others who had none of the thrills and no part in the decision to follow the dazzling lights to destruction. When someone else has to walk back over the stony road with bleeding feet and breaking back for one's foolish chase after illusive lures, the causal person ought to feel not only guilt, but that he is less than human,—a worm moving toward a subterranean enclosure. Most people are willing to pay for their folly, but the universe seems to require more than individual tax returns, and proceeds to levy on all who love the blind follower of desire.

Consider well the cost of every desire in terms of personal pain and displeasure, and in terms of suffering on innocent related persons. Then if the desire and cost—the objective viewed in its entirety—seems a worthy goal, follow the desire to realization. For life is not achieved by suppression but by enlightened expression.

Still a further question arises even after the cost is known and accepted. It is the question of possible repetition. If certain ecstatic experiences are to be so abnormal that they cannot be repeated, and yet the impulses for them are to go on pounding for repetition, it is better to forego those experiences. It is a crime to give Apple Annie the thrill of a lady for a day, then on the morrow and all future days to return her to her apple-cart and a lightless tenement room. One of the cruel games of the rich is to give some hapless poor fellow the thrills of the leisure class for an hour, and then drop him back into the sea of ordinariness. Before the boys were sent over to France to make the world safe for democracy, the question ought to have been raised, "How are they going to live down on the farm after they have seen gay Paree?"

When human beings are used in war or peace as tools with no thought of changes wrought in their life patterns, an unforgivable sin is committed against personality,—the most sacred reality in the universe.

If repetition, however, has continued long enough, the mind is able to create for itself the experiences even when the objective reality has been removed.

There is a risk to love—the risk that the pain involved will be too great to bear. But if the experience of mutual loving continues till love moves deeper than material reality, then when the object of love is unseen the experiences of comradeship remain, and love's desire is repeatedly fulfilled.

Let all impulses of the body, wishes of the heart, hopes of the soul, trends of the mind be required to pass through the laboratory of life to determine the

amount of undesirable in desire. Then choices of life shall not be blind, and no surprises shall be able to rob the person of the desirable in desire, for "the desire of the righteous is only good."

MID-WEEK SERMON

THEME: *Choosing Jesus.*

TEXT: Galatians 2:20.

Jesus Christ walked the earth 1,900 years ago. Many people saw Him, but only a few discovered Him. Only a few grasped the real significance of this personality.

CHOOSING JESUS: In text, Paul tells of vital change in life of one discovering Jesus. It was as if Paul died, but his body continued to live with a new tenant. There was a new understanding of things, a new and larger comprehension of God, a new and purer living of life, a wiping out of the old, broken past and a new, fresh start.

One of the amazing things about Jesus is that He depended upon men to carry His message and develop His mission. Another amazing thing, He has been justified in this. Today we are able to evaluate Him. But the sad thing is we do not always choose Him as Paul chose Him.

CHOOSING HIS REVELATION OF GOD: In the Old Testament we see God from behind, when He is past. Jesus gives Him a face! He reveals God as Spiritual; as Reachable; as Helpful. Let us seek God in the gospels.

CHOOSING HIS REDEMPTION OF LIFE: Jesus is a Teacher: listen to Him. Jesus is an Example: copy Him. Jesus is a Guide: follow Him. And Jesus is a Saviour: choose Him, and commit self to Him.

CHOOSING HIS WAY OF LIFE: Christians must develop a sense of responsibility for the mission of Jesus. We are the trustees of Jesus in our day. If we choose Him, we choose His way of life. It is a way of responsibility, of service, and of sacrifice.

TOPICS FOR YOUNG PEOPLE'S SOCIETIES

CHRISTIAN ENDEAVOUR and B. Y. P. S.

Y. P.—The Good Church-member Practises Stewardship. 1 Cor. 4:2; 1 Pet. 4:10.

Inter.—Forgiving Others as God Forgives Us. Eph. 4:25-32; Matt. 6:12-15.

EPWORTH LEAGUE.—Ruling Thyself.

Sr.—Some Groups Prevent Our Living at Our Best.

Inter.—Roads of Pilgrimage: Threats to Our Liberty.

LUTHER LEAGUE.—What We Know About God—

From Christ, His Love. 1 John 4:9, 10, 16.

FOR THE BULLETIN BOARD

Is your life a reservoir or a channel?

Salvation is not believing so much as becoming.

If you seek trouble you will find it.

No type of people are worth less to God or man than those who do nothing.

Faith and hope give joy to life.

Shutting your eyes makes all seem dark.

Public opinion may be as wrong as individual.

You can't hitch-hike on the road to heaven.

SUNDAY, APRIL 18

CALL TO WORSHIP: "Draw nigh unto God and He will draw nigh unto you. Humble yourselves in the sight of the Lord, and He shall lift you up."

PSALM: 66.

PRELUDE: The Rippling Brook.—*Gillett*.

ANTHEM: Behold, Now Praise the Lord.—*Woodman*.

OFFERTORY: Springtide.—*Grieg*.

POSTLUDE: Festival in F.—*Gaul*.

OFFERTORY SENTENCE: "Vow, and pay unto Jehovah your God, let all that are round about Him bring presents unto Him that ought to be feared."

OFFERTORY PRAYER: Teach us to be faithful to Thee in all things, in keeping Thy commandments, in keeping Thy Sabbath, in faithfulness in our stewardship of the goods and talents Thou hast placed in our keeping. We ask in Jesus' Name.

BENEDICTION: The Lord bless you and keep you. The Lord make His face shine upon you and be gracious unto you. The Lord lift up His countenance upon you and give you peace.

MORNING SERMONS

(1)

THEME: *The Source of Life.*

THE REV. HARRY LATHROP REED, D.D.

TEXT: "Everything shall live whithersoever the river cometh." Ezek. 47:9.

HYMNS: Holy Spirit, Truth Divine.—*Mercy*, 7, 7, 7, 7.

Gracious Spirit, Holy Ghost.—*Capetown*, 7, 7, 7, 5.

In "the good old times," falsely so-called, of a century and a quarter ago, waves of French infidelity, atheism, and their attendant vices had made of much of this region of Central New York "one widespread moral desolation." So Dr. Wisner said, and he was one of the pioneer missionaries. He was a practicing lawyer before he was a minister, when he first came to this region in 1800. "The use of intoxicating drinks," he wrote, "was almost as universal as the use of bread."

In his law practice, he sometimes saw "all the court officials so drunk as to be unfit for business." "Drunkenness was so common that it was no disgrace at all." With carousing went gambling, licentiousness, and every kind of immorality.

He paints a picture that is not pleasant. But into Central New York came revivals of genuine religion; many revivals, one after another.

No revival of religion has ever taken place without both human agents, and the power of the spirit of God. There is a perfectly good English word "devive," as over against "revive." It is because there is so much *devival*, that revival is so necessary.

There was so much *devival*, decadence, desuetude in the dark ages that a revival, though unexpected, was inevitable.

We call it the Revival of Learning; the Revival of Classical Arts and Letters; the revival of painting, the revival of architecture, the revival of sculpture, the revival of religion, the Renaissance, that is, the new birth. Jesus made the new birth an absolute essential to entrance into God's kingdom.

John Huss, John Calvin, Theodore Beza, Philip Melancthon, Martin Luther, these were all revivalists in the most notable revival in all history. They were merely men, with God-given gifts which they used to refresh, re-

vive, rebuild the world in which their lives were lived. They were rivers, and everything lived whithersoever the rivers came.

The river is the most perfect symbol of the revivalist. Hence the beautiful parable in Ezekiel. It is a parable of the Church. It is a parable of Christian men and women.

Primarily, I suppose, it was a parable of the transformation of the land of Palestine to fit it for the occupancy of God's people.

But the parable of the river has universal application.

There is nothing more dead than the Dead Sea. There is nothing more dead than the wilderness of Judea. The one is barren of all animal life; the other of all vegetation. These are fit subjects for revival. Hence the prophet's vision:

Out from under the Temple, God's sanctuary, and close by the altar, he saw a small spring of water trickling. It ran quietly through the city, Jerusalem, under the east wall and down into the deep Kidron Valley. The prophet left the city by the north gate and hurried around to the east. By the time he reached the stream it had grown remarkably. It was ankle deep. He tries to keep up with the stream, or at least to follow it. After a quarter of a mile it is knee-deep. Another quarter of a mile, and it is waist-deep. Still another, and it was no longer fordable, "Waters to swim in." Down the valley it plunged some fifteen miles to the Sea. It washed all the death out of the Sea. There was a great revival! The Sea teemed with fish. There had been no fish in it before. But now it lures the fishermen. They line its banks. The fishing is excellent. The catches are famous.

When the prophet turns back from his breathless attempt to keep up with the river, he finds that the banks are already lined with beautiful fruit-bearing trees.

It is a striking parable of the life-giving river. "Everything shall live whithersoever the river cometh."

Another prophet said: "A man shall be as rivers of water in a dry place." That is a most desirable thing to be. Everything lives whithersoever the man comes.

Ezekiel's river is in the country. The seer of Patmos sees his river in the city. "He showed me a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb in the midst of the street thereof."

A river in a city is not an unusual thing, except in a land like Palestine. But too often it is merely a catch-all to carry off the city refuse and sewage. But this river is clear as crystal, because its source is the same as the other. It flows from God's sanctuary. And so, even in the city, the same kind of trees grow along the banks, not annual but monthly in their fruit bearing. You can be a river in the city as well as in the country. And everything will live, whithersoever the river cometh.

Jesus uses the same metaphor. "He that believeth on Me, from within him shall flow rivers of living water." A Christian, a Christ-like man or woman, shall be like a river. The source of the living water to the prophet was the sanctuary of God; to John it is the living Christ. They are the same.

Life cannot be defined; but it can be measured. Jesus said that His mission

in the world was that we might have this possession called life, and that we might have it luxuriantly, abundantly.

Your lives will be measured by the things that you are alive to; and by the things you make alive. You are rivers; and you will be alive to all the conditions in the world that we call dead, or that make for death. You will revive like a river, wherever you go.

You will need to deal in metaphors sometimes, as Jesus did. "Dead" is a much used metaphor.

We have live wires and dead wires. You will be one or the other, transferring power, or with broken connections.

We sometimes have letters from churches saying: "Our church is a live church; can you send us a live man?" We never have this inquiry: "Our church is a dead church; can you send us a dead man?"

Apparently there are dead churches, like the church at Sardis, long ago. But they are no deader than the Dead Sea, nor than the wilderness of the Kidron Valley. When the river comes, the death goes. Deival is followed by revival.

An engine goes dead; no power, no motion. It comes to a dead stop. There is a dead calm, because the wind has died down. Some death is only a dead sleep in the dead of night. Dead steam has ceased pushing the piston. It is exhaust steam, or exhausted steam. Dead black is black with no lustre, no life. A dead ball is a ball not in play, not in the game. A dead language is a tongue that no one uses any more. A dead-end street is a street that doesn't go anywhere. It stops before it gets there. A dead centre is a very difficult situation from which to start a locomotive. Dead-weight, dead-wood, dead-head, are all very much alike. They are a burden on others who are alive. They are of no help in making a live world. Paul was fond of the figure that people are dead in trespasses and sins. They need resurrection, revival.

Your life will be measured by the things to which you are alive. Of course you will be alive to all living things; to the beautiful, the noble, the natural, the spiritual; to music and art and literature and children and homes and happiness and helpfulness and friendship and the Church and brotherhood.

But you will need to be alive also to all these conditions and situations in the world that are metaphorically dead; homes that are not beautiful, living conditions that are unlivable, children that are starving or much under-nourished, workmen with no work, governments that back-fire, partisanship that assassinates fellowship, selfish greed that is the deadliest of all dead things.

And because you are alive to them, the dead places will live and dead situations will be revived. Everything will live whithersoever the river comes.

In that wonderful stream of life which courses through your veins there are thirty thousand billions of red cells and fifty billions of white cells. They are all necessary to the life stream. In that life-sustaining cerebral substance which we call the brain there are more than twelve thousand millions of cells. "And this prodigious crowd of tiny individuals . . . works as if it were essentially one." Even rivers are made up of drops. God's processes baffle our imagination, but He is so infinite that nothing is infinitesimal.

The source of the reviving river is the spirit of God in Jesus Christ. Just so long as your life has its source there it will be life-giving.

"The waters thereof issue out of the sanctuary," in the parable. "He that believeth on Me, from within him shall flow rivers of living water," said Jesus.

There is no other source of spiritual revival; and that source is adequate.

May I suggest that rivers are not always life-giving. They are sometimes death-dealing. When the river vaunts itself, gets out of hand, seeks to occupy a larger field than its natural course, there is a flood; and everything is destroyed, whithersoever the river cometh. So easy is the transition from the reviving to the destroying. "I came not to destroy but to *fulfill*," Jesus said. He referred to the Law, but it characterized His whole life; not destruction, but fulfillment, life filled full to overflowing.

James says you can tell the spring by the stream. You can tell the tree by the fruit. You can tell the heart by the tongue. Men will take knowledge of you that you have been with Jesus if the stream of your life is as refreshing as His; that is, if you are Christ-like.

And not only is the source of the stream Jesus Christ, but the control is His also. It is Paul who says, "The love of Christ constraineth me." To constrain is to restrain and to impel. That is, the love of Christ keeps me going and keeps me from going wrong. The Rhone River is "canalized." It has masonry banks. They constrain it. They restrain and they impel it. They keep it flowing and keep it from flood.

You will not, through ambition and self-seeking, get out of bounds, become floods rather than rivers. The love of Christ will constrain you.

You will not, like Diotrophes, love the pre-eminence. You will not be "dominated by the lust of domination."

It will be enough for you to be like the source of your life, who came not to be ministered unto but to minister. You will be absolutely devoted to ministry, every day in the year and twenty-four hours in the day. The gifts of God's graciousness will be tributary streams to keep your river of life pure and abundant with living water. And then, all along your course of life, from you there will flow *tributary* streams that will make you everywhere and always revivalists. Everything will live whithersoever you go.

(2)

Jubilati, Third Sunday After Easter.

THEME: *The Code of Jesus Christ.*

THE REV. THOMAS J. LACEY, D.D.

SCRIPTURE: John 16:16-23. **TEXT:** "In the world ye shall have tribulation, but be of good cheer, I have overcome the world." John 16:33.

HYMNS: Awake, My Soul, Stretch Every Nerve.—*Christmas*, C. M.
Come, Thou Almighty King.—*Italian Hymn*, 664, 664.

The parables are a revelation of the inner life of society. Jesus drew His illustrations from concrete situations. Unless the type was familiar the story loses its point. Every listener knew the kind of men described. There was the harsh, exacting creditor, the dishonest debtor, the wasteful steward embezzling his lord's substance. There were ungrateful sons, time-serving politicians, ruthless tax gatherers. Gangsters kidnapped a rich man's son and killed him

to seize his inheritance. A landholder discovers that a malicious neighbour has sowed tares to ruin his crop.

The parables present very modern motives and conditions and underneath the poetry and romance with which the New Testament opens we have a dark, sordid, self-centered world with the incarnate cruelty of a Herod on the throne and a populace so engrossed in its own interests that it could make no room for Jesus.

In this world a little group of obscure men was responsive to the Master's call. To these He made known a way of life and imparted a secret. For this group He made intercession "not that Thou shouldst take them out of the world but that Thou shouldst keep them from evil."

PROFITS VS. SERVICE.

Clearly we are placed in this world by the providence of God. The end of existence is His service. Happiness is a by-product of His service. President Butler, of Columbia, pleads with men to subordinate profits to service. America has passed through an orgy of extravagance. In the mad rush after profits moral standards were lost sight of and the whole system from banking to politics was honeycombed with dishonesty.

Some way must be found to rid commercial life of the dominance of the profit motive which lies at the root of our greatest problems. Why does disarmament bristle with difficulties? Because whenever a programme is proposed it meets persistent opposition of interests that traffic in arms. They lobby day and night. They foment war scares to incite the public mind because their dividends are at stake! Aristophanes in his day discovered the menace to peace was the manufacturer of weapons and armour!

Our country is face to face with the regulation of the liquor traffic. We have long evaded it, trifled with it, refused to grapple with it. We shall never curb the traffic effectively until we strip it of profit. Take the sale out of the hands of individuals, eliminate gain and none will be interested in pressing the consumption of strong drink.

A VITAL QUESTION.

But some ask, "If you destroy the motive of gain in commercial pursuits you remove initiative." Not at all. The great inventors, artists and musicians have risen above quest of money. Our faithful school teachers receive small pay. Our physicians are singularly free from mercenary aims. I remember one of New York's famous specialists who was consulted by a poor student. The young man asked, "Doctor, what is your fee?" Promptly came the rejoined, "Oh, I don't care about the money. I want to see you cured."

We must raise up a body of men whose aim in life is service rather than personal emolument. It is detrimental to Church and State when positions of leadership carry large compensation. Of course, the labourer is worthy of his hire. Every man ought to have a financial return sufficient to live in simple comfort but the passion for money with its attendant ruthless extravagance never brings individual satisfaction and menaces the welfare of the State.

The road to recovery lies in the acceptance of the Master's code. The world has been on the wrong track. Men have been asking, "What can I get?"

Reverse the position and ask, "What can I give?" The attitude of "giving" reacts. It brings rich return. The more we do unselfishly for others, the more comes back to ourselves in blessing. As we lose ourselves in sacrificial service we discover a joy that no man taketh from us. In the spirit of Kipling's lines:

"Only the Master to praise us—
Only the Master to blame.
No man working for money,
No man working for fame,
But each for the joy of the working."

PRAYER

Heavenly Father, who with gracious and bountiful hand, dost provide all the needs of Thy children, give us grace to open our hearts to Thee in every need, in every joy, in every distress. Forgive us our sins of yesterday, and permit the river of life to touch our parched souls, so that we may renew the germ of faith Thou hast sprouted in our hearts. Thy gifts are by Thy goodness and all for all men, and Thou hast taught us that they are ours for the asking. Give us grace to accept Thee at Thy word, and teach us again to lay our needs before Thee without reservation, knowing that Thou wilt guide us aright. We ask in the Name of Jesus. Amen.

ADDED ILLUSTRATIONS—SEED THOUGHTS

My conscience is my crown,
Contented thoughts my rest;
My heart is happy in itself;
My bliss is in my breast.

My wishes are but few,
All easy to fulfill:
I make the limits of my power
The bounds unto His will.

—Southwell.

There is nothing so small but that we may honour God by asking His guidance of it, or insult Him by taking it into our own hands.—*John Ruskin.*

SUNDAY SCHOOL LESSON

The Effects of Alcoholic Beverages.

LESSON: Gen. 13:13; 19:23-25; Deut. 32:31-33; Prov. 23:29-32.

GOLDEN TEXT: "At the last it biteth like a serpent, and stingeth like an adder." Prov. 23:32.

DEVOTIONAL READING: Isa. 5:11-14.

INTER. & SR.: What Science Says About Alcohol.

Y. P. & ADULTS: The Scientific Basis of Temperance.

The teacher will do well to secure from the headquarters of the Anti-Saloon League from the state in which he lives, the latest information in regard to the liquor situation. The greatest doctors are no longer prescribing alcoholic beverages in any amount in the treatment of sickness. It is now definitely

proven that alcoholic liquors are depletive, rather than stimulative. Their immediate effect may be stimulating for a short time, but afterwards the effects are seriously depressing. Furthermore, it has been scientifically demonstrated that a man does not have to stagger to be intoxicated. A very small drink of alcoholic beverage is sufficient to slow down the mental and nervous reactions of the body. In this day of motor travel this becomes an exceedingly critical matter. The difference of a half-second in a reaction often spells safety or disaster. If liquor is not again outlawed, we may look for constantly increasing fatalities on our highways. The fatalities from motor car accidents in the past two years were greater than the fatalities on the American side in the World War! Last year more than 36,000 persons met instant death in automobiles and many more thousands were maimed and crippled. Investigation proved that more than 60% of these fatalities may be traced directly to intoxicated drivers. We look upon heathen people with horror when in ancient days they sacrificed human life to some pagan god. In the eyes of God we are none the less blameworthy in sacrificing human life to King Alcohol. It was the Christian people of America who wrote into the Constitution the 18th Amendment thereto. The Christian people of this nation must rise again and banish the entire liquor business. In its very nature, the liquor business is an outlaw. It has never obeyed any laws passed in an attempt to regulate it. It has evidently learned nothing from the experience of the past. It is ruthless and greedy and since its return under the present administration is already manifesting those attitudes and beginning again those practices which brought it into such utter condemnation in days gone by. It respects no law and it holds nothing sacred. It is a destroyer: first, last and all the time. The economic waste which follows in its train is enormous. It kills bodies and damns souls. There is not a good word that can be said for it, approach it from any angle you will.

EVENING SERMON

THEME: *When We Come to Our Wits' End.*

THE REV. W. FRANKLIN HARKEY, D.D.

TEXT: "They reel to and fro, and stagger like a drunken man, And are at their wits' end." Psalm 107:27.

Nowhere can we find a more picturesque description of the folly of mere human wisdom to guide us in life than is found in this Psalm. Men today, as in the past, attempt to live by their wits. The Psalmist saw men and women struggling to overcome in life's race. He found that they were living, not in the wisdom of God, but by their wits.

We do not need to dwell long on the plight of these ancient people. Modern life offers abundant proof that men still trust in their wits to carry them through life. Too often the Church is found guilty of attempting to live by its wits. We try various devices by which we hope to bring in the Kingdom of God.

There will be no debate with the Psalmist that men do come to their wits' end. "They reel to and fro, and stagger like a drunken man, And are at their

wits' end." Modern life with all of its inventive genius has not solved the material problems that confront us. Unemployment, old age, the lack of security for life, multitudes of youth who ought to be educated but who lack money to support them,—all these questions have thrown upon life a multitude of problems. Truly we have wandered around in this generation like drunken men and we are at our wits' end.

Moreover, we are at our wits' end when we come to face the temptations of life. Are character, a holy life, and the assurance of religion well grounded? Are we to sacrifice for these things above all else in life? Or, are we to live by our wits?

Every generation produces a goodly number of men and women of heroic mould. On the early pages of Holy Writ emerges the heroic Abraham. He approximates the spirit of the Sermon on the Mount in his treatment of Lot. The story illustrates the fact that spiritual values are always supreme. Some such lesson should come to our own American life. We have not been as deeply concerned as we should have been to the rebuilding of the moral and spiritual life of our country. We who love the Church of God should register a vigorous protest against the paganizing influences that now threaten community life and national life. A nation cannot live by its wits. A holy God can never tolerate the presence of evil.

The New Testament will furnish illustrations of the contrast between men who trust in their wits and those who trust in God. Paul's memorable journey to Rome brings to the fore true faith. When the wild Enrocydon swept the decks of the ship and the angry winds threatened to destroy the ship, all on board had lost hope,—except one, Paul. It is the Christian who stands amid the wreckage of life and quiets the fears of men, "Be of good cheer, for there stood by me this night an angel of the God whose I am, whom also I serve."

A few years ago there was found a hitherto undiscovered prayer of George Washington. Apparently the prayer was written about the time the nation was getting its start. The ship of state had not yet become steadied, and this is the prayer that was made for her safe keeping, "Almighty God! We make our earnest prayer that Thou wilt keep the United States in Thy holy protection; that Thou wilt incline the hearts of the citizens to cultivate a spirit of subordination and obedience to government; and entertain a brotherly affection for one another and for their fellow-citizens at large; and finally that Thou wilt most graciously be pleased to dispose us all to justice, to love mercy, and to bemean ourselves with that charity, humiliation and pacific temper of mind which were the characteristics of the divine Author of our blessed religion, and without an humble imitation of whose example in these things we can never hope to be a happy Nation. Grant our supplication, we beseech Thee, through our Lord Jesus Christ. Amen."

When we come to our wits' end, to whom and where shall we turn? Here is the answer, "Then they cry unto the Lord in their trouble, and He bringeth them out of their distresses." Whatever be the circumstance, there is but one way out, and that is the way that leads to God. To distressed souls, tossed to and fro, our Lord has ever been saying, "Be of good cheer, I have overcome the world." "When other helpers fail and comfort flee," we can be sure that He will abide. His very name is, Immanuel,—God with us.

MID-WEEK SERMON

THEME: *Jesus, the Extremist.*

TEXT: John 6:66.

Jesus lost disciples because He was an extremist. "One who advocates very new or surprising, or very severe, measures; one who has advanced or radical ideas." He was an extremist in religion.

RELIGION A RELATIONSHIP NOT A RITE: Religion to priests and rabbis consisted in performing ceremonies, offering sacrifices, paying temple tax (Luke 18:9-14).

Jesus insisted religion was demonstrated, not in temple magnificence, but in personal worth of individual—to God. He preached God was real, God was near, and God was love. The individual grasping these truths, and appropriating them, in his own heart was religious.

RELIGION A LIFE NOT A LAW: This followed and He insisted that it followed. If a Rite, then all that was needed was a law, rules and regulations: attendance at the temple, a schedule of sacrifices, payment of dues. Jesus did not denounce these. He insisted on maintaining them. But also insisted on outward expression of life in heart.

The Jews asked for signs. He exhibited a life. John Baptist's question and Jesus' answer. Last question asked of Jesus: Acts 1:6. "Yours to live in the Holy Spirit and be My witnesses."

RELIGION A SALVATION NOT A SERVICE: Christian urged to be a servant. Again an outward expression. Religion a matter of the soul, and it is possible to be so busy outwardly that the soul is neglected. 1 Cor. 9:27.

Salvation is freedom. He freed a woman in bonds of suffering; a man bound from birth in blindness; three people bound in death. He sets us free. Free to find God in fullness. Free to live abundantly. Free to work out our salvation. Free to be channels for power of Holy Spirit. Free to witness. "Will ye also go away" from such a Saviour?

TOPICS FOR YOUNG PEOPLE'S SOCIETIES

CHRISTIAN ENDEAVOUR and B. Y. P. S.

Y. P.—The Good Church-member is Community-minded. 1 John 3:17; 4:20.

Inter.—World God Would Like This to Be. Matt. 5:1-12.

EPWORTH LEAGUE.—Progress Toward a Christian World—Highest Loyalty.

Sr.—Some Contrasts of Today and Yesterday.

Inter.—Roads of Treasure Quest: Liberty and Justice for All.

LUTHER LEAGUE.—What We Know About God.

From Christian Experience—His Care and Grace. Rom. 8:23-28.

FOR THE BULLETIN BOARD

The higher you climb, the more you see.

The difference between a live wire and a dead one is a matter of contact.

As long as you sleep your dreams never come true.

Sane politicians must come before sane politics.

God is not a problem to be solved, but a friend to be served.

Religion, not legislation, is the need of the day.

SUNDAY, APRIL 25

CALL TO WORSHIP: "All the ends of the earth shall remember and turn unto the Lord, and all the kindreds of nations shall worship before Thee, for the kingdom is the Lord's and He is governor among the nations." Psa. 22.

PSALM: 98.

PRELUDE: Berceuse.—*Miller*.

ANTHEM: Jesus, the Very Thought of Thee.—*Schmecker*.

OFFERTORY: Sarabande.—*Bach*.

POSTLUDE: Recessional.—*Urteaga*.

OFFERTORY SENTENCE: "Honour Jehovah with thy substance and with the first fruits of thine increase." Prov. 3:9.

OFFERTORY PRAYER: Through Thy matchless love for us, we have learned something of forgiveness to those who sin against Thee. Through faith in Thee we shall learn to accept our stewardship as Thou hast ordained. Bless us in Thy service, and hold us with the cloak of Thy love. Amen.

BENEDICTION: The grace of the Lord Jesus Christ be with thy spirit.

MORNING SERMONS

(1)

THEME: *The Love That Faileth Not.*

THE REV. JOHN S. CORNETT, PH.D.

TEXT: "Only love never faileth." 1 Cor. 13:8.

HYMNS: Break Thou the Bread of Life.—*Bread of Life*, 6, 4, 6, 4, D.
God of the Earnest Heart.—*Festal Song*, S. M.

To the orthodox Pharisee of his day the tithing of mint and anise and cummin was a matter of real concern. To Jesus it was of microscopic significance in comparison with other values as justice, mercy and faith.

We often hear emphasized today the reality of the conflict between science and religion. There was at least one thing in common between the teachings of modern science and the teachings of Jesus: both conceived the world as amenable to the operation of natural and moral law. To Jesus this was His Father's world. God was in it. It was a world of law and order; a cause and effect nexus of events was found in it. It was a moral order; men did not gather grapes of thorns or figs of thistles.

Jesus saw everywhere His Father's world—a law-abiding world, a moral order. He recognized the validity of the obligation of ethical conduct in terms of a positive Christian ethic. And the great thinkers of every age have invariably found a large place in the scheme of their thought for the obligation of ethical conduct. Says Alexander Meiklejohn, one of our most profound thinkers: "Our deepest tragedy lies in the fact that our current institutions, our current beliefs, our current practices, fail to give recognition to old ideals which are still essential and fundamental cravings of the American spirit. The truth is not that old ideals have disappeared, that they have lost their claim upon us. Underneath all our superficialities and externalities of our thinking and practice the demand that men shall live together on equal terms, that they shall be friends to one another, still dominates us. It is that cleavage, that contradiction within ourselves, that has brought us into such bewilderment and self-condemnation. And the way of escape from this tragedy lies not in framing new ideals for a new world, but in bringing of that new world under the

control of principles which have always been, so far as one can see, always will be primary spiritual forces in the life of the American people,—principles of liberty, equality, fraternity and justice.”

But ethical conduct is a by-product of the religious experience that lies behind it. Religion is not indeed the sole but the chief motivating force of conduct. If you would gauge the level of ethical behaviour, you must know the quality and content of the religious experience that lies behind it. And in the light of historical perspective three stages may be distinguished in this realm: the medieval, the Puritan, and the social religion of today.

In the medieval church interest centred in personal salvation and in the rewards and especially the punishments of the future life, vividly conceived and in crass material terms. Salvation was by works, by correct forms and careful attention to procedures.

Then came Puritanism which established the right of the individual to find truth for himself in the Scriptures and replaced salvation by works with salvation by faith. Again the emphasis was one-sided. The stress upon faith in the sense of correct belief was carried too far, leading to a relative neglect of works.

Then came the era of the modern scientific approach to life, the era of political revolution and the rise of democracy; the era of humanitarianism and philanthropy, the era of the rejection of the external restraints of authority. So that today the modern Protestant Church faces the hardest task of all. It has no weapons of arbitrary authority, no threats of excommunication or warnings of an indeterminate sentence in a lake of fiery brimstone. The Church has but one avenue of approach today. It no longer has authority to dictate specific rules of conduct or authority to enforce an outward virtue by dire threat of heavy penalty upon men who remain prevalingly selfish.

One thing it can and must do—it must seek to make men genuinely unselfish from within. Today, at length we recognize it to be true, that men are genuinely religious to the degree that they are filled with the overflowing spirit of love and goodwill expressed in a life of devoted service.

Today, the only appeals that carry weight are the appeals of love, of mutuality of sympathy, a high regard for personality, and community of interest. Only love never faileth.

The paradox of the Christian ethic consists in the fact that it is simple, exceedingly simple to understand, and difficult, inordinately difficult to fulfill. But it is true, nevertheless, that we make progress in the direction of human happiness and of harmony in human relations precisely to the degree that we succeed in carrying the Christian ethic into the manifold of life's situations and relationships. For this ethic is not an abstract thing. It is simply a matter of carrying the spirit, the attitude of Jesus into life at every point in personal and group relationships.

Christian conduct means Christ-like conduct. And that means certain definite things. It implies the will to mutuality, it means the stewardship of power as against the arbitrary exercise of power. It is a human trait to love to exercise power. That power may be exercised in a spirit of strict legality; the employer may hire and fire his workers, or work them all night and day without regard for anything save his rights within the law. But a Christian exer-

cise of power considers always and first of all the human factors involved and conserves human values. The Christian exercise of power is always in terms of the trusteeship of power.

Again the Christian attitude means the will to forgiveness instead of the spirit of vindictiveness. Revenge is sweet, we say. Forgiveness is sweeter. Christ-like conduct is infinitely patient, infinitely kind, infinitely willing to overlook the past, to practise forgiveness even as a mother toward a wayward son. "My little children," says the Apostle Paul, "be ye kind, tender-hearted one to another, forgiving one another, even as God for Christ's sake has forgiven you."

The Christian attitude implies the will to be appreciative of others, including others that are different; the will to study and learn of their culture, their customs, their point of view, and to see the good in them. And contact with those others, where there is the will to be appreciative, usually results in furthering mutual sympathy and understanding. That is why, when the Christian spirit comes into play, denominational loyalty passes over into interdenominational activity, class consciousness and antagonism give way to mutuality of interest, nationalism becomes internationalism, and race prejudice and hate are transmuted into interracial co-operativeness. Jew and Catholic and Protestant are doing some wonderfully fine things together in this country today. That is what happens when the Christian ethic has a chance to express itself.

Everywhere the principle is the same. In the sphere of international relations mutuality of interest among the nations alone will serve to avert the onslaught of major warfare that even now threatens to swoop down upon a suffering world. Only let the genuine leaven of the Christian ethic and the Christian attitude come to expression in life everywhere and lo the whole world is turned upside down! Only love never faileth in time and throughout eternity.

(2)

Cantate, Fourth Sunday After Easter.

THEME: *The Spirit Shall Guide Us.*

THE REV. MARTIN SCHROEDER.

SCRIPTURE: John 16:5-15.

TEXT: John 16:13a.

HYMNS: O For a Thousand Tongues to Sing.—*Dedham, C. M.*

Through the Night of Doubt and Sorrow.—*St. Asaph, 8 7, 8 7, D.*

Whether we speak of the heavenly bodies, too vast for us to comprehend either in size or speed, or of the sense of direction in the humblest of creatures, the evidence of a mysterious guidance is apparent. And what about man? Is he alone in all creation with whom existence is a question of hit or miss, chance and chaos? Common sense dictates it cannot be, and Jesus gives us the assurance.

THE SPIRIT SHALL GUIDE YOU.

I. *The Preparation for Effective Guidance by the Spirit.*

1. A knowledge of human frailties.

a—Our faulty judgment. "The natural man receiveth not the things of the spirit of God, for they are foolishness unto him" (1 Cor. 2:14). Throughout life we depend upon others. The child leans upon wisdom and strength superior to his own without realizing it. The boy and girl in school, the apprentice, the business man, the statesman, there is no period in life during which we do not have to cast about for guidance. The pilot on water or in the air, they all must augment their judgment by aids from without.

b—The uncertainty of the way ahead. "If I had only known, how differently I would have arranged my affairs," is the cry heard so often. The reason is that many have leaned upon

c—False guides. Pretentious authorities in commerce, science, culture and religion have failed those who cried for guidance.

2. A knowledge of the person of God.

a—A practical recognition of His presence. To form and pursue plans in the spirit of self-sufficiency is to act as if there were no God. It is a kind of atheism, as though it were true what the fool said in his heart, "There is no God."

b—Belief in the Holy Spirit's interest in the individual. As God said to Jacob, "I am the Lord God of Abraham, thy father, and the God of Isaac, . . . and behold I am with thee, and will keep thee in all places whither thou goest" (Gen. 28:13, 15), so in the New Testament we hear the words of Jesus addressed to all believers, "the Spirit shall guide you."

c—The conviction that God is Love. If there is to be a lasting confidence, the character of the guide must be known; and, if there is to be a filial relationship the guide must not only be known, but loved implicitly like a child will his parent. A traveller into the mountains will not take the very first man that offers himself as his guide. He first wants assurance.

d—Belief that God's Spirit is ready to guide into truth not only individuals but also nations. A picture of Queen Victoria shows her privy councillors leaving her after a conference on the state of the nation. In rushes her little Edward into her arms. So it is with God. His Spirit is ever ready to guide nations as well as children into the truth for the comfort of all.

II. *The Adaptation of the Spirit's Guidance.*

1. For the individual.

a—In being his own priest. It is one of the prerogatives of Protestantism. Instead of confessing his sins to a third person, he can pray with his God alone. "When thou prayest, enter into thy chamber, and when thou hast shut the door pray to thy Father which is in secret."

b—In the exercise of private judgment. Our country boasts of giving the right to freedom of conscience in matters of religion. Such freedom, misunderstood, may easily lead to chaos. Under the guidance of the Holy Spirit no ill can come.

c—In being able to make the Scriptures his authority for doctrine and conduct. Not the Church, but Holy Writ determines the disciple's life. Jesus said, "Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of Me." Every believer is urged to search to find the way to life eternal.

2. For the Church.

a—The Gospels are not complete in revealing all truth. Christ would go, but the Spirit would come, to lead them into all truth. His soul was filled with the dream of a kingdom. He could only say, it is like unto this and like unto that. Theological definitions and interpretations, inclusions and excommunications were not known to Him. His Kingdom was to be greater than all of these.

b—The apostles, though inspired, were not led into all the truth. Neither before nor after the departure of their Lord could they bear it all. The leading into truth was continued among their successors. There is no live denomination today which does not find it necessary now and then to restate a doctrine clarifying a truth. To this as well as to past generation belongs the promise alike, "The Spirit shall guide you into all the truth."

c—No generation of believers can peg down as its own the entire truth of Christianity and claim its sole enlightenment. Robert Lewis Stevenson, in his *Lay Morals*, has left us a picture of a man attempting with cords and pegs to mark out the boundary of the shadow of a great oak, lying abroad upon the ground at noon. There it lay before his eyes, perfect, clear, apparently as stable as the earth itself, but as fast as a portion was marked it became obsolete, for the shadow was moving. Who can mark the outlines of a movement whose mission is to transform the tastes, to spiritualize the aims, and to exalt all the activities of men? No limits can be set to such a power by any church through means of definitions, forms, and pompous shibboleths. Ever restless, ever ideal, ever escaping old boundaries, the truth is pledged to no period, not even the present. The truth of God is free to follow its divine work into any path of progress to which the divine Lord may point the way from among the human hedges.

III. *Our Duty to Watch the Guide.*

Visitors to the grounds of Hampton Court like to see the labyrinth in which Henry VIII used to wander about. It is very easy to go into it for long distances, but when people turn to find their way out again their difficulties are great. For the purpose of guiding lost visitors back to the open lawn again, a guard has been placed on an elevation under whose direction the lost can thread their way back to the gate. Not until people lift up their eyes to this guide is he able to point the way.

No one can deny that in matters of family life, in economics, in international understanding, and the approach of Christian churches among themselves, we are in a terribly confusing labyrinth. Nothing but the lifting up of our eyes to the Spirit who shall guide us into all truth, shall ever enable us to find the way out.

PRAYER

O God, who art Holy Spirit, in the revelation of Thyself, not to our eyes but to our hearts, Thou hast brought to us the realities and values of the soul. Help us, we pray, so to trust Thy Word and Promises that we may be set free from slavish dependence upon our physical senses and human reason, and may grow, through spiritual discernment, in our appreciation and enjoyment of the eternal blessings of the soul, which Thou dost bestow through grace and mercy in Jesus Christ, our Lord and Saviour. Amen.—Walton H. Greever.

SUNDAY SCHOOL LESSON

The Obedience of Noah.

LESSON: Gen. 8:20-22; 9:8-17.

GOLDEN TEXT: "By faith Noah, being warned of God concerning things not seen as yet, moved with godly fear, prepared an ark to the saving of his house." Heb. 11:7.

DEVOTIONAL READING: Psalm 23.

INTER. & SR.: Following God's Plan.

Y. P. & ADULTS: Deliverance Through Obedience.

The teacher will do well in preparing for this lesson to study a book entitled *The New Geology* by Price. The testimony of the rocks to the actuality of the flood is overwhelming. This flood was universal. There has never been a race discovered in the world that does not have in some form or another a tradition of the flood. Much interesting material along this line will be found by the teacher in *The New Biblical Guide* by Urquhart, Vol. I. The ark was 525 feet long, 87 feet wide and 52 feet high. P. Jansen of Horn in Holland built a fleet of boats on the specifications laid down in Genesis 7 and he found that these boats had one-third more space, built in this way, than other boats of the same tonnage. There is no difficulty whatever, on a scientific basis, with the record as found in Genesis 8. On the contrary, there is much of a scientific nature which confirms this record.

The race of men had become unspeakably corrupt. It is possible for a race, or for a nation, or for an individual to become so depraved that the only thing God can do is to wipe them out. Sometimes it is necessary to take heroic measures as mere sanitary precaution!

Old Bob Ingersoll used to laugh and sneer at a God who could order His people to destroy a nation utterly. If Bob Ingersoll had known more about the vicious life and the depraved morals of the Amorites and other Palestinian semi-civilized nations, he would not have found so much of humour in the situation.

The archæologists have uncovered burials of infants which give eloquent testimony to the utterly licentious, dehumanized, unspeakably vicious customs of depraved people. If life is to be preserved it is sometimes necessary for a surgeon to take a knife and cut deeply. Mankind had become unspeakably foul, utterly given over to sin. God had to sweep them off the face of the earth and at the same time cleanse the earth from the contamination of their presence. It was through obedience that Noah won his own life and the life of his family.

After the flood God established His covenant with Noah and the sign of that covenant is the rainbow. This is not the origin of the rainbow. It had been in existence long before, of course, but now it has a particular significance and is a perpetual reminder of the covenant existing between these two contracting parties. Circumcision, also, was not a new thing in the world. In ancient Egypt they had practised it for many years, but in the case of Abraham it becomes the symbol of a particular covenant and to it henceforth there attaches special significance. Amid universal apostasy of the age, Noah,

alone, found faith. Like Enoch, he walked with God. Noah knew the mind of God. Notice that there are certain spiritual and moral prerequisites to an understanding of God's will and purposes. By means of the flood the old order was swept away and the new order was introduced.

EVENING SERMON

THEME: *Illogical Calls Illogically Answered.*

THE REV. CHARLES HADDON NABERS, D.D.

TEXT: Luke 5:11-28.

In the fifth chapter of his story of Jesus, Luke throws the reader into a maelstrom of life with the busy Master. In this chapter definite calls are given to and accepted by four men afterwards called disciples.

The first call goes to three fishermen, Simon Peter, and the two sons of Zebedee, James and John. Jesus said to Simon: "Fear not: from henceforth thou shalt catch men."

"And when they had brought their ships to land, they"—the trio—"forsook all, and followed Him."

The other call goes to a publican, Levi, commonly known as Matthew. When Jesus said to him, "Follow Me," "He left all, rose up, and followed Him."

HOW ILLOGICAL, THESE CALLS!

Illogical that this Galilean wonder-worker should call men already employed when many were unemployed. In that simple economic set-up in the first century Jesus touched upon unemployment definitely only once in a parable when He rebuked men idle in the market by asking, "Why stand ye idle?" and in the next breath they are put to work. But for building heaven on a sin-burdened earth, He seeks workers who have demonstrated their experience by mastering the job they possess. The firm Zebedee and Simon, fish merchants on Genessaret, was rent asunder when its three main workers and owners left the fleet of fishing smacks to fish for men. The Roman governor lost one of its employees when Matthew arose from the desk where he collected taxes by authority purchased from the ruler, and treked with Jesus o'er hill and torrent, crag and fen till the fight for God would be won.

Busy men are needed for kingdom advancement in Galilee, and in Carolina! Men and women who have much to do, and who are doing it successfully, are the individuals with time enough and inclination sufficient of Christ with enthusiasm and power.

Illogical that this Galilean wonder-worker should call such daring men. Cautiousness marked no man in this quartette of disciples. One would think caution an asset. Consider the time and the task! Not caution, but courage in presenting the Good News won the first century disciples to Christ; not caution, but courage in living wins men into vital fellowship with Christ now. Better be rash occasionally, like Peter, than silent and ashamed. G. A. Stud-dart Kennedy, the idol of the soldiers during the World War, has a poem about Jesus on the Cross and the Roman soldiers throwing dice at the foot of the hill. The poem closes with the thought: "My Saviour was a gambler, too;

He staked His life to redeem a world." Nothing cautious about Calvary, nor for men inspired by the Man Who died there.

HOW ILLOGICAL THESE RESPONSES!

If the calls of Christ to these four men are illogical by modern measurement, the same thing is evident in the responses made to the calls.

Immediately descended upon the called man a consciousness of unfitness to abide in the presence of Jesus. Simon Peter cried, "Depart from me; for I am a sinful man, O Lord." No man is content with his manner of life when faith has brought him a clear vision of Christ. Later a mere look from an upper porch will show Peter the great sin in his denial of Christ. The principle stands; in the presence of Jesus sin becomes sin; no apology can cover it, no smile can obscure its filthiness. The reality of one's religion is manifest in this more than in other ways: hatred for sin, especially sin in one's own life.

Together with the consciousness of evil in one's heart came the overwhelming impulse to follow Jesus to the immediate and complete surrender and desertion of all else. Of Peter, James and John it is written: "They forsook all, and followed Him." Of Matthew it is said: "He left all, rose up, and followed Him." When one stands in the presence of Jesus there is ineffable light for every duty, attitude and work. They followed Him. The break with the old life was immediate. The fisher group tied the boats to the wooden dock. The tax collector rose at the command of Christ, and deserted the table with records and receipts. The break with the old life was complete. The fishermen forsook all. Matthew left all. They cut every rope which bound them to sin, to indolence, to indifference. They launched out into the deep with Christ.

But there is another viewpoint. Matthew did well to have the feast to publicans and sinners that they might meet Jesus, the new factor in his life. A man can do no finer thing for his friends in sin, when turned from sin by the grace of God, than to demonstrate before them the reality of his life change, and by presenting Jesus, the reason for his transformation. It is still done with strange power. In our country a man who for years has been a slave to liquor is now a servant of God. Several months ago while deep in drink he sent for his minister. The minister came. The man said: "I have come face to face with Christ, and He has saved me. Pray for me, and pray with me." With strong fumes of alcohol in the room, and on the breath of the man in bed, the minister replied: "If you mean what you say, I shall pray for you now, and return to talk more about the matter tomorrow when you are sober." According to plan, he returned the next day. The man was sober. His attitude was unchanged. "I have seen Christ, and He has saved me." They both prayed. In the halting petitions of the man weakened by dissipation there was only one note, gratitude for the goodness of God and eagerness to atone. Next day the minister had another call from the same man. This time the man was nervously walking the floor: "I cannot stand it: I cannot stand it. I must tell somebody." The minister asked, "Who do you want to tell?" He replied: "The men with whom I have been drinking and from whom I have bought liquor." "All right, my car is in front. I'll take you to every one you name." They went. To each of them was told the story of the change, and each of them was asked if he would let the man pray for him. Prayers were offered

in strange places and before strange types of people. Only once was the request refused—at the entrance to a liquor store. The dealer said: "I do not think my store is the proper place to offer prayer."

Matthew was right in sharing Christ with his comrades in sin and indifference. We must share Christ, or we lose Christ.

MID-WEEK SERMON

THEME: *Behold! the Man!*

TEXT: John 19:5.

All are interested in origins. It is well also to consider ends.

THE GOAL OF HUMAN EVOLUTION: Not bigness: consider what happened to dinosaurs. Not physical perfection: the army rejected many professional athletes. Not mentality: some of keenest minds are in the penitentiary.

Growth in spiritual qualities is seen as goal of human evolution.

BEHOLD! THE MAN! The cry of Pilate. Jesus before the mob. Scourged; thorn-crowned; robbed; mocked. Did this arouse sympathy? "Crucify Him!" Today cry is of admiration and adoration. By universal consent we find in Jesus the highest spiritual qualities. Jesus offers the goal of evolution.

WHY NOT OTHERS? Should not perfection come at the end of the process? Jesus lived 1,900 years ago: why should He manifest goal for today? We understand evolution only as we see finished product. We look backward over way we have come.

Evolution of spirit demands that man be a conscious partner in change and advance. We need vision and an ideal. These Jesus supplies as no other has ever done. "Behold! the Man!"

There is another answer, as I believe. Evolutionists talk of "leaps." Jesus is a "leap." God broke through the bounds of time and walked this earth in the body of Jesus.

Old-fashioned? An insurance company advertises: "We are an old conservative company, operating on old-fashioned principles." We may urge the value of newness in some things: automobiles, soap, etc. But insurance means security.

"God was in Jesus Christ." There can be no other. Our need today is a passion for Jesus Christ. Passion has largely gone out of our religion. We speak of passion for adventure, for building, for stabilizing. Churches need passion. Rekindle our souls at His fire. "Behold! the Man!"

TOPICS FOR YOUNG PEOPLE'S SOCIETIES

CHRISTIAN ENDEAVOUR and **B. Y. P. S.**

Y. P.—The Good Church-member is World-Visioned. Matt. 28:16-20; John 4:35.

Inter.—Clean Speech. Matt. 5:21, 22, 33-37.

EPWORTH LEAGUE.—Why Missions?

Sr.—Persons Who Helped Change the Past.

Inter.—Roads of Empire: Institute Sunday.

LUTHER LEAGUE.—What We Know About God.

A Day in T'ai Tung Chen. Mark 1:21-35.

SUNDAY, MAY 2

CALL TO WORSHIP: "Make a joyful noise unto the Lord, all the earth; break forth and sing for joy, yea sing praises for He cometh to judge the earth with righteousness and the people with equity." Psa. 98.

PSALM: 100.

PRELUDE: Communion.—*Batiste*.

ANTHEM: Unfold, Ye Portals.—*Gounod*.

OFFERTORY: Alla Breve.—*Rheinberger*.

POSTLUDE: Postlude.—*Rogers*.

OFFERTORY SENTENCE: "I planted, Apollos watered; but God gave the increase. So then, neither is he that planteth anything, neither he that watered; but God that giveth the increase." 1 Cor. 3:6, 7.

OFFERTORY PRAYER: Heavenly and Gracious Father, accept our gifts today so Thy plans among men may be continued. Help us to do our part in sharing with those who are hungry, with those who are careworn, with those who need shelter, and hear our prayers for the gratification of their spiritual hunger. We worship in Thy house, and we pray Thee to envelop us in a cloud of grace, so we may return Thy love in a small measure. We ask in Jesus' Name.

BENEDICTION: The grace of the Lord Jesus Christ be with you all.

MORNING SERMONS

(1)

THEME: *The Silent Voice*.

THE REV. REGINALD HOWARD BASS, D.D.

TEXT: "... when Elijah heard it. . . ." 1 Kings 19:13.

HYMNS: Art Thou Weary?—*Stephanos*, 8, 5, 8, 3.

May We Thy Precepts, Lord, Fulfill?—*Meribah*, 8, 8, 6, D.

God speaks most emphatically when He speaks quietly. A word from God, spoken within the heart of one person, has sometimes portended a great change in the affairs of nations. The few words of our text announce themselves as the centre of affairs and become the focal point of our thought.

The great scene He had enacted upon Carmel resulted in the vindication of Jehovah in the eyes of the nation. Yet in spite of the effect of the Carmel incident upon the people who witnessed it, the failure of Elijah was complete, for—under the command of Jezebel—the worship of Baal was re-established and Elijah was a fugitive praying for death. If we try to analyze the situation to discover the cause of defeat, we see at once that the weakness of the whole plan lay in the fact that Elijah believed that if he could prove to the people that the Lord was God, they would worship him. In this he reckoned without including the instability of human nature, for people may often be influenced to act contrary to what they know to be right. Elijah attributed this defeated programme to God, but I believe that a careful investigation of the events that followed will show that there was more of Elijah and less of God in it than Elijah would have believed possible.

If we had any doubt of the perfection of Elijah's faith as revealed in the Carmel spectacle and as shown in the need of such tremendous discipline, it is further revealed very emphatically by a comparison of the plan of Carmel with the plan that God reveals to Elijah at Horeb. The Carmel spectacle with fire and multitudes and defeat contrasts strangely with the plan which God revealed to Elijah at Mount Horeb.

The spirit that is able to hear a divine command and is willing to obey it, is the faith that moves mountains. Anointing Jehu was like pressing a button that causes the distant mine fields to explode and throw the enemy into confusion. Anointing Jehu meant revolution and even Elijah had not included that in his scheme of operations and would not have dared to do so except by divine command.

It is significant of the shallowness of much Christian thought and experience that much more is made of the scene at Carmel than of the events of Horeb. Yet, the plan of God at Horeb was a much larger thing, involving much greater issues and far greater knowledge of the real condition of affairs in Israel. The Carmel incident recognizes only Elijah as a servant of God, but Horeb recognizes the devotion of thousands of Israelites of whose existence Elijah seems totally unaware. The plan of God, not only puts Elijah in touch with this great army of those who would not bow the knee to Baal, nor kiss him, but uses also the ambition and cruelty of Jehu and Hazeel. Carmel calls for immediate success and produces almost immediate disaster, while the plan of God matures slowly, but is eventually successful.

The deepened quality of Elijah's consecration makes him far more effective. This is the invariable quality of consecration. When Elijah becomes as clay in the potter's hands, his simple words become more effective than all his terrific endeavours at Carmel. Self-assertive faith may bring down the fire from Heaven, but consecration can dispense with the fire and yet succeed. How like Omnipotence Elijah becomes! He speaks, and it is done! Though the plan does not mature immediately and, indeed, not until Elijah has passed into the unseen world, yet his word still goes on its way after his departure until it accomplishes that whereunto he sent it. When Elijah listens to God, he is no longer a solitary prophet, but is linked up with an army of seven thousand men, an army infinitely greater than its numbers indicate, because of the moral fibre of the men of whom it is composed.

The ordinary purposes of man are not accomplished by brute strength, divorced from knowledge and obedience to Nature's laws. By surrendering to Nature, man has learned to produce the marvels of our scientific age. So, in the moral realm, the advancement of the Kingdom is produced by a determination to learn at all costs the secret of the Lord. Christianity is today producing too fully the psychology of Carmel. Our attitude is outward, rather than inward. We are concerned with the building up of vast organizations, immense churches and elaborate programmes. Not that such things are harmful, but they are only of real value when they are the outcome of obedience to a divine voice—"except the Lord build the house, they labour in vain that build it." How many of us prate about our obedience to the divine will, when in reality we need disciplining as badly as Elijah did? Often the most elaborate means that are used to bring the Kingdom of God into human affairs only result in a prideful organization which takes to herself the name of God, but belies Him in her emphasis on external forms, her display of material and wealth and power and in her disregard of the obligations of the Sermon on the Mount and in her relations to the work-a-day world! In her insistence upon perfect manners and mannerisms and wide culture of the superficial type, and whose perfectly balanced organization is doomed to fall into the hands of a meticulous intelligentsia that is unconscious of the real character of the

things it undertakes to manage. Human knowledge and organization have their place in the upbuilding of the Kingdom of God, but they are worse than useless if substituted for spiritual insight. If one must be dispensed with, let it be the former. The relationship of God to Elijah, as revealed at Horeb, is the standard of religious experience. We have our own problems; problems, perhaps, as great as those that confronted Elijah, but we shall not solve them by thinking of God as some great Niagara of power that we can harness to our plans, even though by so doing we may be able to produce some dazzling—though ephemeral—results. We make Omnipotence our own by surrendering to it. Listening to God may not produce anything immediate or striking—its first fruits are the consciousness of the sufficiency of God that it brings to the heart that relies upon Him with the assurance of final victory. Any work accomplished is abortive, if it be not a true part of the divinely ordered plan of operations. In the World War it was discovered that a great sectional advance, not in accordance with the plan of the field headquarters, was a disaster rather than a victory. So, in the Christian onslaught, all human effort must be subordinated to the wisdom that scans the distant, as well as the near, scenes of operation. Far better is it to perform one's part in the age-long continuity of events by which God, in His wisdom, plans the perfecting of His purposes in relationship to humanity, and the only way in which we can accomplish this is by emptying our minds of presumptuousness and waiting for the revealing of God's purposes. And we have in the story of Elijah everything to encourage us to wait quietly for the Silent Voice when we see the great results that were accomplished "when Elijah heard it."

(2)

Rogate, Fifth Sunday After Easter.**THEME: *Progress in Prayer.***

THE REV. MARTIN SCHROEDER.

SCRIPTURE: John 16:23-30. TEXT: John 16:26a.

HYMNS: Come, My Soul, Thy Suit Prepare.—*Pleyel's Hymn*, 77, 77.Lord, Teach Us How to Pray Aright.—*St. James, C. M.*

Two men went up to the temple to pray. According to the dictionary definition both did the same thing, but the report states only one of them came down justified. Why the difference, particularly in view of the fact that the one who lost out was a theologically trained expert in the mechanics of worship, the winner a bungling amateur?

In today's gospel the Master Teacher takes us through a school of prayer. The advance in the school is seen in His statements, "Hitherto . . . nothing" and "At that day ye shall." Beginning with the elementary He shows us

I. IN THE PURPOSE LEADING TO PRAYER.

1. Prayer as a requirement. The mother teaches the child to say his prayers at bedtime. The family bows the head returning thanks for food. In the order of worship, at the appointed time, the pastor admonishes, "Let us pray." In each case it is at the insistence of the outward circumstance. In some religious persuasions the observance of times and numbers in prayer is con-

sidered a part of the way of salvation. It is the ordered and commanded sort of prayer which is in danger of turning into a mechanical performance. However, the spirit of the command is different as it is laid down in His gospel, "Ask, and ye shall receive, that your joy may be full." But to pray only under orders is the most elementary reason to pray.

2. Prayer as a matter of choice. In Washington, D. C., a custom allows entrance to the White House most any time on a pass. It is left to the individual's choice to make use of the privilege whenever necessary. The children of God have that privilege to approach the throne of grace any time and ask whatsoever they deem is worth asking for. "Whatsoever ye ask . . . the Father, He will give it unto you." Not compulsion, but choice is this other reason for engaging in prayer. It is the secondary stage in the progress of prayer. It is not achieved without having passed through the former. While this reason for praying has as its condition the acquaintance and knowledge of God, there is no practice of the spiritual life more difficult. To make use of prayer as a prerogative we must converse with Him; and to approach God with sufficient confidence we have to live perhaps through years in which we seem scarcely conscious of any progress.

3. Prayer as the expression of an inner urge. Consider this change in the disciples in their attitude of prayer. "Hitherto have ye asked nothing in My name" and "At that day ye shall ask in My name." There is no way out of it for you. "For the Father Himself loveth you, because ye loved Me, and have believed that I came from God." Prayer of this type is the natural outcome of believing in and walking with Christ. The child of God talks naturally with his heavenly Father without compulsion or deliberation.

The advance in the practice of prayer cannot be taught. Each one must acquire for himself. We may learn something from the experience of others, but the inmost secret of prayer must be our own. It is the deepest expression of the soul's personal relationship with God when, "At that day ye *shall* ask" without any other choice for you.

4. What is the purpose back of *your* prayer? Do you pray because you are ordered to do so, because you wish to avail yourself of this means of grace, or do you pray because you cannot help yourself inasmuch as it has become your nature to do so? Unless the latter is the case, your prayer-life needs mending.

II. IN THE METHOD EMPLOYED IN PRAYER.

1. Jesus taught us how to pray "in spirit and in truth." "At that day," the day of the outpouring of the Holy Spirit, "shall ye pray in My name." The individual's own Pentecost is the mark when prayer begins to use the God-directed method.

2. Pray for a worthy object. Using the name of Jesus naturally excludes from it all things which are not in harmony with His name and person. It is doubtful which is the greater blasphemy, the Church's euphonic prayers for God's assistance in the successful use of machine guns and poison gas on the "enemy," or Mark Twain's transcription of such prayer into the language of realism.

3. Pray for all who need our prayer. Prayer cannot be for selfish ends

alone. As wide as the love of God is must our prayers be. M. Forlingham has given us a poem in which he writes:

"I cannot tell why there should come to me
A thought of someone miles and miles away,
In swift insistence on the memory,
Unless there be a need that I should pray.

"Perhaps, just then, my friend has fiercer fight,
A more appalling weakness, a decay
Of courage, darkness, some lost sense of right.
And so, in case he needs my prayer, I pray.

"Friend, do the same for me! If I intrude
Unasked upon you, on some crowded day,
Give me a moment's prayer as interlude;
Be very sure I need it, therefore pray."

4. Pray without ceasing. Prayer is no longer the intermittent conversation of the heart with God; it has become living in the full realization of the presence of God. This, as we understand it, is following St. Paul's admonition to "pray without ceasing." In this light prayer is no longer a spasmodic occupation, but an attitude that makes us walk with God, that makes the heart of man burn, and sends forth as conquerors those who know what it is to pray "In His Name." Amen.

(3)

Ascension Day, May 6.

THEME: *The Coronation of Our Lord.*

THE REV. MARTIN L. SCHROEDER.

SCRIPTURE: Mark 16:14-20.

TEXT: Mark 16:19.

HYMNS: A Hymn of Glory Let Us Sing.—*Park Street, L. M.*

Praise to the Lord, the Almighty.—*Lobe den Herren, 14, 14, 478.*

A significant awakening has taken place in regard to the cross in the plan of redemption, expressed through open church doors on Good Friday. A former negative attitude toward community observations of Christian verities as expressed in "days" has given way to a practical affirmation of the need of emphasizing particular phases of our belief through appropriate divine worship. The need of stressing Calvary along with Bethlehem and Gethsemane has been sufficiently demonstrated.

What has been said in regard to Good Friday is still a problem with the observation of the fortieth day after Easter, this second Thursday before Pentecost, the Festival of the Lord's Ascension, which we may term

THE CORONATION OF OUR LORD.

"So then after the Lord had spoken unto them, He was received up into heaven, and sat on the right hand of God."

I. *The Necessity to Observe It.*

When we think of other festivals of the Church, how predominantly Christmas and Easter hold our attention in the course of the church year. So much is made of both that at times we fear that the true significance is submerged in their outward manifestations. In each case, particularly with Christmas, Christians and non-Christians are equally made aware of the events which

they commemorate. But both happenings were rather quiet occurrences at the outset, very quiet indeed in the case of the resurrection. Yet how loudly are their anniversaries proclaimed to the world.

What a contrast now, when we approach the historical record of the ascension and the day of Pentecost! Both events were surrounded by manifestations of divine glory and power. Yet the Church has allowed both anniversaries to pass in the course of the church year without much added endeavour to make them stand out from the rest of the days. Yet we are dealing with the anniversary of the raising of Christ to the right hand of God the Father, it is His coronation in fact, and the subsequent outpouring of a new life and power upon His followers, marking the birth of the Church. But that same Church fails to put sufficient emphasis on either event to bring them with impact to the attention of the world.

II. *The Difficulties in the Way.*

Upon reading the record of the ascension immediately our minds begin to ask questions. For the believer it is sufficient that with this manifestation there was declared to mankind the end of the work of redemption, the final triumph of goodness, the exaltation of humanity, the continuity of life and the inauguration of the reign of blessing.

The miraculous element in the ascension need not worry us. The life of Jesus is abounding in occurrences which surpass the common experiences of God's dealings with men. Not only were separated incidents of an unusual nature present in Christ's dealings, but the very life itself stands out as a miracle in the history of the world, and "what seems miracle to us is simply the fulfillment of deeper powers and purposes than we yet have fathomed" (*Fosdick*).

Jesus was more than man, and as such we make Him the object of adoration due only to God. He is acknowledged as God. The miracle of the ascension pictures Him as such. Again, would the religion and authority of Jesus survive if we were to eliminate from His history and person that which to us appears as miraculous? Man wants to worship that which is greater than himself. God has made such provision in Jesus. The truly wise man, in the presence of the mysterious will confess with St. Paul, "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways past finding out!"

III. *The Effect of Its Observation.*

It is one of the first tenets of our religion to pray and work for the coming of the Kingdom of God. None of the far-reaching injunctions of Christ are taken so lightly as that which demands, "Seek ye first the Kingdom of God." It should not be forgotten what St. Paul lays upon the heart of his Corinthians, "The Kingdom of God is not in word, but in power." This power deserves pointing out. Christ's ascension stands to commemorate Him as being crowned sovereign in His exclusive and yet all-inclusive realm.

Christian citizens are called upon to yield obedience to various authorities. Whom is the Christian to obey? The way members of the Church are in the habit of disregarding Christ's authority makes His Kingship often appear as nothing more than fiction. That the Church has declined so far to give due emphasis to this day is partly the reason for this condition. With a properly

observed festival dedicated to the sovereignty of Christ the King, it will be much easier for Christians to be sure of where their loyalty belongs.

Listen to the words that come from our lips, "All hail the power of Jesus' name, let angels prostrate fall; Bring forth the royal diadem, and crown Him Lord of all;" "See the Conqueror mounts in triumph; see the King in royal state;" "Rejoice, the Lord is King, your Lord and King adore;" "Crown Him with many crowns, the Lamb upon His throne;" "Jesus shall reign wherever the sun does his successive journeys run." These are only too often words, words, words, and not a means to spread that power which Christ claims to have in all the world, and which is waiting for its release through faith.

May a right observation of the Festival of Christ's Ascension contribute to an increased realization that we must be doers of the word and not hearers only, whereby we deceive ourselves and the coming of the Kingdom is hindered. Then we may be able to put real meaning and power to the words when we sing,

"Praise to the Lord, the Almighty, the King of Creation;
O my soul, praise Him, for He is thy health and salvation!
All ye who hear, now to His temple draw near;
Praise Him in glad adoration. Amen."

SUNDAY SCHOOL LESSON

Abraham, a Man of Faith.

LESSON: Gen. 12:1-9; 13:14-18.

GOLDEN TEXT: "By faith Abraham, when he was called, obeyed to go out unto a place which he was to receive for an inheritance." Heb. 11:8.

DEVOTIONAL READING: Heb. 11:8-10, 17-19.

INTER. & SR.: Adventurous Faith.

Y. P. & ADULTS: Creative Faith.

In a very real sense the Bible begins with Gen. 12:1. All that precedes is the setting of the stage and arranging of the properties; a prelude to the great drama of redemption. With Gen. 12:1 Abraham appears on the scene. He was not a Jew. He was a Babylonian. He has, however, become the father of the Jews. His descendants were not called Jews, until in 536 B.C. they returned from the captivity in Babylon. The word "Jew" is a term of reproach applied to them, for the first time, then. Abraham was called "The Hebrew." The word means "The crosser." The title was applied to him because he was the one who crossed over the River Euphrates on his great adventure of faith. Abraham was surrounded by idolaters, but perceiving the folly thereof and recognizing the supreme truth of the unity of the Godhead, he came to grasp this truth as the very treasure of his soul. God gives to him in verses 2, 3 a sevenfold promise: the promise of country, the promise of nationality, the promise of happiness, the promise of greatness, the promise of service, the promise of protection and the promise of blessing. Abraham lived about 2100 B.C. Of his historicity there can be not the slightest doubt. C. Leonard Wooley has unearthed the old city of Ur of the Chaldees, which was his native home. There lies bare to the light of day now, the very streets upon which Abraham walked, the houses in which the people of his city lived.

Abraham was no rustic. He was no uncouth ignoramus. There were more books in the public library of the city in which he lived than there are today in the library of the University of Alabama. The city of Ur had a population of some 150 thousand. It was a centre of culture; it was a great metropolitan and commercial city, but Abraham's soul was sore at the gross idolatry which he beheld. He longed for something higher and better. There was a quenchless fire in his soul. He sought for a city "which hath foundations, whose builder and maker is God."

Abraham had that implicit faith in the leadership of God which is so beautifully expressed in Bryant's poem, *To a Waterfowl*:

"He, who from zone to zone,
Guides through the boundless sky
Thy certain flight;
In the long way that I must tread alone
Will lead my steps aright."

The name of Abraham stands near the head of the world's supreme heroes of faith.

EVENING SERMON

THEME: *Progress by Second Thoughts.*

THE REV. RICHARD BRAUNSTEIN, D.D.

TEXT: "He saith unto him the third time, Simon, son of Jonas, lovest thou Me?" John 21:17.

Progress is assured in every realm when we think and think again. The curious thing about all modern movements and current crusades may be summed up in the phrase: "Put a new cover on an old story, and you have a new book." Not a few among us have given vital Christianity some strenuous thinking—only we have not rushed into print with our findings or given thought the content of language.

To re-think, to think again, is a sign of health, mentally and spiritually. The Master wanted to make sure of Peter's love. He queried him, not once, but three times. Peter would have done well indeed if he had queried himself. The world gives us abundant opportunity to declare ourselves. We best meet the demands of the world when we check up on ourselves, for the attaining of the best conclusions possible regarding faith and practice and the establishment of basic principles and essential doctrines. As organized and unorganized Christianity we want a future greater than our past.

Not that we should be dissatisfied but unsatisfied,—that divine unrest which strives for perfection. Not that we shall ever reach perfection but we shall not reach any goal without a striving after perfection. It is our solemn duty to learn the technique of growth in grace. Growth denotes life, vigour, virility. When men and trees cease to grow, to function, to bear fruit, they are good for nothing but to be cut down and cast into the limbo of the outworn and useless.

In the final summary there is no such thing as an encore. Old Home Week may re-open the fountains of sentiment, but sentiment must face reality, things as they are. Tradition is a splendid thing to build, not rest upon. The singer comes back to the stage to repeat the song, but the effort is in vain. The song

cannot be repeated although it be word and tune the same. For it takes two to make a song and one of them, the listener, has gone forever. . . . The man who sits in his place looks like him, but he is really a different person, namely, the man who has heard the song. The song may sound better to him the second time, it may sound poorer, but it can never sound the same to him as when he first heard it.

It is with food as with song. We like the first taste and try again. But our palate is no longer taken by surprise but receives the food with the expectation of experience. It is only by essaying the new, establishing fresh contacts, that life holds its adventurous lure and maintains its glamorous appeal. "Beyond the foothills lie the majestic peaks and ever more summits toward the horizon." There is a hope for the man or group, organization or institution, that realizes there is "another think coming" and that it is a privilege to "think again" concerning the great issues of life. Thus the leader takes off his hat to yesterday but he also takes off his coat for tomorrow. He has a splendid regard for the spirit of the fathers but the method of the fathers must be cast aside to meet the demands of a progressive revelation. The First Century Passion must be directed through Twentieth Century channels. The Church of the Living God becomes the Living Church of God when and where faith ventures, like Abraham of old, strikes its camp and goes in quest of new territory for the kingdom.

Life, when lived at its best means re-thinking. Every national election means a nation re-thinking its politics and platforms. Industry and commerce are constantly revamping their systems and procedures. Educational and religious assemblies, conferences, rallies, conventions, are for the pioneers and pathfinders, blazing new trails for greater efficiency. Re-adjustment is the norm of the hour, order of the day in every cross-section of our local and world affairs. The bend in the road calls for bravery, initiative, daring. In fiction it is the next chapter, in drama it is the next act, holding reader-interest and audience-suspense. Even nature refuses to be stereotyped, changing her seasons, alternating between summer and winter.

The great fear has always been the next step. It is here that average persons, pigmy minds, mediocre men hesitate. "Ye have heard that it was said by them of old time. . . . But I say unto you." Jesus blew the dust off ancient custom and made religion vital. The Word became flesh. The Doctrine became action. Dry bones of ceremonialism and ritualism were given the garment of flesh and blood. Religion became operative, reproductive, in the lives of disciples. Jesus told the Scribes and Pharisees to think again, re-think religion, think it over. The dead letter became a live law, incarnated, sermons in shoes, living epistles. We need this incarnation, blood-infusion, everywhere, in our ecclesiastical energetics and religious propagandas. We need it in the realm of statesmanship, industry, education. Once again we are challenged, "Lovest thou Me?"

Maltie D. Babcock who said, "Be strong, we are here to play, to dream, to drift, we have hard work to do and loads to lift," used to change the name and programme of his church societies whenever they were discovered resting on their yesterdays. Henry W. Beecher said, perhaps playfully, maybe in earnest, that every church, upon occasion, should be disorganized, practically

disbanded, for the purpose of starting all over again,—not a bad idea, this suggestion. We think it would be salutary for the march of Christian Ethic if all could begin again, freed from the non-essentials and unimportant matters which, like barnacles on the bottom of a ship, have impeded our progress.

After all, there is only one God, one Christ, one Spirit, one Bible, one Faith, one Way, one Heaven. There is nothing more convincing than an open book. Our lives, individually and collectively, should be like open books. Willing to be read. This alone is an evidence of sincerity. Sin must make excuses. Right has its own eloquence. "Ye shall know the truth and the truth shall make you free." Let us put our heads and hearts together and study our motives and goals. Let us learn where we are on the detour and find the way back to the main road. This way, we make progress, get somewhere. Let us re-think ourselves, as leaders, followers, denominations. Let us strive to have in us the same mind as it is in Christ Jesus.

Infallibility is a tragic delusion. Nobody has the last word on any subject. Neither has any specific cult or sect. All have something which can be useful to the others. We are all important but not so important as we think. The open mind, receptive heart, responsive soul, teachable spirit, means true discipleship. Discipleship means comradeship, sharing, working together. Christian living is a beautiful fellowship, not a horrible competition.

"Lovest thou Me?" The Master wants to know. He bids us think again and yet again.

MID-WEEK SERMON

THEME: *Christianity's Best Argument.*

TEXT: 1 Timothy 2:5.

Jesus Christ continues "the light that lighteth every man that cometh into the world."

BELITTLING CHRISTIANITY: There are many voices discrediting Christianity today. There are some who attempt even to destroy it. In Germany the leaders of the people hold it to be weak. In Russia they hold it to be false.

Many philosophers appear to think it away. Many scientists seem to demonstrate it away.

A host of heedless church folk seems to prove it weak and impracticable. "The hidden canker is the depreciated estimate of the worth of life itself, of the dignity of man, which has spread with the spread of science."

CHRISTIANITY'S BEST ARGUMENT: Not in philosophy or dogma, but in a life. In **THE LIFE!** There was One Who lived Christianity, and lived it successfully and convincingly. In that life is the proof and the promise of abundant living.

That Life emphasizes the true value of human life. That Life shows the possibility of true purpose in every life. That Life reveals the eternal destiny of man.

CHRISTIANITY AND LIFE: The facts of life, it is said, are against Christianity. Evil is rampant in society. In Fiji Islands cocoanut trees were reduced to nutless, leafless poles by a little moth, very beautiful, with violet

wings. In Malay States was found a cousin of the moth covered with parasites. In 1925, 300 of the parasite-covered moths were taken to Fiji; in a year they had increased to 32,000 and were liberated. In three years the destructive moth was conquered.

"My standard of judgment is an idea to which I am thrall'd, that Jesus Christ is the key to life's mystery and the solvent of its problem."—Dr. John A. Mackay.

TOPICS FOR YOUNG PEOPLE'S SOCIETIES

CHRISTIAN ENDEAVOUR and B. Y. P. S.

Y. P.—Vocations Day: Christian Vocations. Col. 3:17, 22-25; 1 Cor. 15:10.

Inter.—What Should I Consider in Choosing My Life-work? Matt. 19:23-30.

EPWORTH LEAGUE.—Missions Near at Hand, City Missions.

Sr.—Prophets Who Help Us to See a Better World Ahead.

Inter.—Roads to Unselfish Service.—Boy Friends and Girl Friends. Tests of Genuine Friendship.

LUTHER LEAGUE.—May Theme: Life Service.

What Have I? Eph. 4:7, 11-13.

WALTHER LEAGUE.—May Theme: You and Society—The Problem of Disease.

FOR THE BULLETIN BOARD

Produce happiness if you would consume it.

It's the shallow brook that babbles.

Restless waters can never reflect the glory of the heights.

The sluggish stream runs crooked.

The "IF" attaches to our knowledge and our faith, not to God.

If your religion costs little it is worth little.

It's the unset gears which clash.

Easy come, easy go, even in religion.

To expect dividends, you must invest.

It is easy to condone sin only when we look at it lightly.

Brotherhood presupposes sonship.

Strength in the individual means strength in the group.

Faith is not belief in a fact, but control by a fact.

SUNDAY, MAY 9 (MOTHER'S DAY)

CALL TO WORSHIP: "Why art thou cast down, O my Soul? And why art thou disquieted within me? Hope thou in God; for I shall yet praise Him for the help of His countenance."

PSALM: 27.

PRELUDE: Songs My Mother Taught Me.—*Dvorak.*

ANTHEM: O Freundlich Licht.—*Simpson.*

OFFERTORY: Ave Maria.—*Bossi.*

POSTLUDE: Allegretto.—*Stainer.*

OFFERTORY SENTENCE: "Upon the first day of the week let each one of you lay by him in store as the Lord has prospered him, that no collections be made when I come." 1 Cor. 16:2.

OFFERTORY PRAYER: Our gifts are before Thee, Heavenly Father, and we pray Thy guidance in their use. Assign to each of us the work which Thou wilt have us do, and instruct us to render unto Thy will all that is at our command. We raise our voices to Thee in Christ's Name. Amen.

BENEDICTION: And now may the grace of the Lord Jesus Christ, the love of God and the fellowship of the Holy Spirit be with you all.

MORNING SERMONS

(1)

THEME: *The Meek Own the Earth.*

THE REV. BURRIS JENKINS, D.D.

TEXT: "Blessed are the meek; for they shall inherit the earth." Matt. 5:5.

HYMNS: God of the Strong, God of the Weak.—*Ombersley, L. M.*

Christian, Rise and Act Thy Creed.—*Innocents, 7, 7, 7, 7.*

This is one of the paradoxes of Jesus which has made it hard to accept all the rest of His teaching. We say to ourselves, "It does not seem to me that the meek inherit much of the earth. It rather seems that the strong get hold of the earth and own it." We couple meekness and weakness; we think of the meek as the yielding, the retiring, the spineless. In our experience it is the strong, the vigorous, and the assertive who gain the mastery and the privileges in this world.

Our difficulty here is due to the change in the meaning of the word "meek." Just as with the word "pure" and the word "temperance," so with the word "meek." In the passage of time it has come to be applied to lack of qualities rather than their presence. We speak of "a meek and modest maiden," and the word has come to have a maidenly connotation in most of our thinking. When our translation was made this was not the proper signification of the word.

The synonyms for "meek" given in Thayer's lexicon are "gentle, mild." These are characteristic of strong men. The stronger the man, the gentler and the milder he is. That is an almost invariable rule. Perhaps it will be easiest for us to grasp the meaning of the Master if we resort to concrete instances. The strong men on our frontiers in the old days were the gentlest, quietest, least ostentatious, most soft-spoken. Without exception, perhaps, the men who became famous as quick and deadly shots, the two-gun men, the killers, were of this mild mannered type. I do not suggest at all that Jesus had them in mind when He pronounced this beatitude; but I do suggest that Jesus knew and here stated that meekness, mildness, gentleness goes with great strength

of character. The same thing may be said of the great soldiers and the great statesmen. They are ever the calm, the mild, the meek.

Who is the meekest man in the New Testament? Ask any child and he will say, "Jesus." Jesus says of Himself, "I am meek and lowly." Yet will any accuse Jesus of effeminacy? He is one of the most virile of men, walking, teaching night and day, sleeping in the open, laughing with His followers, consorting with the crowds in market-places, a friend of the sporting classes and the social outcasts, defying public sentiment, denouncing the rulers in unmeasured language and daring them who had power of life and death to do their worst to Him—do you call this man spineless, weak, milk-and-water?

The meek are those who are not forever thinking about themselves, are too big to be concerned with how they look or how they are treated or how they are estimated by other people. They are so bent upon a purpose, and that a high and fine and unselfish one, they are so concerned with service to other people, that they have no time to wonder what sort of figure they are cutting in the world. To put it all in one word, the meek are the selfless. I know that none of us is absolutely and unqualifiedly selfless. And I know that there is a sense in which all of us are and perhaps should be intelligently egoistic. But, after all, the more intelligent the egoism the more it is absorbed with a definite purpose in life and that a high and fine one, the purpose of service. Jesus Himself was no mean political economist and He makes service the secret of His whole system, service and love.

How does anybody own the earth? Does America wish to own the earth? If we undertake to do it with warships and cannon, or even by commercial exploitation, we shall not succeed. It is not the pushing and the aggressive who finally own the earth. If we go at it in that way we shall only end, like a blind Sampson, by pulling the whole palace of civilization down about our own ears. We shall simply wreck the western world and make a place for some meeker people to come in. The conquerors by violence and by the assertion of mere might, have they ever owned the earth? How long did Alexander own it? He was scarcely dead at twenty-six or twenty-eight when his empire crumbled. Cæsar only prepared the way for the dissolution of Rome. Napoleon was only a young man when all his power crumbled about him and he did not own one foot of soil. Not the conqueror, not the Croesus, not the ruthless soldier or captain of industry, shall ultimately own the earth. If America is to be great at all, and to endure five centuries from now, it will be because we shall raise up a generation of meek gentlemen, like Lincoln and like Grant and like Lee, selfless men, modest men, non-aggressive men, not aggressive, I mean, to the hurt of any living soul. It is not the soldiers and the commercial kings that make a nation great; it is the saints and the servants. They enable a people to own the earth. This is what Jesus meant by this paradox. You begin to see now, I hope, how far-reaching it is and how world-shaping it is. It is true beyond all peradventure of a doubt, and powerful in its truth.

You can see how true it is by applying it to the most personal and most intimate concerns of our lives. Perhaps you want love; you would like above all things to be loved. You cannot get love by saying to those about you, either in word or in action, "Come, love me. I want you to love me. I demand that you love me." No, you begin to be loved when you modestly and

gently forget all about yourself and your needs and send out your love to somebody else. You want a friend above everything—you will never get a friend by being aggressive about it and demanding about it. You will get a friend as soon as you become a friend. There is no other way. Some people are forever querulous because others are not friendly to them, they feel slighted, they take offense so easily. They complain that others do not love them or do not love them enough. They will never get friends in that way; they are not meek about it, not selfless. The only way to get love is to give love. Start out by being friendly and kindly and loving to the very nearest person to you and keep up that policy for years and years, and my word for it—yes, Christ's word for it—you will have so many friends that it will seem to you as if you owned the whole earth. The reason you'll own the earth of friendship and of love is because you have poured out your heart prodigally, thrown it away, given it away, spent it with a meekness and a selflessness that has forgotten all about what you are to get in return.

It is this same kind of meekness, selflessness, that owns the world of nature, the world of art, the world of music, all the beauty that lies round us. How can you see the beauty of a little child unless you are meek about it, unless you become as a little child, sympathetic and kind and gentle as a little child? Just in proportion, too, as you are gentle and meek will you see the beauty of the child, pour out your love to the child, and before you know it you will find the little child loving you, reaching out its hands to you, come running to you. This is what Jesus meant, no doubt, when He said, "Except you become as little children, ye can in no wise enter the kingdom of heaven." Surely to have children love you and come running to you in perfect trust and faith and love—this is a little bit of heaven, of the kingdom of heaven.

And who owns the trees, the flowers, the streams, the rolling plains-pastures or woods-pastures? The man who is figuring how many feet of lumber the forest will make, or who is prospecting for oil underneath the pastures? Maybe he does, provided he is meek enough and selfless enough and open-hearted enough; but be very sure that he will take in only so much of the beauty round about him as he has of beauty already in his heart. And be very sure that that person will own little of the countryside who is envious because somebody else has a bigger and swifter car to take him to that countryside or through it. Our modern psychology has taught us nothing truer than that we can take in only so much of the world as we are fitted and prepared by our own inner state to appreciate and to assimilate. In other words, it depends on what is inside of us how much of the earth we own. So Jesus was scientifically correct when He said that the meek, the gentle, the selfless, and the strong in heart and soul own the earth.

Since God is a part of the world, since indeed the world is God and God is the world, therefore, the conclusion is that the meek own God. That is to say, they own Him as a friend, they own Him just as they own any other friend. In proportion as we are meek, modest, selfless, in that proportion God is our friend. In proportion as we are quarrelsome, sensitive, and self-assertive, we lose the friendship of God, just as we lose the friendship of anybody else. If we say, "Why doesn't God pay attention to me? Why doesn't He take better care of me? Why doesn't He give me the chief seat at the feast of life?

Why doesn't He take away this trouble or this disability of mine?" then immediately we lose grip upon His friendship; because the appreciation of God, just like the appreciation of all things else beautiful and good, depends upon our own inner state, our meekness, our selflessness. If, however, we cease to think of ourselves, and be content to take an obscure corner at the feast, or to sit far back in the sanctuary, then God visits us, sits down in our heart, and makes us conscious of His presence. Were ever any more beautiful words spoken and more true than these: "If with all your hearts ye truly seek Me, ye shall ever surely find Me." The mere fact that you have come here seeking God—for that is what you have come for, whatever other mixed motive you may have—will give you what you are seeking. When we seek Him we have already found Him.

In this house today you have found Him, if your heart has been modest, humble, meek. One instant only in which something has come to you from the tide of song in the hymn, a thrill from the anthem, a thought in the silence of the communion, one instant only of a quickened consciousness of the divine coming into your heart, of longing, of aspiration after something better, one instant only—it is enough. It is the soft voice of God. It will not leave you through the week; it will recur again and again if you let it come. Let only the heart be meek and it shall surely ever find God.

(2)

THEME: *The Hand That Rocks the Cradle.*

THE REV. JESSE H. BAIRD, D.D.

TEXT: "And there went a man of the house of Levi, and took to wife a daughter of Levi." Ex. 2:1.

A SIMPLE ANNAL.

Our text expresses almost all we know about these two people. As if by accident the later records reveal the fact that their names were Amram and Jochebed. They were slaves. For a honeymoon they ground on with their dismal toil with welts on their backs from the lashes of their taskmasters. Their home was a slave's cabin. When the years of cruel adversity had ground them through to the last ounce of their endurance they died and were thrown into unmarked graves. A short and simple annal. They became the parents of three children, Miriam, the eldest, became a sweet singer, a poetess and eventually the fountain head of the poetry and song of Israel. Aaron grew up to be a great orator, a persuader of men and a man of God, father of the Priesthood which was to lift Israel and the whole human race Godward. Moses, though born into the world under the curse of the king, became the lawgiver, the liberator and the first prophet of his people.

AN OBSCURE TASK.

Parenthood is always much like this ancient episode—homely, obscure, toilsome and self-sacrificing, frequently to a heart-breaking degree, yet filled with unlimited possibilities for usefulness and influence. It is obscure from the very nature of things. Parenthood does not thrive in the bright spotlight of publicity. Publicity makes parenthood almost impossible.

A little mother bird called the babchick is the ideal mother of the bird kingdom. The babchick like the slave cabin of Amram and Jochebed are extreme illustrations of the truth to which we are pointing. Parenthood is a quiet, obscure business. It does not thrive under the blaze of publicity. But out of it grows all that is brilliant and glorious in life's achievements.

Garfield, of the brilliant mind and the charming personality, blazing forth at the climax of his career as he was inaugurated President of the United States, turned to a little withered mother who sat beside him as the source of all of his achievements. A man of the frontier named Tom Lincoln took to wife a poor homely girl by the name of Nancy Hanks. A child was born and they called him Abraham. A country butcher by the name of John took to wife a country girl called Mary. They named their baby boy William—William Shakespeare. Do you know anything more than that about John and Mary? The whole world has seen their reflected light through William. A German miner married a peasant girl. A child was born and they call him Martin—Martin Luther.

I take it that the purpose of holidays and holiday oratory is to give honour where honour is due, turning the spotlight upon the fountains of our nation's greatness which by their very nature are usually concealed in obscurity. Such, at least, is Mother's Day.

A HEROIC STRUGGLE.

Second, parenthood is usually a matter of struggle. Not so much as the parenthood of Amram and Jochebed but sharing the same characteristics. What a price they must have paid for their achievement! They were making bricks for Pharaoh with the daily quota constantly increasing and even the straw for their reinforcement to be gathered in overtime hours. To find time to feed, clothe and train their children must have put a pressure upon them which was almost beyond human endurance. In addition to the ordinary trials of parenthood they were shadowed by the terrible wrath of Pharaoh who did not want Hebrew babies to grow up. They won, but how great must have been their struggle!

Parenthood always brings a struggle. They are the people who solved the problems of the depression. In fact, they are the people who solve all of the economic problems of the nation. I heard a brilliant United States judge say that until he was a grown man he never knew that suits of clothes come from stores. He had never had one like that for his mother had clothed him with suits made out of the worn-out garments of his father. I know a brilliant family of seven children who were raised on the salary of a home missionary pastor, made possible by father and mother performing a feat of domestic economy which is worthy of becoming one of our national hero tales. The hand that rocks the cradle is likely to be a calloused hand.

Parenthood is glorious. Throughout the land today beautiful flowers are proclaiming this happy truth but its glory shines through the commonest of the common tasks of life.

DUST AND GLORY.

The balloon which recently soared into the stratosphere snapped photographs over thirteen miles from the ground. One picture looking out toward the

horizon shows in a remarkable way the distinct borderline between the stratosphere (upper realm of calm and purity from earth-born dust) and the troposphere (the dusty, stormy layer of atmosphere produced by earthly conditions). The stratosphere sky is black. The troposphere sky, because of the very fact of its dust and disturbance, is blue with glorious sunsets and sunrises of crimson and gold. The every struggle and homeliness of parenthood makes it the realm of matchless glories when it is accepted as God wills it to be. Whistler painted a picture which he called "A Study in Black and White." The world renamed Whistler's picture "Mother." Multitudes visit it whenever it is exhibited. Just a little old withered lady in black and white but with the sweet spirit of motherhood shining from her face.

LOVE HOLDS.

There were two factors which gave success to the slave home of Amram and Jochebed. They are the two factors which will give success to any home. The first was love. Jochebed saved her baby Moses from death by her clever ruse but she lost him at the same time into the jeweled arms of Pharaoh's daughter. Moses turned back constantly from the brilliance of the court to the squalor of the cabin, finally throwing in his lot with the latter—because love had won. Our hope for success as parents rests in our ability to throw around these little lives bonds of love which can never be broken. When they go forth from us to blaze their own careers in the world these cords must hold and bring them back to us and keep them tied to the ideals which we have taught them. Oh, that we might learn so to weld the chains of affection that they may not break in the times of testing.

FAITH WINS.

The final and supreme element of the success of Amram and Jochebed was that they nurtured their children in faith. When Moses slipped out of his mother's arms into those of Pharaoh's daughter he passed into the influence of a wicked, pagan court life. Yet he remained true to the faith of his fathers, the faith of Abraham, Isaac and Jacob, so true to it that in the final test he chose to suffer affliction with God's people rather than to enjoy the pleasures of sin for a season. From the human point of view it happened in those tender years while he lay on his mother's breast and sat upon his father's lap his heart had been won for God and he had been so instructed in the ways of godliness that the paths of sin had become hateful to him.

It is as inevitable as that winter will come again that your sons and daughters will be tempted with every machination of the Evil One. If they stand true in the hours of testing it will be because you have so anchored their souls to God in the tender years when they were yours to train that the anchors held when the storms came.

Is it worth it? I wonder if Amram and Jochebed did not ask that question at times. What good had it done them to put into their souls dreams and visions of beauty and hope? Even Moses ended his brilliant career at court by flight into exile to save his life. Oh, yes, glorious things were coming but these worn-out parents were not to see them, in this life. They were not at the Red Sea when Miriam sang a nation into being. They were not at Mount Sinai when Moses came down from the heights with the law of God for his people and the ages, and Aaron donned the beautiful robes of the priesthood.

They were not at the Jordan when the hosts entered the Promised Land. Their bodies lay in two of the unmarked graves of the slaves of Egypt. I am sure, however, that they never doubted whether their struggle would be worth while. By faith they saw afar the fruits of their toil. Anyhow, their parenthood brought its own reward in the joy of service to their beloved babes. And when the fruits did ripen over on the other side, from that eternal home of the Father, I think they looked earthward, beheld it all and were satisfied.

(3)

Sunday After Ascension.**THEME: *Reconciliation.* (Communion Meditation.)**

THE REV. FRANK W. SIMMONS, D.D.

SCRIPTURE: John 15:26-16:4.

TEXT: Col. 1:21-22.

HYMNS: Be Still, My Soul, for God is Near.—*Angelus*, L. M.

O Bread to Pilgrims Given.—*Dies Dominica*, 76, 76, D.

It is a rich word, meaning that peace has been brought out of strife, harmony out of discord, friendship out of estrangement, absolution out of guilt. Reconciled through Christ's death. These mute elements, the bread and the wine bring to mind eloquently that tremendous deed, the means of our reconciliation.

When we contemplate the ineffable love that brought Jesus to Calvary, we remember that many a man has been reconciled to his lot and life by the thought of the cross. There are burdens that crush, failures that seem final, disappointments that are bitter, sorrows that bring midnight gloom, sufferings that seem futile; and men rebel against their lot. Life comes to a halt. But in this sacred place we remember One who "set His face steadfastly"—and toiled upward through the night, bearing His cross, and in that remembrance a new hope is kindled, a brighter dawn breaks on our path, a warmer courage animates the heart, and by the suffering of the Saviour we are reconciled to our lot.

Furthermore, there is the problem of the divided self, the troubled conscience. Sin puts us at enmity with ourselves. The sense of guilt brings shame, self-loathing. Memory presents a picture gallery of reproach and unworthy failure and conscience points the finger and says, "Thou art the man." Paul probably had difficulty in forgetting his persecution of the early Christians. But Christ is Lord of the conscience bringing peace within. For our sins He suffered and died. "If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." And in many a life the peace that comes from sin forgiven not only reconciles the self to the self, integrating the personality, but becomes an urge and spur that drives to finer and better living and nobler service.

The problem of reconciliation between man and his neighbour hangs like a threatening ominous cloud over the world. Jesus has done more than any other power or person to eradicate hatred, anger, jealousy from the heart of the world, through the centuries. How can we sit at His table, contemplate His overpowering love in death and cherish ill will against our neighbour? "As I have loved you," said He, "so do you love one another." As the rough,

cold nails were penetrating the warm, quivering hands of the Saviour, He asked forgiveness for the very men who were striking the dull muffled hammer blows. If thou bring thy gift to the altar, and there hast ought against thy neighbour, leave there thy gift and first be reconciled to thy neighbour." The unreconciled neighbour bars the way to the altar. This mighty teaching, with its tremendous implications, has little penetrated the heart and mind of a suspicious, fear-filled, self-seeking group of nations. Properly and simply understood, reconciliation with our neighbour becomes a necessity, if we are to have any part with Christ.

At the cross we have reconciliation with God as well. Just how this great boon is purchased, how this chasm is bridged, we shall never fully understand. Here we come face to face with ultimate mysteries. That we don't understand isn't at all strange when we consider how little we know about self and the material world around us. We do know of the blessed healing, life-giving effects of this great truth when it is accepted simply by the believer, and when we consider how little we walk by sight and how much by faith in all other matters and relations, this doctrine becomes sweetly reasonable. "And you, that were some time alienated, and enemies, in your mind by wicked works, yet now hath He reconciled." Col. 1:21.

PRAYER

Our Eternal God, this place is the temple, and we stand on the threshold of the Holy of holies. May we be conscious of Thy presence as we associate ourselves together in this act of worship. May we come to know Thee more completely through the prayer and praise of this hour.

We thank Thee for Sabbaths gone when our souls experienced renewal. We thank Thee too for moments when Thou didst come to us, and in the coming make luminous the way. We thank Thee that Thou hast never forsaken Israel. Through all the ages Thou hast led Thy people as a shepherd! We are indeed the sheep of Thy pasture, and we are secure in Thy keeping. For all these intimacies of the eternal care we bless Thy name through Christ our Lord.

Continue, O Lord, the presence Thou hast bestowed upon us, and create in us clean minds and hearts that we may prove worthy of the divinity that shapes our ends.

Help us to be not lukewarm in faith, nor weary in well-doing, for Thou knowest how apt we are to wander aimlessly. Thou knowest how frequently we fail and fall. The abominations of our sins are many, and our proud hearts are for ever resisting the sweet and ennobling influence of Thy will. When in times of weakness and forgetfulness we lose ourselves in worldly things, ignoring the benedictions and mercies of grace divine, good Lord, forgive!

Cause us at such times to stand upon our feet as good soldiers of the Cross! Help us to magnify Thy name in all life's moods and circumstances. Make us loving children that we may approach to the fulness of the Word that has become flesh for our eternal salvation. Bless us as we congregate together, and enrich each soul here by the ministry of prayer, praise and the spoken word.

Suit unto us each and all a blessing as we kneel before Thee. Incline our hearts towards humility, and may the simplicity and beauty of corporate worship create the desire to make life lovely and worthy in Thy sight. Fain would we live in the garden of Thy glory, O God! We would forget the world in

these few sacred moments, that the light of Christ may shine upon us, and the warmth of His presence stimulate us to high endeavour for tasks ahead.

And now, O God, we pray for Thy children everywhere. Hasten the day of peace and justice and goodwill among men. Bless the rulers of all the nations. May the mind of Christ triumph over wickedness, and the love of the heavenly Father bring to all mankind the righteousness that exalts nations, and the peace that inspires honour and security. In all these things may we remember the universality of the Gospel, and the ministry of Jesus in His life among men.

Help us to be like Him: help us to follow Him, even though it be from a distance. May we see again the marks in His hands and feet; may we hear once more the quiet strength of His voice, calling to duty and to sacrifice. This is the purpose of this ministry of worship, O Lord; this is why we are here, that we may learn of Thee, that when our work here on earth is done we may sit with Thee in heavenly places. These things we ask, together with the forgiveness of our sins, through Jesus Christ our Lord. Amen.—William E. Dudley.

ADDED ILLUSTRATIONS—SEED THOUGHTS

THE HILLS OF TOIL.

The hills of toil, they beckon me
With radiant promise of the day,
To eager, blinding, sweating tasks
Beyond the power of toil to pay.

The hills of toil, how fair they look!
Yet how their beauty blends with pain,
As panting up the steep ascent,
Each climber grasps for present gain!

The hills of toil—aye, he who finds
Not earthly gain, but gain of soul,
Knows that the Father's work, and his,
Keeps ever fair the vision's goal.
—Ralph Welles Keeler, D.D.

Let my soul beneath her load
Faint not through the o'erwearied flesh;
Let me hourly drink afresh
Love and peace from Thee, O God.
—Johann Paul Friedrich Richter.

A PRAYER.

These things, I ask, O God:
A body that is well and strong,
A heart that sings a merry song,
For day, a chance to earn my keep,
For night, the rest of honest sleep.

And grant me for my need
A simple faith, a spirit kind,
A friendly heart, an open mind,
A hope that knows no prison bars
And noble thoughts that reach the stars.

Deliver me, O God,
From shallow fears, from bitter hate,
From sullen mood, rebellion's state,
From harshness of the cynic's ways
And creed that wins the bigot's praise.

So shall I ever be
 A true disciple of the One
 Whose life is man's great paragon,
 A pilgrim, whose uplifted eyes
 Look toward the gates of Paradise. Amen.
 —Alfred Grant Walton.

SUNDAY SCHOOL LESSON

Abraham, a Man of Prayer.

LESSON: Gen. 18:17-32.

GOLDEN TEXT: "The supplication of a righteous man availeth much."
 James 5:16.

DEVOTIONAL READING: 1 John 3:21-24.

INTER. & SR.: Praying for Others.

Y. P. & ADULTS: The Ministry of Intercession.

Archæology has clearly demonstrated that the destruction of Sodom and Gomorrah was an historical incident. About 2500 B.C. the territory of the Jordan Valley and around the Dead Sea was densely populated. The evidence is conclusive that the torrid climate which prevails there today is comparatively recent in development and that in those days the land was blessed with an equitable climate and most fertile soil. There are vast reservoirs of tar and pitch; sulphur and salt abound in the area. A mountain of salt 1,600 feet high and a mile and a half long lies at the southwestern end of the Dead Sea and the whole region presents a blasted and desolate aspect.

Call attention to verse 25 and explain it. When Abraham says to God, "Shall not the judge of all the earth do right?"—this looks, at first sight, like sheer presumption. Upon closer examination, however, we discover that it was no such thing. Abraham was perfectly justified in demanding righteousness on the part of God and furthermore he was well within his rights when he desired God to vindicate His action. God made us with minds and hearts and spirits which demand that things be right. We are never content until they are right, and we have a perfect right to insist upon *seeing* that they are right. The God of all the universe must do right, otherwise He is not God, and we, His creatures, made in His image, have a right to be satisfied that His actions are right.

The Day of Judgment will be a day not only when we are judged according to that which we have done in the body, but a day when God will reveal to us why certain things have happened to us. In the day of judgment and perhaps subsequently God will reveal to broken hearts the reason for dealing thus with them. It will be a time when God makes clear His course of action, and when we understand that what He did was not only just, but was wise and merciful and loving. The most insignificant man in all the world has a right to stand upon his feet and say: "Shall not the judge of all the earth do right?"

Had there been ten righteous in the city God would have saved the town for the sake of these ten. The saviours of the city are not the police department, nor the fire department, nor any other organization of men. The men who save cities today are the good people who live within. Jesus spoke of

His followers as the "salt of the earth." The presence of righteous people everywhere sweetens and makes life possible. This town of Sodom and the town of Gomorrah were both immoral to the core. Read Ezek. 16:49 ff. Only fire could disinfect so foul a place. Here again is an example of persons and communities becoming so unutterably corrupt that only total destruction can avail to meet the situation. One wonders that Lot contentedly could breathe the poisoned atmosphere of this town. It is little wonder that he lingered or that his unnamed wife, who was probably a Sodomite, looked back when they were bidden to escape.

Let the teacher point out to the class the rapid growth of sin as portrayed in Genesis up to this point.

EVENING SERMON

THEME: *Our Love for Christ.*

THE REV. WILLIAM R. McGEARY, D.D.

TEXT: "Jesus saith to Simon Peter, lovest thou Me?" John 21:17.

And our ascended Lord is putting that same question to His disciples today. He is putting it under different circumstances, of course, but no less definitely. And upon our reply hinges our future happiness or misery.

After the great McCheyne's death a note was found unopened which had been sent him while in his last illness. It ran thus: "I hope you will pardon a stranger for addressing to you a few lines. I heard you preach last Sabbath evening and it pleased God to bless that sermon to my soul. And in your prayer you said something that struck me very forcibly. It was, 'Thou knowest that we love Thee.' O, sir, what would I give that I could say to my blessed Lord, 'Thou knowest that I love Thee.'" Are you, like this stranger of long ago, a little in doubt as to your love for Christ? Well, let me suggest a test for your love. A test which the Master Himself proposed:

I. *A Test of Our Love for Christ.* This too is recorded by John, in the fourteenth chapter, the fifteenth verse, "If ye love Me ye will keep My commandments." Jesus had a way of sweeping aside the fears of those with whom He dealt, and of bringing them to see the real issues of life. So instead of allowing them to brood over their coming loss He sets before them the challenge of Christian service and devotion. We are reminded of that other statement of Christ's which presents the same thought: "Not every one that saith unto Me, 'Lord, Lord,' shall enter into the kingdom of heaven, but he that doeth the works of Him that sent Me." So Christ's measure of love was not lip-service but life.

These authoritative tones of Jesus were not merely for that little band in the upper room but for us today and for the coming generations. Jesus here speaks as Jehovah spoke from Sinai and quotes the words from the old law—"keep My commandments."

The originality and uniqueness of Christ as a Great Teacher is that He does not bid us do this or that or the other thing, but simply "Follow Me." His commandments are embodied within Himself and His own life, and they might be summed up in this: "To have a character penetrated and saturated with

joyful, filial submission to the Father." And the realization of that makes no longer for "tables of stone" but fleshly tablets of the heart.

But someone asks, "How am I to keep His commandments?" The answer is "Love." But the query comes back, "Can I work up my love by a voluntary effort?" And we reply, simply "Believe." Believe what? "Believe that Christ is the Son of God who suffered and died for you. Trust Him and you will love Him. Love Him and you will want to do His will."

Christ's commandments speak much of love. When asked what was the first and greatest commandment, He replied: "Thou shalt love the Lord, thy God, with all thy heart, soul, strength and mind, and thy neighbour as thyself." Again He said: "A new commandment give I unto you, that ye love one another; as I have loved you. By this shall all men know that ye are My disciples, if ye love one another."

So love becomes the highest motive of obedience. And obedience is the test of our love for Christ. There are other motives that make for obedience but nothing like love. The soldier may obey out of compulsion; the labourer from a motive of necessity, for the sake of the daily bread; the state official may obey in the hope of more political favour and power. But love is the finest and most worthy motive for obedience. Obedience that does not arise from love is forced, burdensome, mechanical, formal and legal, while the obedience of love is easier, more natural and more pleasant. What about the early Christians who rejoiced in their chains and even sang in the flames because of their obedience to Christ? Theirs was the obedience of love and the offering of affection. Love fulfills the commandments. You may run through the commandments one by one applying this test and you will agree that they would not have been needed if man had loved one another. Do we need to be told not to murder anyone we love, not to defraud him, not to covet his possessions, not to dishonour his home? How absurd even to suggest such a thing! How equally absurd then to imagine that we love Christ when we are disobedient and wilful regarding His wishes and His commandments. Yes, a fair and conclusive test of our love for Christ is obedience.

As Christians we are not rated, in God's sight, according to our profession, but according to our demonstrated love for Christ and obedience to Him, for "faith without works is dead." When that terrible disaster overtook Dr. Crile's Clinic in Cleveland a few years ago in the form of fire and deadly fumes, the telephone operator sat at her switchboard, and saw the mustard coloured fumes creep down the hallway toward her, and she called office after office, floor after floor, and ward after ward, warning occupants to flee for their lives. Finally, the fumes reached her and she called no more to warn others to flee that which she chose not to flee. What was the measure of her love? It was Christ's standard—even unto death.

II. Let us not forget there is a *Punishment for Refusing Love for Christ*. In First Corinthians sixteen twenty-two, Paul says: "If any man loveth not the Lord, let him be anathema Maranatha." The meaning of the last two words is: Anathema, to cut off. Maranatha, at His coming. So the passage might be read: "If any man love not the Lord let him be cut off at His coming."

Perhaps you wonder how the great Apostle Paul could say that. He has always seemed so sympathetic with human suffering and sorrow. But here

he seems almost merciless and harsh. What did he mean? Was he deliberately putting a curse upon the man who does not love Christ? We read in the Book that Christ was one who was "altogether lovely." We have four distinct pictures of Him. Matthew took one, Mark another, Luke another and John still another. It matters not what picture you use He was "altogether lovely." He had a way of completely and quickly curing the loved one sick of a fever, and of removing the cataract from the eye without the knife and long weeks of waiting in darkness for the bandages to be removed, and of returning the auditory nerve of the deaf ear, and of making the madman, clothed in his right mind, dress himself and exchange his tombs for a civilized abode, and of unlocking from the skeleton grip of death the daughter of Jairus to be embraced in the glad arms of her father, and Lazarus to the loved home in Bethany. He was "altogether lovely" in His service. He took everybody's trouble—the leper's sickness, the widow's sorrow for her dead boy, the harlot's shame, the fishermen's poor luck, and even the sting of the amputated ear of one who came to take Him to the cross. He was "altogether lovely" in His spirit of sacrifice. He gave up everything for us. His heavenly home, celestial companionship, the music of seraphic harps, the balmy breath of eternal summer. What a sacrifice He made when the gates of heaven closed behind Him and He came out to fight for our freedom. Now suppose that notwithstanding all this a man does not love Christ. What ought to be done with such behaviour? Consider the injustice of it. How the world and the good people of America were aroused to indignation recently when one of our outstanding citizens, a popular hero, with his wife and remaining infant son, for safety and seclusion, had to flee our shores. We cry out at the injustice of it. How we hate injustice, especially between man and man. But how insensible we are about injustice between man and God. Our Lord has not been able to possess much of the property which He purchased with such a tremendous price. Such injustice toward God is reprehensible and intolerable. Do you now wonder at Paul's statement: "If a man loveth not Christ let him be anathema Maranatha?" How cruel that all should not love Him. Hear Him saying: "Behold I stand at the door and knock." Consider your own feelings if on one of those blustery sub-zero mornings of last winter you, with a most important message, made a long journey, under great inconvenience to yourself, to the home of someone, mounted the steps and knocked, no answer; you knew they were in, you knocked harder, still no reply. You tried another entrance with no more success. You left, your errand a failure. Oh, how can men be so cruel as to refuse to love and serve Christ with all their souls, strength, mind and body? Yes, there is a punishment for refusing to love Him. But the individual brings the punishment upon himself. He is thus cutting himself off from all light and hope and peace and heaven. Such are pronouncing anathema Maranatha upon their own souls.

III. Then notice, in the third and last place, *the sweet gift of Divine love and manifestation which reward our love and obedience.* In John fourteen twenty-one we have the words: "He that loveth Me shall be loved of My Father and I will love him and will manifest myself unto him." If we love Christ there falls upon us the benediction of the Father's love. Of course this text presupposes our understanding of that other and more fundamental pas-

sage which says: "We love Him because He first loved us." Of course God's love is upon every variety of humanity, the most debased and unresponsive. We rejoice in the glorious truth of this statement but we also know it is just as true "to know the deepest depths and to taste the sweetest sweetness of the love of our Father there must be in our hearts love to Him whom He has sent which manifests itself by our obedience." The modern doctrine of a love of God which extends to all men in soul-saving efficacy, even though they neglect Christ, is a mere man-made delusion.

So let us be sure that earnest, consistent striving after righteousness, in obedience to Christ, brings with it real comfort, peace and assurance and that none have such conscious enjoyment from their religion as those who, like Enoch and Abraham, walk closely with God. There is more of heaven on earth to be obtained than most Christians are aware of. The Psalmist sang "The secret of the Lord is with them that fear Him" (25:14).

Alpine travellers tell us that their relationship with their guide is unique. The peculiar quality of their intimacy is not due merely to their walking so long together, nor because of their fellowship with one another in peril or even in suffering. They learn to know their guide by obeying him and they learn to love him by committing themselves to him and trusting him. We can learn something about our Divine Guide, Jesus Christ, from the Scriptures; something too we can gather from the testimony of other men. But if we want to know Him we must obey Him, and if we want to love Him and have His and the Father's love we must first trust Him.

"If ye love Me ye will keep My commandments." And Jesus saith to you this day, "Lovest thou Me?"

MID-WEEK SERMON

THEME: *The Pioneer of Life.*

TEXT: Acts 3:15 (Moffatt).

Picture pioneers crossing mountains into Kentucky, on flat-boats floating down the Ohio River.

THE PIONEER OF LIFE: Not "prince" but "pioneer." Not an Edward of Wales, but a Daniel Boone of Kentucky. Not riding worn roads in splendour, but blazing new trails in the wilderness.

His realm is the heart of man. He leads all who follow into a real and intimate relationship with God. Too long we have held back and allowed Him to go alone. All who join Him find God in His presence and find life.

When Jesus was crucified, priests thought they were done with Him. But Peter cries, "He is back again!" He comes back to every generation, calling "Follow Me!"

THE PIONEER IN HUMAN PERSONALITY: Much pessimism abroad concerning human personality and human society. "Hell is a city much like London."—Shelley. Jesus the Pioneer restores the vision of an alabaster city.

This pessimism is due not only to what we see outwardly, but to what we find in ourselves. Here is the Pioneer to show the real, true ME. He dissolves the clouds of pessimism that engulf us. The One is the proof of the possibilities of the many.

We are losing Christ because we are looking too much at Christians. "But we see Jesus!" In Him there is something bigger, greater than ourselves.

THE PIONEER IN PICTURING GOD: Jesus not essentially a theologian, or philosopher. He pictured God. "Like as a father." Not sludgy and sentimental. A wise and just Father. One with whom we may hold communion. One who can and will help. So He leads us from pessimism about mankind and distrust of self to God.

We have been looking at the wrong pictures of God. "I lived for ten years with the soul of Robert E. Lee, and it made a better man of me."—Gamaliel Bradford. Live with Jesus Christ, the Pioneer of Life.

TOPICS FOR YOUNG PEOPLE'S SOCIETIES

CHRISTIAN ENDEAVOUR and B. Y. P. S.

Y. P.—What Makes Happiness in the Home? Col. 3:12-21.

Inter.—In My Home: My Rights and Rights of Others. Matt. 7:1-5, 12.

EPWORTH LEAGUE.—Missions Near at Hand: Rural Missions.

Sr.—Poets Who Sing of a Better World.

Inter.—Roads That Lead to God—Struggle Toward Truth. Conditions for Fine Friendships.

LUTHER LEAGUE.—Life Service: Mother's Day Programmes.

FOR THE BULLETIN BOARD

Some expect pay for the work of others.

All evil is wrought through selfishness.

The wages of sin never go unpaid.

Credit is based on character.

Profit from another's labour may pay in coin, never in character.

Try living alone, if you want to find yourself out.

Master selfishness, or it will master you.

The spirit in man knows where it belongs.

Love at first sight may last; better test it.

You get from others what you give them.

If you want to be loved, try distributing some.

Forget your troubles by listening to another's.

Try obeying God's call, it's less tiring.

If your purse is fat, search it carefully for that which belongs to others.

Withholding money from others is like holding your breath; after awhile you'll have to give in.

WHITSUNDAY (PENTECOST), MAY 16

CALL TO WORSHIP: "The Lord is in His holy temple. Let all the earth keep silent before Him." Hab. 2:20.

PSALM: 19.

PRELUDE: Consolation.—*Mendelssohn*.

ANTHEM: The King of Love.—*Protheroe*.

OFFERTORY: Cradle Song.—*Gretchaninoff*.

POSTLUDE: Scherzo in D Minor.—*Federlein*.

OFFERTORY SENTENCE: "The earth is the Lord's and the fullness thereof; the world and they that dwell therein." Ps. 41:1.

OFFERTORY PRAYER: Great and Gracious God, Thou who didst lead our fathers into this great land, continue to lead us in Thy paths. Thou art our refuge and our strength. Amen.

BENEDICTION: The grace of the Lord Jesus Christ be with you all, always.

MORNING SERMONS

(1)

THEME: *The Holy Spirit—A Person.*

(Three Views of the Holy Spirit.)

THE REV. NORMAN E. NYGAARD, D.D.

TEXT: Matt. 28:20.

HYMNS: We Bless Thee for Thy Peace.—*Beatitudo, C. M.*

'Mid All the Traffic of the Ways.—*St. Agnes, C. M.*

I deal briefly with a Personality who is largely forgotten by modern folk, the Holy Spirit of God. I am a Trinitarian. I believe in God in three Persons, a blessed Trinity. It follows, therefore, that for me God, the Holy Spirit, is not a vague, ephemeral somewhat like the spirit of Christmas, or the spirit of goodwill. They describe a state of mind usually attributed to a considerable number of people. They do not describe a personality.

We do not have a perfectly clear-cut and logical picture of the Holy Spirit. But, for that matter, neither can we make a similar assertion in regard to human personality. Two parts of hydrogen exploded in a glass bottle with one part of oxygen will always unite with one another to form water. But even the wisest psychologist, placing a human being whom he may have observed for some time in a situation as fraught with explosive quality as the bottle of gases, is not able to say that the human will always reacts thus and so.

We cannot say just how the Holy Spirit will act. We do know, however, that He will act. We know that He will respond to our needs. We know that if we seek Him we shall find Him: if we knock He will open to us. Other things about Him may be mysterious but because He has fellowshiped with us we have learned that

"SPIRIT WITH SPIRIT DOTH MEET."

You have stood upon the brink of Niagara and have thrilled at the sight and sound of a mighty rushing power but you have not had fellowship with Niagara. You have walked beside the sea and, while you may have erased the frown of concentration from your brow and sensed a release of mind and spirit, you have not had communion with the sea. You, a person, cannot have real communion with either animate or inanimate nature.

But perhaps you will say—for people are far more honest about their religious doubts and problems today than in former times—“Yes, I should like to believe in the Spirit but I must confess that I have never discovered Him. In no certain way can I identify either His personality or His activity.” Jesus spoke of the wind blowing as it desired. One sensed it, and perhaps even felt it, but could not define it. When we realize that the same word in Greek was used for both wind and Spirit we can understand how close is the similitude. One senses the presence of the Spirit not by defining Him, or describing Him, but by yielding to Him. One allows the Spirit to fill one’s soul. One gives oneself over to Him. To be sure we cannot capture Him in the brief morning moment between the gulp of coffee and the bite of toast. One must give some time apart to the cultivation of the Spirit. One must “study to be quiet,” but if one is willing so to do the Spirit truly floods one’s soul, and power and glory take up their abode therein.

THE HOLY SPIRIT—SPIRIT OF TRUTH.

Not so very long ago a woman of my acquaintance who was attempting to stand by what was to my mind a particularly untenable position as regards the inspiration of the Bible countered my suggestion that a righteous, just, honest, and holy God could never set certain rather clear signs in His creation, evidences in geology and astronomy, except they be true, by saying, “Yes, but doesn’t it seem reasonable that He might try men by putting what seems to be truth in the world so that men may choose that if they will instead of that which appears to them to be wrong but which is actually right and which is really God’s will?”

In the language of James, “God Himself cannot be tempted, neither tempteth any man.” Every view of God’s righteousness presupposes that position. God is not a capricious maiden testing out suitors. God is the standard by which all righteousness must be measured. Then Jesus has reminded us that the Holy Spirit is the very Spirit of truth. His promise to the sorrowing disciples was that the Comforter would come, even the Spirit of Truth. “The Holy Spirit,” the Master said, “Whom the Father will send in My name, He will teach you all things. . . .” The Spirit could not, in the very nature of things set up great systems of apparent truth in the world that men would regard as true in order to trip them. The God who urged upon His people that they should reason with Him has never purposed to lead them astray.

But it is undoubtedly true that sincere folk are greatly divided among themselves upon the question of the truth of almost any proposition. We do not need to appeal to the example set by warring nations where sincere citizens of one nation actually kill sincere citizens of another, each in the name of Almighty God, and each believing that they are fighting for truth, to find instances of tenacious adherence to that which each of us deem to be truth.

This thing, however, we find to be true. The closer one is to God the clearer truth becomes. While some of the vexing little questions remain unsolved the fundamental truths of God stand out so clearly and sharply that the Christian remains undisturbed by his doubts concerning the others. In the midst of controversy we find some men with their heads and hearts standing high above all of these perplexities, untroubled by them, clinging confidently to God’s

great promises. And beside them the little men who are ready to fight at the drop of the hat for the little piece of doctrine that they espouse are dwarfed into insignificance. I refer, of course, to the folk who stand for those central truths that Jesus enunciated. "God is love," He said, and it follows that the sincere disciple of Jesus will live by love though all the world may live by hatred and war. "Love God . . . Love your neighbour as yourself," He said further, and the great men of God stand with Him. "Seek first the Kingdom of God, and let the extraneous matters take care of themselves." On this rule do such great souls as Kagawa and Stanley Jones build their lives.

When once we find the outstanding truths of religion and take our stand upon them then do we truly find the enlightenment that proceeds from the Spirit of Truth. While it is true that now we "see in a glass darkly" those things, nevertheless, that we are able to discern are just as clear to us as they were to Paul; and though all else should vanish away faith, hope, and love will remain, and by these virtues we are enabled to live useful and fruitful lives. Standing upon them we may misinterpret some of the smaller truths of the universe but we can never miss the vital truths that abide in God and in His Spirit.

THE HOLY SPIRIT—COMFORTER OF MANKIND.

Standing by itself there is no more paradoxical statement in the Scriptures than the beatitude of Jesus, "Blessed are they that mourn for they shall be comforted." Particularly ludicrous does it seem to be when we give to the word "blessed" its original connotation of "happy." Happiness coming through mourning? How perfectly foolish!

Even though we may accept as true Jesus' words we must recognize the fact that there are those in the world who shall never find joy through mourning, who shall never see a rainbow through their tears. It is said that Mrs. Robert Ingersoll, wife of the great agnostic of our last century, mourned daily for the four years of life that remained to her after the passing of her helpmeet. Believing as she did that this life was the beginning and the end of all life, accepting implicitly the teachings of her husband, there could be no joy through suffering. No Comforter could come.

If we seek to understand this beatitude, Jesus' statement in regard to the ultimate happiness of those who mourn must be taken in connection with His word concerning the coming of the Comforter who would heal up broken hearts and lead them into all truth. "If I go the Father will send unto you the Holy Spirit . . . the Comforter." And again He says, "Ye shall be sorrowful, but your sorrow shall be turned into joy."

Two reasons there are for His beatitude, two reasons for His statement concerning the metamorphosis of sorrow into joy. The first is to be found in the immortality of the soul. Paul, echoing the thought of the Master, said to the Thessalonian Church, "We would not have you ignorant . . . concerning them that fall asleep; that ye sorrow not, even as the rest, who have no hope. If we believe that Jesus died and rose again, even so them also that are fallen asleep in Jesus will God bring with Him." There is a life—of which Mrs. Ingersoll did not know—beyond the grave.

And the second reason for the comfort of sorrowing Christian folk is that

God is actually in the world. The Holy Spirit, the Comforter, is here. We do not need to fight our battles alone. We have an Ally upon our side. With that Ally Paul is able to say, "It is no longer I that live, but Christ liveth in me: and the life which I now live in the flesh I live in faith, the faith which is in the Son of God, who loved me, and gave Himself up for me."

One of the words used to describe the presence of Messiah, "Immanuel," might well be used to describe any Person of the Godhead. In a special way, of course, Jesus lived upon the earth and walked among us in the days of His flesh. But God had not left the world to its own devices before His Son came among us. He had been in the world from the very moment of creation. He has not left the world to itself since then. The Holy Spirit is among us and, much as the waves of sound which are caught by the radio and transmitted invisibly through the ether to folk everywhere, so does the Spirit work among us. Unseen though He be, spiritually-minded folk feel His presence in their hearts. Here today, and tomorrow in eternity the Holy Spirit is with us.

(2)

Whitsunday (Pentecost).

THEME: *The Joy of Self-Sacrifice.*

THE REV. MAITLAND M. LAPPIN.

SCRIPTURE: John 14:23-31.

TEXT: Heb. 12:2.

HYMNS: Spirit of Mercy, Truth and Love.—*Federal St., L. M.*

Come, Holy Ghost, Our Souls Inspire.—*Mendon, L. M.*

It has been said that "Christianity is a religion of paradoxes," and that would seem to be true. We speak of the "joy" of self-sacrifice, and that sounds paradoxical. It needed Jesus Christ to make clear to the world the great truth that there IS joy in self-sacrifice, and that when we speak of the joy of self-sacrifice, there is nothing paradoxical. He taught it by demonstrating it in His own life, and the writer of the Epistle to the Hebrews, learning it from Him, says concerning Him, "Who, for the joy that was set before Him, endured the cross . . ." (Heb. 12:2).

The Christian life is essentially a life of sacrifice. He who would be worthy to be called "Christian" must be willing to sacrifice the lower self to the higher self, passion must give way to principle, and the cravings of the lower nature must be made subordinate to the longings of the higher, the spiritual nature. A man's rise or fall, according to Christ's standard of values, is determined by which predominates in the man's life—the lower or the higher nature.

Every man who has tried to give it first place knows how difficult it is and how he must struggle if he would keep the spiritual in the ascendancy. Even Paul experienced this and cried: "When I would do good, evil is present with me." In this struggle to keep the spiritual in the ascendancy there are many who are overcome. Jesus would say it is because they never have learned the joy of self-sacrifice. Evil habits are not conquered simply by our determining that we shall forsake them; they are our masters until we see that they are the enemies of our real, our better and our higher selves. Until we can find joy in sacrificing the lesser to the greater, the lower to the higher, in our own lives, we shall never master them.

Following upon this, there must be in the Christian life the sacrifice of self

for the good of others. There is nothing more common in the world than selfishness. Few men are consciously selfish or willingly selfish, and they would be surprised if you called to their attention the fact that in their mode of living they portray selfish characteristics. But it is a fact that we shall never be able to sacrifice self for the good of others until we have first of all learned to sacrifice our own lower self to our own higher self.

The Christian life also involves the sacrifice of a man's will to the will of God. Here is the final test of being Christian. So many of us can be Christian so long as things are all right with us and life goes smoothly and easily and we are getting all our own way, so long as there is no conflict and nothing to obstruct us in the pursuit of our own ends. But as soon as we feel that God makes demands upon us, or that trial comes to our lives, ah, then it is different. There are some who are willing to submit in the time of life's trials and ills, and to say that "it is the will of God that these things should be," but their submission is the submission of resignation, and for such the Christian life becomes dull, boring, burdensome; they have never learned the joy of self-sacrifice. Sacrifice is just a disagreeable necessity, a not very pleasant duty which they have to perform. Take the early Christians for examples; even the disciples, in Jesus their Lord and Leader they found their comfort and joy, but He was taken from them, He in whom they had built their hopes, they had seen arrested, tried, crucified, and sorrow dimmed their eyes and blighted their hopes. But He arose from the dead, He appeared to them for a little while, their joy was renewed. Soon He was taken from them again, but only to return through His spirit to be abidingly present with them, and they found their joy ever after in His realized presence and from Him they learned the joy of self-sacrifice.

What would be pain and toil, dreary and burdensome drudgery for others, is for the mother a source of real joy. See her toiling by day, and watching anxiously by night, and yet behind her toil and her anxious watching there is a sense of inner joy. What is the secret of that joy? The secret is to be found in her deep and abiding love for the child she has borne. Surely then we see that love is the key to the finding of joy through sacrifice. "God so loved that He gave," God was in Christ, "who, for the joy that was set before Him, endured the cross . . ." and in enduring the cross, Jesus Christ has set a high value upon men and women. When the love of God in Jesus Christ captures your heart and mine, it will enable us to see the high value that Jesus Christ has set upon us and upon our fellow-men also. If Christ so loved me that He gave Himself for me, I must be worth something to Him, there must be something in me that is worth bringing out, and if Christ died for all men, as the New Testament tells us, then what is true of me must be true also of all men, therefore I must live to love and to labour, that all men may reach this same realization that there is something in them which only Christ can bring forth.

It all hinges on the words preceding those words of the writer of the Epistle to the Hebrews, "Looking unto Jesus, the author and finisher of our faith, who for the joy that was set before Him, endured the cross . . ." The reason why so many find it hard to realize the joy of self-sacrifice, is because they have missed the significance of those words "Looking unto Jesus." They look at their own poor selves, they look at others, and so looking they miss the high ideal.

There are those who try to be Christian and who feel that in trying to be Christian they ought to help their fellow-men,—they help them from a sense of duty, but they miss the joy of helping. There are others who help their fellows for the enhancement of their own name and their own reputation, and they too miss that sense of joy. But if sacrificing our lower selves to our higher selves, and ourselves for the good of our fellow-men, and our wills to the will of God, for Christ's sake, then we discover the secret of Christ's joy, and His joy becomes ours—"Inasmuch as ye did it unto the least of one of these my little ones, ye have done it unto Me," says Jesus. "Whatsoever ye do in word or in deed, do it heartily as unto the Lord," says Paul. There is the secret of finding joy through sacrifice in this life. Do you know it? It means consecration.

PRAYER

Our Father, who art in heaven, we come to Thee on bended knee with thanksgiving in our hearts for the blessings of life, for our homes and loved ones, for all good things, but most of all for the nearness of the Holy Spirit, our guide in all that is worthy and true. Sanctify us through the Holy Spirit, we beseech Thee, that we may so love Thee and our fellows as to live in harmony with Thy laws and at peace with all men.

Endue us with such nobleness of purpose, such sympathy for Thy children and with such passion for Thy kingdom that when life is over we can truthfully say that as Thou didst give us strength we strove to use it to make Thy kingdom come true upon this earth. We ask in the Name of Jesus Christ, Thy Son. Amen.

ADDED ILLUSTRATIONS—SEED THOUGHTS

"If we knew more, we should love better."—*Frances E. Willard.*

"I would no longer seek to live
Without Thy heritage divine.
Oh! fill me with Thy spirit, Lord,
Till all I am and have are Thine.

"No other Pentecost I crave
But such as meets my need today,
To hold communion with Thee, Lord,
And learn to do Thy will for aye.
—*Ralph Welles Keeler.*

REVERENCE.

Reverence is born out of a sense of mystery. It is a mood of the soul arising in the presence of the unexplainable. We feel it when we look into the face of a little child within whose fragile life are all the possibilities of divinity. We are aware of it as we gaze wistfully upon the immobile features of one whom we have loved lying at last in the majestic dignity of death. The stars, shining in their etheric solitude, command it. Life! Death! Stars! Who can explain them?

God is the supreme mystery, everywhere apparent and yet everywhere concealed. He is manifest all about us in trees and flowers, in storms and rainbows, in friends and strangers, but He is vastly more than our eyes can see or our minds can comprehend. To realize His nearness is to be on holy ground. Pride, arrogance, self-esteem vanish at such a time. Reverence is the only appropriate mood. But reverence is more than duty; it is the innate courtesy of the soul. Its garments are humility; its language is silence; its crown devotion.

The spirit of reverence should prevail within the church, for it is the house of God, a sacred shrine to which men come to meet Him. Its very stones should command our respect. Its services should be places of holy meeting. When we wait in the courts of the Lord, let us do so with bowed heads, with contrite hearts and with reverent spirits that we may have fellowship with Him who is the great Reality and the eternal Mystery.—*Alfred Grant Walton.*

SUNDAY SCHOOL LESSON

The Forbearance of Isaac.

LESSON: Gen. 26:12-25.

GOLDEN TEXT: "Blessed are the Peacemakers; for they shall be called sons of God." Matt. 5:9.

DEVOTIONAL READING: Matt. 5:1-12.

INTER. & SR.: How to Prevent Quarrels.

Y. P. & ADULTS: Promoting Peace.

Someone has called Isaac the "Wordsworth of the Old Testament." He is quiet and meditative, retiring and inoffensive.

Isaac was blind during the last forty years of his life. During that time he became, in large part, a tool in the hands of others. However, his character is not without charm and richness of suggestion for us. His willingness as a youth to be sacrificed on Mt. Moriah was, in itself, sufficient to make him worthy of our study. He was married at about the age of forty and the story of his winning of Rebekah is one of the most beautifully picturesque idylls in the whole Old Testament. Rebekah's eager, active spirit was exactly suited to Isaac's retiring and contemplative disposition.

Isaac was a pacifist. He was not continually insisting upon his rights, but he recognized that he *had a right to forego his rights*. This he did. When we remember the labour and expense involved in digging these wells in Palestine, we can understand why the people of the land strove for them and we marvel all the more at Isaac's patience and forbearance. Palestine has always been a dry country. It is only within the last six months that an adequate water supply has been introduced in Jerusalem under the government of the British. Wells were very valuable. The contention recorded in verse 20 is very true to Oriental life. When a man buys a piece of property he does not buy the well that is thereon, nor the fence that is around it, nor the house that is built upon it, nor the trees that are thereon, unless each and all of these various items are specifically enumerated and made a part of the bill of sale. The herdsmen of Gerar rightly contended that Isaac may have owned the land, but that the water in the well was theirs.

The teacher should call attention to verse 28. Isaac's conduct, his meekness and forbearance, his humility had borne fruit in the hard heart of his adversaries. By the sweetness of his spirit, he had finally brought them to see plainly that he had a power in his life which they did not have. He thus won them, at least, to make inquiry in regard to Jehovah. Is it not true that this is one of the most formidable weapons in all of the armory of the Christians? Paul makes use of this argument in speaking of the way in which we are to win the Jews. "We are to provoke them to envy." By manifesting those qualities of sweetness and joy, of peace and power, of victory and lovingkind-

ness, we are to provoke them to desire the qualities which make our lives beautiful. This is what Isaac did. Read verses 28-33. The well mentioned in verse 22 is there to this day, strengthened by masonry and of great antiquity and of immense proportions.

EVENING SERMON

THEME: *The Blue Flame.*

THE REV. FREDERICK M. ADAMS, D.D.

TEXT: Acts 2:1.

When the day of Pentecost was fully come, they were all with one accord in one place. And suddenly, there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.

INTRODUCTION.

The story of Pentecost is as old as the ages. It is a beautiful and fascinating story. Yet, in the world today, it still is looked upon as merely a fable. Something that was told years ago, and is still regarded as a tale. If it did happen, most people say, "Well, what of it?" There is a wide chasm between the now and then. So we become indifferent to the value of what happened. We forget that this fire, which the Son of God came into the world to kindle, must be kept alive by each one of us. We must not let its glow fade out from our world. Perhaps the glow is obscured by the smoke of our material worldliness. We have exchanged for fervent love, for an understanding faith, for hope and courage, the attributes of fear and hate and selfishness. The smoke of these has grown into a thick screen that hides the flame from our eyes. We have continued to throw upon the fire only those things which make smoke, and which do not aid the fire to flare up into a bright and glorious flame.

As time passed, we grew used to the smoke, and accepted it. We asked ourselves how it could be different. Did we not live in a world of standards? We were but one, and all others were against us. So the smoke grew thicker and thicker.

GOD'S WAY OF RECALLING US TO THE TASK THAT HIS SON GAVE TO US.

We must be *fully* ready. This means that we must take stock of ourselves. We must see wherein we have wasted the gift that Jesus gave to us to use. The first thing we discover is that we have misused the gift of the Holy Spirit. We were awed by the Blue Flame. It seemed so marvellous to us. Then, when we found that our power was increased, that we were able to achieve things beyond our ken, we grew arrogant. We became lords of all that we surveyed. We became selfish. The Flame became obscured. Life gradually became a problem. Mankind was as one asleep. The smoke continued to grow, and it enveloped the sleeping world. Their eyes began to smart, and they became aware of the smoke. They were disturbed, their lives were interrupted in what they called their natural course. In their haste to get rid of the smoke, all sorts of things were thrown upon the fire. Still they failed to make any change take place.

God's message comes to them. They must do away with sin, with selfish-

ness. They must do away with fears and anxieties. Where was their faith, their sense of hope, their courage? The Blue Flame was still there. It was low, but they could bring it back into a fine glow. So a few took heart, and went to work to clear away the stuff that clogged the fire.

TODAY AND ITS PROBLEM FOR EVERY CHRISTIAN.

We must know what things are essential to keep the flame alive. We must evaluate the things of the Spirit, as well as of the world. We need not worry and fret about the non-essentials. What God wants of us is that we become aware of our plight. That we come to Him in our need. He wants us to see ourselves as we should be, and that we try to reach His ideal for us.

We need today to acknowledge our dependence upon God. We need to feel His Holy Spirit as necessary for our well-being. How many of us really put ourselves into His hands? Do we feel that His love is ours? Do we accept His grace, and use the power that comes to us through this grace? Long ago God forgave man his sins and omissions. He continues to do that today. No matter what we have been, He still regards us as His children. The important thing for mankind to remember is that he belongs to God. Nothing else should matter in our lives.

THE BLUE FLAME.

It was started some 2,000 years ago, and it still burns. In its birth on that cold night, when Jesus was born, it stirred the hearts of men, and so it continues to stir men's hearts. Even in the early days, smoke arose. There were jealousy, unbelief. Who was to be this or that in the new Kingdom? Yet the glow still kept alive. The cross came, and its embers caused smoke that for a time hid from men the reality of God's gift. There were a few, in those days, who had a new-found ecstasy, a fervent zeal, an undying hope and love. To them we owe the flame that still lives.

CONCLUSION.

Here we are in a century that has fear and anxiety, when confusion and ignorance seem to grip men's hearts. What can we do? The smoke still arises. It brings tears to our eyes. Do we long for God's Holy Spirit? Do we pray that God will guide us? Do we try to pierce through the smoke until we find the Flame? Or do we say, "Let life take its course"? Let the world move in its own way. The babble of confused voices still goes on. We are still indifferent.

Or are we with the small group, in one accord, with one great aim, one real purpose, ready for the gift to come? The Flame still glows. It still gives light and warmth to the world. Through it we still can get divine power to meet life, to overcome fears. It still makes men and women into new creatures. Through its beams we are led into a new world. Its radiance exposes the roadway to the life eternal. The prophet Joel told the people of his day that it would come to pass that God's spirit would be poured upon all flesh. That their sons and daughters would dream dreams and see visions. That message still holds today, but we must make ourselves ready. We must be in accord with God. We must give Him and His purpose the central spot in our lives. It is our job and our privilege to keep the fire alive in the world today.

MID-WEEK SERMON

THEME: *The Levels of Life.*

TEXT: Colossians 3:1.

We are sadly aware that men live on different levels of life.

THE SUBHUMAN LEVEL: Yielding to all biological impulses. Sex—and we have immorality. Hunger—and we have poverty and class strife. Survival—and we have the lust for power; war.

This level, in one word, is selfishness. On it we are closely akin to the animal. The animal often shames us with a display of selfless devotion.

THE HUMAN LEVEL: Human intelligence seeks control of the primitive urges or impulses. We have marriage transforming sex. We have democracy providing equal opportunity. We have human brotherhood promising mutual assistance and endeavour; outlawry of war.

There is a constant demand for intelligent control. With all our knowledge we are in danger always of dropping to the lower level. Our age is marked, and may be recorded in history, as an age of immorality, of the exploitation of common people, of war.

THE DIVINE LEVEL: Too often we think of eternal life in terms of mere personal survival. Jesus thought of it as a quality of life attainable here and now. John 17:3. Through faith and fellowship, we may be alive now with a spiritual vitality that has the quality of timelessness. On this level only are we safe from the domination of animal impulses striving always for the mastery of our souls.

That is the real interpretation of the Easter message. It is a challenge to live worthwhile lives now. They shall then be worthwhile hereafter. We seek to know God. We can know Him only by living God-like, Christ-like lives.

TOPICS FOR YOUNG PEOPLE'S SOCIETIES

CHRISTIAN ENDEAVOUR and B. Y. P. S.

Y. P.—Safeguarding the Homes of Tomorrow. Josh. 24:15, 24; Prov. 22:6.

Inter.—Workers for World Peace. Isa. 2:1-4; Matt. 5:9.

EPWORTH LEAGUE.—Missions at Long Range—Community Work Far Away.

Sr.—Youth and New World (Anniversary).

Inter.—The Urge to Find God (Anniversary).

LUTHER LEAGUE.—Life Service: Serving Without a Job. Gal. 6:7-10.

FOR THE BULLETIN BOARD

Trials and triumphs are twins.

To live much, love much.

Set out to win for eternity, not for a day.

Tackle a job big enough for your ability.

Working with God is job enough for any man.

Advertise the virtues of others; forget your own.

If you want big dividends, deal in the stock of human brotherhood.

Defeat is necessary to many of us.

SUNDAY, MAY 23

CALL TO WORSHIP: "God be merciful unto us and bless us and cause His face to shine upon us."

PSALM: 8.

PRELUDE: Cantilene.—*Stebbins.*

ANTHEM: My Task.—*Ashford.*

OFFERTORY: An Evening Benediction.—*Diggle.*

POSTLUDE: Marche de Fete.—*Becker.*

OFFERTORY SENTENCE: "He that soweth sparingly shall reap also sparingly; and he that soweth bountifully shall reap also bountifully. Let each man do accordingly as he has purposed in his heart; not grudgingly, or of necessity, for God loveth a cheerful giver."

OFFERTORY PRAYER: Our Father in heaven, what Thou art in Thine absolute perfection we, limited, never can understand. Thou art past finding out. We rejoice that Thou hast placed a yearning in our hearts to draw close to Thee. Bless our gifts to Thy use, and bless these children of Thy love who have gathered here to do honour to Thy name. Amen.

BENEDICTION: The grace of the Lord Jesus Christ, the love of God and the fellowship of the Holy Ghost be with you all.

MORNING SERMONS

(1)

THEME: *The Arc in the Sky.*

THE REV. GAUIS GLENN ATKINS, D.D., L.H.D.

TEXT: "I do set My bow in the cloud, and it shall be for a token of a covenant between Me and the earth. And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud." Gen. 9:13-14.

HYMNS: All the Way My Saviour Leads Me.—*All the Way*, 8, 7, 8, 7, D.
Draw Thou My Soul, O Christ.—*St. Edmund*, 6464, 6664.

You will find the text for the morning in the 9th chapter of Genesis, the 13th and 14th verses: "I do set My bow in the cloud, and it shall be for a token of a covenant between Me and the earth. And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud."

The rainbow was long a wonder and a sign. It is the bright writing of the finger of God. We define a rainbow in terms of refracted and reflected light and primary colours, and are in danger through knowing too much of losing the beauty and wonder of that arc which edges the retreating cloud with its seven-banded hues. It is still the symbol of hope.

It has a companion now, so many of them; the aviators also make a bow in the sky—and since they are for the most part young men, I venture—short-circuiting a fairly useful analogy to make their arc in the sky a kind of text for a kind of baccalaureate sermon. If the connection seems a bit forced kindly remember that an aviator also flies over a good many obstacles—his main concern is, at the end of the flight, making a safe landing. What I really have in mind is the element of adventure in life, and most of all in youth.

For the whole conduct of life is interwoven of two elements: stability and high adventure. We are at once earth-held and sky-seeking. You cannot, and ought not, disassociate these two aspects of human progress. One of them we call conservatism, to find a name which covers everything, and for the other I do not know that we have today any satisfactory name at all. We used to

call it liberalism, but that word is frayed by time and inadequate. It is never radicalism, for radicalism belongs to another region. It is vision, perhaps, and adventure, and hopes still undarkened and a singing confidence, and the power to dream and to fly for a dream. It is the gate of the dawn, it is morning and the spring and beauty; it is youth.

I. There is a fair enough division of responsibility in the administration of these two forces in the human enterprise. Caution, conservatism, seasoned judgment and a steady plodding at the best on high levels belong to maturity and ripening years. We all begin by drawing our arc in the sky. Some of us never get very far beyond the arc of dreams, having hoped great things, for ourselves, or for the world, and then finding presently that we have no unusual power to achieve great things, and that the world is sadly static. But unless one begins with some sort of arc, he will never achieve even a horizontal progress. Life, like a projectile, demands a proper trajectory. You must aim high to reach even an earthbound target. But as we go on our arcs are always commanding a smaller angle. Level by level they begin to accommodate themselves to the horizontal and the commonplace until we end by keeping closely to established orders, holding fast to old securities, doubtful of heady enterprises and asking only that what we are and what we have be kept safe.

There are, I suppose, sound reasons for this, also. We do learn a good many things through experience; we do find old orders to yield but slowly, and some of them not to yield at all. We do acknowledge, in spite of ourselves, those forces of gravity; physical, social, moral, spiritual, which in the end check the most ambitious flight, and bring down high souls, as gravitation brings weathering mountain-tops down at last to the level of the universal sea. I would ask you as youth not to be too impatient with your plodding seniors. We, too, have lived in Arcadia; we, too, have shot at the stars; but we have exchanged, in a slow and costly commerce of the soul with toil and time, a good many of our more glittering wares for the sober stuff of dear-bought experience. We have paid for what we possess, though we may have been cheated. Some of our knowledge is more than fair-grade ore. It is fine gold. And if we should try to put it at your service, it is not because we want you to become as we are; we want you to be finer and better. It is rather because we would save you a little, if we could, the costly experience of getting it for yourselves.

II. But if there were no passion save for old truth and old ways, there would be no progress at all or any hope of better things. When the element of adventure is gone out of life in any aspect of it, industry, politics, government, administration, education, religion, then these things are already dead, and need only time to fall, as leaves fall, from the tree of life—earth to earth, ashes to ashes, dust to dust.

The adventurous and unconquerable human spirit keeps the whole human enterprise alive, touches it with flame and splendour, makes it an aspect of the divine. God has always had wings. His very universe has lifted itself from level to level. Life began in the slime, but it never rested till it claimed the blue for its own. We human folk, earth-bound as we are, have never accepted our terrestrial limitations. When at last we found wings for ourselves our spirits have still outsoared any flight our bodies could make. And by the grace of God this flaming quality of aspiration is reborn in every generation of

youth. You were born to trace your arc in the sky, and unless you trace it there you are not true to your birthright. And, moreover, the way in which you and your comrades, now being graduated from colleges and universities of America, trace your arc in the sky will determine the general course of our common life for the next generation.

It will probably be about thirty years before your arcs generally will begin to show. In his fascinating lectures on law and opinion in England, Dicey says: "The opinion which changes the law is in one sense the opinion of the time when the law is actually altered; in another sense it has often been in England the opinion prevalent some twenty or thirty years before that time; it has been as often as not in reality the opinion not of today, but of yesterday." Dicey goes on to explain by saying that it takes about thirty years for young men, or women either, to win a position in which they can make their opinions really count, and then the opinions which they really make count are those which they gained in youth, which is the one period of life when we are easily impressed with new ideas.

In other words, we have two arcs—the arc of our dreams and the arc of our accomplishments. The arc of dreams belongs to youth; the arc of accomplishment belongs to maturity. But unless youth has an arc of dreams it will never draw the arc of accomplishment. Because the arc of dreams is native to youth, youth is always the chance of the new, the changed, and the better.

III. I have asked you not to underestimate your seniors. I ask you now not to overestimate yourselves. There is always a necessary process of deflation in life. Balloons do lose their gas, bubbles do get pricked, and it is best if we prick our own bubbles as far as possible—it is less painful, at least to our self-pride. It is best also, if we are not so much puffed up as to be carried to heights of imagination or self-conceit beyond our power to maintain. Just about this time of year you will find in editorials and more or less humorous publications abundant references as to what is likely to happen to you when you really get out into the world. I do not think myself this is altogether funny. I think a good deal of it is pitiable; some of it is tragic.

The fault will not be altogether with you. It will be a good deal with the world itself, which does not want people to fly too high even if their flight is sound, and takes a kind of malicious pleasure in bringing those who might have traced a path of light through the clouds down to its own sordid and shadowed level. But after all, it is well to see one's self quite honestly and in as little light of illusion as possible. Do not, therefore, think of yourselves more highly than you ought to think.

But, on the other hand, think of yourselves as highly as you ought to think, and that is a very noble birthright. You have youth, and youth is the most wonderful thing under the stars. You are a chosen youth, selected from among the best of this and other commonwealths, having maintained your position here this morning in strenuous competitions, against many challenges. You are a disciplined youth, the wise and great of all time have been at your service since you began your school courses. Your teachers have wrought with you in their own ways to make you a tempered and finished product. And I beg you not to be anything but yourselves, not to grow old before your time, nor to trade your power of flight for the slow safeties of our ways.

I beg you to keep your arc in the sky, not indeed aflame with restlessness and heady passions, nor irresponsibilities, but with vision and brave confidence and a longing for high places of character and service and accomplishments, and above all, a flame of youth itself. I am not afraid of flaming youth. I am rather afraid of a youth whose fires have gone out, disillusioned, sceptical, cynical, old before its time. Maintain the flame of your youth against the hydrogens of the world out into which you are going. Keep your dreams alive, believe in your own disciplined visions, and above all in those values of the mind and the soul which seem more real to you this morning than any other values in the world.

I think if any one generation of youth could get by to its mature force without having its finer fires put out, we might begin to rewrite the story of humanity in a finer way. Keep these finer fires alive at any cost and hold your arc in the sky, even though you battle with dark and with storm or we below are reaching up to pull you down.

IV. More specifically still, there are three or four regions in which we need new paths, new flights. First of all, we need a finer course in the whole great matter of human relationships. In general, our machinery of force has outgrown, or perhaps outrun, our ways of human relationships. Our strains today are very largely in the regions where men live together. There are more people in the world, they are closer together, they are far more mutually interdependent, and altogether we are not making easy going, getting on with our neighbours.

We are thus touched with new fears and entangled in the unfinished and always growing task of getting human folks to live together as human friends. We are all tied up in one bundle, and unless we can learn to live together as friends with an organization of friendship which begins at our own thresholds and goes out through industry and class contact and finance and race and religion to the end of the world, we may find the promise that there shall be no more flood a misleading promise. But the flood will be war and class antagonism, race hatred and embattled nationalities.

Trace the arc of comradeship through the dark; set the bow of brotherhood in the sky. Try to think with other men's minds, to see with other people's eyes, to feel with other people's passions. Don't be misled by names. Human differences are deep enough, but human identities are deeper still.

Go on to create a machinery for making peace, and do not be afraid of that word. It is one of the three or four noblest words in human speech, as the achievement of it is one of the two or three noblest achievements. It sweeps in always widening circles. It begins in one's own soul and goes out to the ends of the earth. It deals with neighbourliness, country and village life, factories and boards of trade, diplomacies, contact of the nations. Trace, I beseech you, this arc in the sky.

So much of our restlessness is due to our futile spending of ourselves. Do not either begin or end your lives by being in bondage to things, and do not—though this is a bit aside—exchange the wonder of youth for cheap bought pleasures. Youth does not need heady pleasures to stimulate the senses; they are so keen, so splendidly alive. Accept the simple fact of being young and being alive for all the glory and wonder that it is.

I do not know whether I am saying here what I want to say, but I am asking you to substitute the wealth of life for the dominant materialism of our civilization. L. P. Jacks, in a thoughtful essay, has contrasted the civilization of power and the civilization of culture. The civilization of power asks for conquest and possession and gets its own by taking away from somebody else. The civilization of culture finds its happiness in wealth of life, its gains are always shared. It never impoverishes, but always enriches whatever it touches, leaves no wounds behind, contends under the banners of generous loving human well-being.

And this brings me to our last application. I do not know clearly enough how to distinguish between what religion ought to keep of the old and the new elements we must discover and make our own. But I do know that some of the old ways of religion are inadequate and that faith must take a new flight. It will do no good at all to try to limit the region through which faith must take its flight. The horizons of space have broken back, depth beyond depth. We shall never be able to box them in again. Faith is now challenged with distances measured in light years and Divine processes which have taken eons for their slow unfolding.

It is not as easy to find a path for one's faith through either the soul or space as it used to be. But the need of that bow in the clouds was never more demanded. In as far as you have force or ability, readjust your faith to whatever measure of truth you see and hold. You will find this not impossible. God fulfills Himself in many ways, but He does not contradict Himself in any way. Seek the generous comradeship of all the devout, though they do not call themselves after your name, nor phrase their faith in your fashion.

V. And above all, draw for us in arcs of light across the years to be, the prophetic splendour of the order of Jesus Christ. The world needs a generation for whom Christianity is not a convention but a flaming truth, the Sermon on the Mount no soothing form of words but an heroic entirety of life; a generation for whom love is really radiant, in whom patience, the patience that outlasts haste and hate, is triumphant; a generation which overcomes evil with good, and takes the cross not only as a sign of its redemption but a weapon of all its holy warfare.

And if such things as these seem hard and high and lonely, well, the joy of life is in high adventure; if they are difficult—what is life without difficulty? The things you care for most are here; excitement and untravelled ways and the chance to measure yourself against the lethargies and hostilities of things. If you want a militant life, try this out. Those who love you best could ask for you nothing better than that you should always be adventurers, if so be your adventures are in the ways of God. You belong this morning to the elect, but your election is not in security, but in daring.

"They sit at home and they dream and dally,
Raking the embers of long-dead years.
But ye go down to the haunted Valley,
Light-hearted pioneers.

"They have forgotten they ever were young,
They hear your songs as an unknown tongue. . . .
But the Flame of God through your spirit stirs,
Adventurers—O Adventurers!"

(2)

Trinity Sunday.**THEME: *Regeneration—Mysterious and Marvellous.***

THE REV. CHARLES F. DAPP, PH.D.

SCRIPTURE: John 3:1-15.**HYMNS:** Come, Thou Almighty King.—*Italian Hymn*, 664, 6664.Father of Heaven, Whose Love Profound.—*Rivaulx*, L. M.

In the interesting conversation between Jesus and Nicodemus, the great Teacher of Israel said something about the wind. He pointed to its mysterious origin and its elusive qualities. Jesus wanted Nicodemus to know that the claims for the spiritual change involved in regeneration and the power it generates are not more preposterous and more incomprehensible than some things advanced by scientific minds and generally accepted. If a theory works, accept it and receive its benefits, even though one does not completely understand whatever its mysterious origin.

I. LIKE THE WIND, REGENERATION IS MYSTERIOUS IN ITS ORIGIN.

Jesus and Nicodemus faced each other. The manner of the visit of Nicodemus was out of the ordinary. Nicodemus did not come to Jesus in the daytime. He chose the night—after office hours. But Jesus was accessible at all times, and was ever ready to serve an inquiring soul day or night.

If Nicodemus chose the night which veils rather than discloses things, Jesus used the opportunity to speak of a religious subject. Regeneration was at that moment an up-to-the-minute topic. In religious circles in Jerusalem people talked of nothing else than the Kingdom of God which John the Baptist had declared to be at hand. For entrance into that Kingdom, John had predicated repentance and baptism. Jesus was never accustomed to temporize with or leave earnest searchers of the truth in the dark. To satisfy the visitor of the night, Jesus went directly to the heart of the matter. He pointed out that the term regeneration should offer no difficulty of comprehension to a Jew learned in the law. Regeneration, Jesus explained, is a spiritual conception and has nothing whatever to do with any physical fact. Regeneration involves the cleansing qualities of water and the power of the Holy Spirit. It means the commencement of a new spiritual life, cessation from sin and victory over the world. Born of water and of spirit—these are the condition and the agency of divine grace.

Then when His night visitor still continued his dullness of comprehension, Jesus appealed to the rationalizing powers of the man. "Why, Nicodemus, I am sorry that you cannot understand. It is true that physically a man cannot be born a second time, but spiritually he can. Old things must pass away, new things must take their place. In regeneration there must be a reverent heart and mind and soul. And if this is all mysterious to you, it is not more so than the wind. You accept the one as fact, and you must also accept the other on the same basis. There is no choice. 'Ye must be born again.'"

II. LIKE THE WIND, REGENERATION IS MARVELLOUS IN ITS EFFECTS.

The wind does things. It is a natural active agency. At one time the wind

is soft and soothing; at another it is swift and powerful. We cannot say much about its origin, but we are all conscious of its power to effect wonderful changes.

Regeneration is like the wind. It does marvellous things in and to man. Who does not know the story of John Wesley? In 1727 he could not move a village, but after 1735 he was able to shake three continents. At the age of twenty-five Wesley had the scholar's brain, the zealot's fire and the orator's tongue; yet he failed—failed consciously and completely. Something came into his life at thirty-three that had such a marvellous effect that it transfigured his career and transformed the world. That something was the New Birth—that which mystified Nicodemus but inspired Wesley, and today the whole of evangelical Christianity is the better for it.

Applying the marvel of regeneration to our everyday lives, we see its effects. Our vocations become more fruitful, our friendships nobler, our home life deeper and our church activity richer. Yes, the old conflict remains, but the assurance of victory is there. We continue to endure as soldiers of the cross, but we become conquerors and more than conquerors.

How often we fail to appreciate the things of God! We confine ourselves to our own limited resources and understandings and set ourselves up as all-wise judges. "How can these things be?" That is the question we ask, and forget that with God all things are possible. He who can create the mysteries of nature so that they baffle our ingenuity can also create and apply the mysteries of spiritual power, and when it is individually appropriated old things do pass away and all things become new. This, then, is what regeneration is and does. It is mysterious in its origin and marvellous in its effects. God is the author of it all and man can be its beneficiary for time and eternity.

PRAYER

Heavenly Father, Thou didst send Thy Son to minister, not to be ministered unto, and we who have taken up His banner yearn to take up His rule of life. We would minister, rather than be ministered unto, yet we are continually receiving without the power to give in return. Give us the grace to search out our weaknesses and replace them with Thy strength. Forgive us our sins and help us to replace them with deeds of love in Thy Name. We kneel before Thee in humble adoration, opening our hearts to Thy love in preparation to the tasks of the days ahead. We need Thee, we need Thee every hour, and we cling to Thy promise to remain with us constantly. Let Thy power, O Christ, be in us all, so we may share the world's work, the world's suffering, the world's joys. We ask in the Name of the Father, the Son, and the Holy Spirit.

SUNDAY SCHOOL LESSON

The Weakness of Esau.

LESSON: Gen. 25:27-34; 27:41-45.

GOLDEN TEXT: "Every man that striveth in the games exerciseth self-control in all things." 1 Cor. 9:25.

DEVOTIONAL READING: Heb. 12:14-17.

INTER. & SR.: Winning by Self-Control.

V. P. & ADULTS: Conquering Appetite and Greed.

The story of Esau is the story of human tragedy. This tragedy had its root in a divided home. Isaac was partial to one boy, his wife, Rebekah, was partial to the other. This always leads to mischief in the home. Esau's degeneration was gradual, but none the less certain. The contrast between him and Jacob is very great. Esau was a profane man; that is, he was secular. Jacob aspired at least to standing with God. Esau was a man of the present. Jacob, a man of the future. Esau was a type of the natural man; Jacob, of the spiritual.

Esau's tragedy was hastened by his taking heathen women to wife when he was forty years of age. See Genesis 26:34, 35. He thus turned his back with contempt on the religion of his mother and father. He made no effort to please them. In Gen. 27:26 Rebekah says to Isaac, "I am weary of my life because the daughters of Heth. If Jacob takes a wife of the daughters of Heth, such as these, what good shall my life do me?" Now read Gen. 28:9: "And Esau went out unto Ishmael and took beside the wives that he had, Mahalath, the daughter of Ishmael, Abraham's son, the sister of Nebaioth, to be his wife." This can be nothing else but deliberate insult to his parents. He knew exactly what their feeling was in regard to these heathen women. He deliberately added insult to injury in adding to the enormity of his offense. Esau did not know the secret of self-control. He was a slave of his passions. If there was any doubt that Esau intended deliberately to insult and grieve his parents, read Gen. 28:6, 9. Esau's conduct is all the more reprehensible when we remember the high regard in which parents were held among these early Ishmaelites, and recall the obedience and devotion shown to them on the part of children. Disobedience of parents was an almost unheard of thing, as it is today among orthodox Jews. There is very real and deep pathos, however, in Gen. 27:34-38. A father's blessing meant more to the ancient Israelites than we can well understand. To secure the blessing of the father at his hour of death was considered equal to a sacrament. It was an impressive, tender and deeply religious experience. The sorrowing son would grasp the hand of his dying father and, leaning over tenderly to catch the faint utterances, would say: "Father, give me your blessing." "Or give me and bless me." Should the father refuse to grant a blessing and call God to witness the words of refusal, such an action would be, to an Oriental, an unforgettable horror which would haunt him to his dying day. It was customary to give the choicest blessing to the firstborn. Esau was in real agony when he discovered that he had thus been tricked out of that which even his shallow and worldly soul recognized as of superlative value.

EVENING SERMON

THEME: *The Soul's Quest for God.*

THE REV. JOHN SNAPE, D.D.

TEXT: "O God, Thou art my God." Psalm 63:1.

"Man's noblest aspiration is the quest of God; his deepest, purest affection, the love of God; his sublimest capacity, the worship of God." Goethe says that "before a reader complains of the obscurity of an author, he himself must be clear within; in the twilight a very plain writing is illegible."

The fool hath said in his heart there is no God. But what can a fool know about it? He is not clear within. The fact is there is no God for a fool, and there never will be a God for a fool—so long as he persists a fool.

No God! Then the Bible is the output of disordered brains. No God! Then the prophets were monomaniacs, and their messages idle utterances. No God! Then the apostles were imposters, and the gospels fairy tales. No God! Then the martyrs who gave their bodies to be burned lacked sense as well as love. No God! Then the thirst for God is a delusion and a deception. No God! Then the fight against temptation is a fool's fight and might just as well end at once its selfish and sinful indulgence. No God! Then prayer is merely soul-soliloquy, and brings no answer save the wild whispers of the wind. No God! Then suffering is insanity, and suicide a virtue. No God! Then the longing for immortality is a false beacon, hung by pirates on the highest peak of the soul. No God! Then that dear old woman who looked up into my face from her dying bed, and whispered that she was trusting only Jesus, was only joking. No God! Then the uplifted Son of God upon a wooden cross, exclaiming in the darkness, "Eloi! Eloi! lama sabachthani!" was a fanatic, dying for a mistaken cause. No God! Then David, camping out in the wilderness, with stones for a pillow and stars for a quilt while fleeing from the usurper Absalom, and crying out in the night with unspeakable joy, "O God, Thou art my God," was a sentimentalist carried away with a false hope.

But thank God there is a God, and many gathered here this evening have learned to speak His name. Let us think together today about three things:

I. THE SOUL'S KNOWLEDGE OF GOD.

Chalmers, a great Scotch preacher, once said, "The world we inhabit must have had an origin, that origin must have consisted in a cause, that cause must have been efficient, that efficiency must have been ultimate, that ultimate power must have been supreme, and that which was and is supreme we know by the name of God."

Guthrie, another great Scotch preacher, also said: "There is not an object, be it pebble or pearl, weed or rose, the star-spangled sky above or the flower-spangled sward below, not a worm or an angel, a drop of water or a boundless ocean in which wisdom may not discern and piety adore the love of Him who took our natures that He might save our souls."

And David said, "The heavens declare the glory of God and the firmament sheweth His handiwork; day unto day uttereth speech and night unto night sheweth knowledge."

All of this might be called the without knowledge—the knowledge of God which we may sense and seize in surrounding nature.

But there is also an within knowledge—the knowledge that comes through conscience. I know when I do wrong. I knew when at three years of age, I stole sugar from my mother's sugar-bowl that it was wrong. If I did not, how was it that when she suddenly came into the room, I put my hands behind me and looked ashamed? How was it that David, after his terrible sin, flung himself into the inner court and cried, "Against Thee, Thee only, have I sinned and done this evil in Thy sight"? How was it that, after Judas had betrayed

his Lord, he went back to the plotting priests and, flinging the money at their feet, went out and hanged himself? It was conscience. How was it that Macbeth and his wife could not get out of their vision the face of Scotland's murdered king, and that "all the waters of the sea, and the sweet perfumes of Arabia" could not wash away the blood stains? It was conscience.

But there is a knowledge that might be called the direct knowledge—the knowledge that comes through Jesus Christ. He is a short cut to God. He is the perfect exegesis of God; the picture of what God is like! the exposition of God.

II. THE SOUL'S THIRST FOR GOD.

Let this be the comfort of the comfortless; the rebuke to the doubter; the inspiration to the believer—that knowledge of God is partial. We know we love Him all the more, because we don't know all His love. If we could know now all there is to known about God we would immediately cease to love Him. The minute God ceases to be to us a subject of study, He ceases to be an object of devotion.

God's best gifts are germinal gifts. God has wonderful reserve forces. To create and stimulate the soul's thirst for God is the high privilege of every Christian and the one justification for the continuance of the Church.

This may be done by prayer, by Bible reading, by Bible School co-operation, by church attendance.

III. THE SOUL'S TRUST IN GOD.

"Sin is distance and estrangement from God; faith is the soul's drawing near to God." We must decrease the distance between the soul and God. We must come to God for life—physical, intellectual, spiritual, abundant life. Having life, we do not need everything else. We do not need hands if we have life. That artist of the old world lacked hands, but he did not lack life, and so he produced his masterpiece; beneath it was put his motto, "*pede pinxit*"—with his foot he painted. Edison lacked ears, and lacking ears, was able to turn his mighty powers in upon himself in concentration, and produced twelve hundred inventions that have increased the comforts and pleasures of mankind. Helen Keller lacked eyes and ears and speech, and with that triple handicap has become the greatest woman of her generation. Life is the big thing.

"They say life is a highway,
And the milestones are the years—
With now and then a toll gate
Where you pay your way with tears.

"It's a hard road and a rough road,
And it reaches wide and far,
But it leads at last to a golden town
Where golden houses are."

We must trust God for life, for salvation, for moral perfection. When we see Him as He is, and find ourselves to be like Him, then may we say with new meaning and new emphasis—"O God, Thou art my God." Let us not quarrel with "perfectionists" for their presumptions, but seek to overmatch them with superior living.

MID-WEEK SERMON

THEME: *The Leanness of Fulfilment.*

TEXT: Psalm 106:15.

Psalmist sings of Israel in wilderness. Murmuring for fleshpots of Egypt. Manna and quails sent. But murmurers not equal to task of conquering new country. Forty years in wilderness until the last died. Psalmist sums up in tremendous words of text. It is a fact of life that men set their hearts on certain things and know no rest until secured. Then no rest remains.

THE LEANNESS OF FULFILMENT: Middle-life knows the truth of this, knows through the bitterness of personal experience. Sought wealth, and then met experiences wealth could not master. Sought position and power, and then found they brought jealousy, hatred, misunderstanding.

"The legion of the lost ones, the cohort of the damned" is recruited from those who have gained their desires. Too often the gratified desire leaves an empty mind, an empty heart, unless the desire has a basis far beyond one's own personal satisfaction.

THE TESTING OF DESIRE: There are "yardsticks" by which we may measure our desires.

Those desires which reach beyond self are always more significant, more lasting, and more noble than those that end in self. "It is more blessed to give than to receive."

Among personal desires those that strengthen character and lift life to a higher level of service and usefulness are much more meaningful and much more noble than those that gratify some selfish purpose.

THE GREAT CHOICE AND GOD: Our lives are largely the result of our choices. Jesus and rich young ruler. "Seek first the Kingdom of God."

High choices discipline us. We must meet the demands of the highest. If we choose the highest, we have chosen the impossible—except with God. It is here we need Christ.

TOPICS FOR YOUNG PEOPLE'S SOCIETIES

CHRISTIAN ENDEAVOUR and B. Y. P. S.

Y. P.—What Did Jesus Mean by "Turning the Other Cheek"? Matt. 5:39; 1 Pet. 3:8-9.

Inter.—Our Prayers and God's Answers. Matt. 6:5-15.

EPWORTH LEAGUE.—Missions at Long Range: Medical Missions.

Sr.—What Kind of Builders Are Needed for a New World?

Inter.—Jesus' Way of Living: Some Debts I Owe.

LUTHER LEAGUE.—Life Service: Making the Most of Life. 1 Pet. 4:10-11.

FOR THE BULLETIN BOARD

Temper increases with every time you lose it.

Those who know God have no fear of death.

Suffering is an effective teacher.

Clean habits save many of us expense as well as trouble.

A clean man cannot look evil.

Don't try to hide a radiant soul; it can't be done.

MEMORIAL SUNDAY, MAY 30

CALL TO WORSHIP: "The Lord knoweth them that are His; and, let every-one that nameth the name of the Lord depart from unrighteousness."

PSALM: 48.

PRELUDE: Chorale.—*Boellman*.

ANTHEM: Sanctus.—*Gounod*.

OFFERTORY: Meditation.—*Bubeck*.

POSTLUDE: Peon Triumphale.—*Lacey*.

OFFERTORY SENTENCE: "Vow, and pay unto Jehovah your God; let all that are round about Him bring presents unto Him that ought to be feared."

OFFERTORY PRAYER: Wise and Almighty God, with whom are all treasures of understanding, illuminate our hearts and minds to our debt to Thee. Give us grateful hearts for all Thy mercies, and lead us to joyful stewardship in Thy cause. Amen.

BENEDICTION: The peace of God keep your hearts and minds through Christ Jesus.

MORNING SERMONS

(1)

THEME: *The Progressive Experience of Freedom.*

THE REV. SAMUEL HARKNESS, D.D.

TEXTS: Acts 22:28; John 8:32; Phil. 2:6-7; John 19:10-11.

HYMNS: Rise Up, O Men of God.—*St. Thomas, S. M.*

Christ, Whose Glory Fills the Skies.—*Lux Prima, 77, 77, 77.*

When you awoke this morning, it was not to the cold touch of shackles upon your wrists; no one tossed a shabby ill-fitting garment at you and bade you put it on; no plate of distasteful food was pushed toward you with the injunction to eat, or go without; and you were not scourged along the streets to this house of worship. Instead, you live in an age strangely bright with freedom—democracy has freed you from serfdom, education has freed you from superstition, mechanical invention has freed you from drudgery and science has freed you from many forms of disease. You may go where you like, do what you like and say what you like to far greater degree than any previous generation. And yet, are you really free? Are you satisfied with new escapes from old duties, new vaccines against old ills, new diversions from old boredoms: Or do you seek more elemental, more spiritual experiences of freedom? If the wings of your imagination have been clipped by circumstance, do you still want to plough furrows in the sky as the eagle? If your purposes have become sluggish and muddled, do you want them to be made clear and swift as a mountain stream? Do you want to feel within yourself the sparkle and surge of what is clean and beautiful and unafraid? Or do you want to be really free?

Now freedom is not easy to visualize; our thoughts about it are apt to be no more illuminating than the play of heat lightning in a summer sky unless we can fasten upon some sequence of ideas. Such a sequence was presented to you in the Scripture read here a few minutes ago. First, we had a reference to the origins of freedom; second, an abstract definition of it; third, the creative use of such freedom as we now have; fourth, a proof of freedom under the most brutal and cynical form of coercion.

First, we have the reference to origins of freedom contained in a conversation between a professional soldier and a missionary. Said the soldier, "With a great price obtained I this freedom." And the missionary answered, "But I was free born." Here we have in one man's life a picture of freedom wrested bit by bit from the despotism of government—or wealth or social prestige or distinguished ancestry: it does not matter—by assertion of superior ability. You are free in ratio as you become indispensable. In another man's life we have a picture of freedom derived without effort from the carry-over of advantage from previous generations. Blue blood is speaking, loud and clear. These two origins, generally speaking, account for all the freedom there is in the world today. The peril of freedom achieved despite the handicap of poverty or plebian birth is that those who come into its possession are frequently made arrogant and intolerant by the very nature and intensity of their struggle. The peril of freedom obtained without effort is that it may make those who receive it complacent in its possession and careless in its protection. And a peril common to both these experiences of freedom is that they instinctively resent and distrust each other. There are those who think they can be safe and comfortable by snatching it from others. And there are those who do not care what happens so long as they are safe and comfortable. So is freedom too frequently defined. What boots it to say, "With a great price obtained I this freedom," or "I was free born," if all about us freedom as a social and economic reality steadily diminishes. Origins are all very well if they are subsequently justified. But the ghostly apparitions of the Mayflower and revolutionary ancestors in cocked hats and blood-stained rags are not enough; personal achievements of commercial or social prestige are not enough; this cannot be "the land of the free" unless those who can point to proud origins are willing to carry their interpretations of freedom much further than they have to date.

Second, we have an abstract definition of freedom in twelve words—"Ye shall know the truth and the truth shall make you free." That is a noble and familiar statement but it may have no more connection with reality than a "painted ship upon a painted ocean." As a nation, we are addicted to high-flown sentiments. No convention ever meets without a committee on resolutions and no campaign can ever start without a slogan. In the most dreary and sadistic home atmosphere I can recall, from which the children had fled as soon as they were able to earn their living and where the wife endured the rude and ugly behaviour of her husband in utter hopelessness, I clearly recall a motto framed upon the wall, "God bless our home." And I remember seeing upon the desk of an absconded cashier in a neighbouring city a newspaper clipping, referring to a speech he had made at a meeting of country bankers. The peroration ended upon the words, "Character is more important than cash." Evidently he had changed his mind. You see, men know how to be free, but they have not the moral stamina to act upon their knowledge. Human nature being what it is, men will never be saved by abstract definitions. They are willing to have them framed and hung upon the walls of their offices, carved in stone over the doors of their universities and legislative halls and woven into the litanies of their churches—yes, even buried in their laws, but they are not willing to translate them into their personal dealings and social attitudes;

then they sadly wonder why the truth does not make them free. We are, therefore, compelled to the opinion that abstract definitions, no matter how lofty in sentiment and true in theory, have as little to do with freedom as origins. We have now covered the average conventionalized experience of freedom. Do you want to know what lies beyond? Then let us proceed.

Third, the creative use of such freedom as we now have. We heard here of One who, being equal with God, "emptied Himself, taking the form of a servant and . . . humbled Himself, becoming obedient even unto death, yea, the death of the cross." That sounds fantastic, doesn't it? But what do we see throughout the world today? Strong nations rushing upon self-destruction because they will not allow weaker nations to become economically self-sustaining. Today, a great cry goes out, "Hang on to everything you have and get all you can." It is the cry of death. But let us carry this truth of Christ, taking upon Himself the form of a servant, into the field of personal relationships. Here is a man who loves a woman. The woman, through illness or inherited tendencies, or both, falls into a morbid state of mind. The man who loves her will see that every condition and circumstance surrounding her combats this tendency; he will stimulate her to new interests; he will be gay, witty, patient, keeping always before him the goal he seeks for her, a normal and happy outlook upon life. And there are men in this and every other congregation in America this morning who kept their courage and struggled through black years of depression because their wives put new heart into them day by day with all the skill and patience of which women alone are capable. We have to free each other from these physical and mental slaveries, if we are to be free at all. Of course, it is true that men keep on letting their freedom slip through their fingers. And we have to keep on giving it back to them. That is forgiveness. Thus the experience of freedom is expanded whenever someone with a wise head and a loving heart takes upon himself the form of a servant.

And fourth, freedom is capable of proof under the most brutal and cynical coercion. "Know ye not," said Pilate, "that I have power to release you?" "You would have no power," answered Jesus, "except it were given you by my Father." It is the fashion now to hold the theology of Calvin in philosophic contempt, but the theology of Calvin fell, not so much of its own weight, as of the savage nonsense men attached to it. At the root of Calvinism is a profound truth and that truth is the sovereignty of God over all conditions and situations. To see the will of God go forward upon the wheels of disaster is not to impugn the nature of God, nor to fall into the pit of fatalism. Pilate was the chance and inglorious instrument, through his own weakness, of a new emergence of the principle of forgiveness and Jesus saw him so. If we would attempt to read circumstance, not as the blind play of chaos, but as the vehicle of God's will, fresh hope and a new sense of purpose would dawn in the world. God is not a poor, little, beaten emperor, abdicating under the pressure of a relentless savagery:

"He plants His footsteps in the sea
And rides upon the storm."

And when you know that, you are really free.

(2)

First Sunday After Trinity.**THEME: *Rich in Goods—Poor in Goodness.***

THE REV. HARVEY DANIEL HOOVER, D.D.

SCRIPTURE: Luke 16:19-31.

HYMNS: The God of Abraham Praise.—*Covenant*, 66, 84, D.Hail! Holy, Holy, Holy Lord.—*Harlech*, C. M.

The only character in the parables of Jesus to be named by Him is Lazarus. The name may have been given to avoid referring to him as a miserable beggar, or some other descriptive term equally unattractive.

Lazarus is silent in the parable. He does not speak in this world or in hades. He does not voice any denunciation of the possession of riches, not even the abuse of wealth. The parable gives no hint of the position sometimes held that being rich is sinful, or that the poor are sure of salvation.

A study of Lazarus would yield rich results, but in this meditation we shall centre our thoughts about the other character, Nineuis—sometimes referred to as Dives.

With all his achievements Nineuis failed. In spite of a belated concern for his relatives and their salvation he was essentially selfish. Notwithstanding the fact that Lazarus was daily fed with his bread and allowed to lie in the shelter of his magnificent "gate," Nineuis was not benevolent. He may have had many guests at his table, but he had no fellowship with the sons of Abraham. He was rich in "goods" but a pauper in good.

On the hilltops of human experience and possessions! Man ever strides to reach the heights. He pushes toward the front line. He climbs toward the top. But how often his goal is too low! How often does he pass by the high way and choose the low? How often he fails to go down through the valley of humility and service toward the mountain of real achievement? How often he is deceived by the pinnacle of fame, or the gold-pile of wealth?

Nineuis dwelt on the heights. He had those material blessings which ought to have enriched his life, made him useful to his fellows, protected him against destructive forces, and promoted his own growth and development as a person. He was a rich man. Nowhere in the parable is he blamed for his riches. Nowhere is he condemned for the way he secured this wealth. He may be looked upon as a successful man in the eyes of his fellows.

The heights upon which he lived may have been considered desirable by many and from many viewpoints. He had fine clothes. This represented taste, culture of a sort, discrimination, comfort and social position. We may assume he had many guests. He had companionship with other "successful" men. He had access to the best of the civilization of his day and community.

The rich man had choice food and other provision for his comfort. He was housed magnificently. At least the gate at which Lazarus lay was a beautiful and elaborate refuge. He had access to the other advantages afforded by riches. What did he lack?

The standard of his living was comparatively low. He may have been on the height of achievement in material things, but spiritually he was living in a deep depression. His life was dependent upon the material for happiness,

and limited to it in purpose. He was not familiar with God or with the spiritual. He knew not the beautiful and heroic and saintly in his rightful heritage. He had no contacts with the true sons of Abraham. He did not in this world recognize them as such. He saw only a beggar where lay a child of God.

Nineuis was a poor man at the height of his career because he failed to make use of his opportunity to do good to others. He was occupied with his own interests. He did not see *opportunity*, the call to serve, in the daily need of very humble people. He awaited the call of exceptional and unusual happenings. This is shown by the fact that he asked for the sending of spectacular "signs" to warn his relatives of their obligations, duties and opportunities.

He missed the mark at the height of his success, because he remained the *receiver*, and never learned to give. He could not give a good account of his stewardship. He had much goods of this world's wealth. But when life was ended he could give no record of service, of helpfulness, of a mission fulfilled. All that could be said of him was: "Son, remember that thou in thy lifetime receivest thy good things." He did not protest this judgment.

Dives received the good things of life as his—"thy good things." He failed to realize his trust—the stewardship of possessions. Consequently, the fruits of wealth were to him temporal, when they might have been eternal. His seeming highway ended as a blind alley. The acceptance of his riches as his and not a means to bless OTHERS lowered the level of his living to the swampy path of selfishness.

This person failed to reach true heights of life because he found his satisfactions in material things. He was complacent in living to satisfy his temporal needs. His complacency was undisturbed by the need of others. Indeed, he was so complacent with life he took no pains to discover the needs of others—to make himself aware of the presence or the prospects of his fellows.

We may infer that the material riches of this character in the parable separated him from his fellows in need. The beggar at his gate was only a beggar. There were no dealings with each other. There was no relationship between them. Nineuis did not recognize his great opportunity of life in Lazarus. He left Lazarus among the dogs.

Now we are not condemning the rich man as the most wicked of men. Rather we would sympathize with him as one who had missed the great purpose of life. A very humble housewife past sixty years of age recently said to me:

"It is a dangerous thing that the poor are hating the rich so." Her soul was genuinely concerned for the peace of God's people. Said she:

"We cannot do without wealth. Someone must have it. We can't all have it. And it isn't right to hate those who have it now."

She had little of this world's goods. She worked hard all her life. She is still required to work hard for a living, and has almost none of the comforts of daily life.

This humble labourer's wife is aware of the grave danger of harbouring and nursing hate. No, we would not single out this man as one who missed the mark because he is rich. We would pity him because he is so poor spiritually.

The next great experience in Nineuis's life is his sudden descent from the

heights of his achievement in material things to the depths of his spiritual poverty. "In hell he lifted up his eyes."

Up to this time he was so occupied with material resources that he did not lift up his eyes to locate, evaluate or appreciate the spiritual. For the first time, apparently, he has become aware of his spiritual poverty.

He is made aware of the distance between himself and Lazarus. The loss of fellowship is tragic. However, Nineuis is not separated from Lazarus by death, they were worlds apart before death. That is the tragedy of it. The man in the palace missed the chance of a lifetime to complete his personality by fellowship with the beggar at the gate. He missed more than the beggar by this neglect. How far is it from you to your neighbour?

How far was this man in the depths? How far down? He did not even become aware "when he lifted up his eyes" that he had lost his opportunity to do good. He does not seem to have discovered why he was in the depths. At least he offers no evidence that he understood the great loss of his selfish life. He is bothered by his misery.

Yet he must have been aware of the fact that he was not in hell because he had riches. Abraham was also a rich man. Somehow he must have seen, however dimly, that he had used his riches in such a way as to separate himself from others. Abraham had so used his riches as to bring him into intimate fellowship with all the sons of Abraham, yea, so as to give himself many sons.

The depths of his misery was so great in part because of the position of Lazarus. The transition of Lazarus from this life to the world to come was angelic. He was "carried by the angels." Nineuis could not command such service, or enjoy such fellowship. One who was accustomed to command that his wants be met makes the painful discovery that only those who fulfill the laws of God can have the things that belong to God.

Another discovery that brought darkness to the depths in which he found himself was the fact that he was far from Abraham. "Abraham was afar off." How was this? He was rich like Abraham. Was he not descended from Abraham? The irony of this is evident in the record that "Abraham said, 'Son.'" It is also written; that "he said, 'Nay, father Abraham.'" They talked with each other as father and son. But they are far apart spiritually. They are so far apart there are no dealings between them. That must have been a dark hour when this son of Abraham discovered that he did not belong to the family, that there was no place for him in Abraham's bosom, that he had not inherited the faith of Abraham.

He still had some of the tenacity of his claim to be a son. He was concerned for the brethren. He appealed on their behalf and for their deliverance. Externally, formally, traditionally, nominally and perhaps in other ways he acts as a son of Abraham. Spiritually he was afar off.

Who is your father? Do you show your kinship to Him in your character and conduct? Jesus once said: "If God were your Father, ye would love Me." There are other tests. Answer the question now: "Who is your Father?"

How is this man in hell? He was in misery. Very well. But what is the hell in which he found himself? There are some commendable things in the behaviour of this man in the depths. He lifted up his eyes. He prayed. He

prayed for his brethren. He desired the relief heaven could give. When he lifted his eyes, it must have been misery to discover the distance between where he was and where he might have been.

How was this man in the depths? When he prays for a special messenger to be sent to his brethren he implies that he was not given a proper chance. He blames God for not properly warning him. He seems to think that God ought to have saved him by force. Thus his misery consists in that he has no appreciation of the nature of God or His way of salvation. He is impenitent.

He is one who sought out the unusual, the wonders: *signs*. This is a rebuke to those listeners of Jesus who were continually seeking *signs*. He was not acquainted with the truth. He did not know God. He trusted in wonderful manifestations of the power of God. He misplaced his faith. He was a disciple of demonstrable powers and outward signs. He had not heard the still small voice. He was afar off from God Himself. It is misery to be an alien to God.

He "prayed" but he did not commune with God. He prayed to Abraham. He demanded that his petition be answered in the way he prescribed. He told Abraham to whom he prayed just what he wanted and how it should be done. If we allow that he felt unworthy to pray to God Himself, we find no trace of humility, of surrender, or of devotion to and faith in God. He was only saying prayers. It is misery not to be able to pray.

A certain man had shunned the church for many years. On the occasion of special services he and his wife attended services of the neighbourhood church. The pastor asked his hearers to read the third chapter of St. John before they went to bed that night. This man and wife did so. During the night the wife had a terrible dream which had to do with her unbelief.

The couple spent the rest of the night thinking about the dream and their past lives. At the breakfast table the wife proposed that he say grace. After a while of silence she opened her eyes and saw her husband staring straight forward into space. His bloodshot eyes and uplifted hands frightened her.

"What in the world's wrong?" she asked.

"My God, Mary, I can't pray."

"Well, put down your hands, and don't look that way. I'll pray." Which she did. After breakfast she sent for the minister.

The man in this case was in perfect torment. He couldn't pray. The minister wisely counselled with him. It led to his going to the man he had wronged and begging his forgiveness. After that he could pray. He did pray. He united with the church as a member and was faithful unto death. But he was in the misery of hell when he discovered he could not pray.

There are many other ways in which the rich man of the parable was in torment. May we mention only one more. He did not have faith in the word of God.

When he pleaded that special messengers be sent to warn his brethren, he was told:

"They have Moses and the prophets: let them hear them."

But he said: "Nay, father Abraham: but if one went unto them from the dead they will repent." He trusted not in the WORD, but in signs and wonders. He was not willing to trust God's way; he wanted to prescribe the way

of salvation. He set himself up to tell how God should do it. That is a state of misery. Such an one is against God. Such an one is in hell.

All that is said in the latter part of the parable grows out of the life of the two characters in the first part. Our concern should be about our lives here and now. Are we aware of the opportunity to do good which is at our very gate? Are we mindful of the obligation connected with our blessings, possessions and powers? Are we giving spirituality a chance to enter our lives, and enrich and complete our personality? Are we growing in fellowship with our fellow pilgrims in the way? Do we know the way of salvation? Do we know God?

Have you achieved the real heights of living? Are you living in the foothills unaware of the great peaks beyond? Have you accepted the nearby hills as the top? Beyond these little hills and often hidden by them are the higher peaks. Lift up your eyes to the eternal hills. Climb the paths of life that lead to those levels of living where you may be at home with God.

What beggar lies at your gate? Is there a helpless person carried there by the tide of human life that pleads for fellowship? Is there at your very gate a beggar hungry for your love? Are there any persons within reach of you who need your thoughtful friendship? Are there lonely souls feeding on the fragments of your living that hunger for the richer food of your unawakened spirituality? Are you divorcing your soul from folks by selfishness? Are you failing to complete your personality by letting material things come between you and your fellows? Are you pauperizing your life by neglecting to minister to those at your door? Are you giving your starving soul the narcotics of temporal pleasure?

The way up, out of hell, is found by those who have faith in God, believe His word, commune with Him in prayer, love their neighbour as themselves and find their chief joy in serving the least of His.

PRAYER

Come as the meadow lark, breaking this silence with a song. Come as the dawn, thrusting Thy spear of brightness against all shadow. Come as the sower, flinging truth upon the furrows of our thought.

We do not stand before Thee as free men. We wear the chains of opinion and circumstance. We have sold our birthright for what is easy and comfortable.

Deliver us, O God, from all compromise that weakens us and works injury to others. Claim us, Thou Christ of the Cross, to heroic adventure. Teach us to love truth more than we fear pain. May those who are in need find us eager to help them, no matter what the cost. Abide within us, Thou holy Comforter, until Thy will intermingles with our own and Thy word becomes our flesh.

May the loveliness of this sanctuary never dim for a moment the dark shapes of ugliness and misery which move across the world. Teach us that our struggle is with greed, vanity and deceit and in that struggle there can be no bargaining or truce.

If any here are trapped in some old, dark prison of loneliness and pain, do Thou use the ministries of this hour to invade their helplessness with hope, to free them at last. It is not Thy will that any should be slaves. Then let there be struck here and now a great blow for that freedom wherewith Christ doth make us free. In His Name. Amen.

SUNDAY SCHOOL LESSON

The Remaking of Jacob.

LESSON: Gen. 28:16-22; 32:24-30.

GOLDEN TEXT: "Be not fashioned according to this world: but be ye transformed by the renewing of your mind." Rom. 12:2.

DEVOTIONAL READING: Psalm 32:1-5.

INTER. & SR.: Finding One's Better Self.

Y. P. & ADULTS: Face to Face with God.

Read the entire 28th and 32nd chapters of Genesis. Point out the significance of Jacob's dream. He was seventy-seven years of age and had run away from home and this was the first night he had spent away from his mother. His dream revealed to him that God was near; that Heaven and earth were closely connected, that God's providence is continually over man.

Verse 16 expresses the greatest surprise on the part of Jacob. He still had the idea of a local deity. See 2 Kings 5:17, where Naaman desires to take home some of the earth of the holy city in which he had been healed. In the thought of these early men, God was identified with the geographical location. Jacob had yet to learn the universality of the Heavenly Father. The words, "Beth El" mean "The House of God." The process by which Jacob was changed from a crafty, cunning, contemptuous individual into a prince of God is here beginning. It is the story of the making of a soul, the long, hard travail by which spiritual life comes to supremacy and flower. It is encouraging to men; for in the basest of men there are divine possibilities. Jesus Christ recognized this. In the mercurial Peter He saw material which would become a rock. In the covetous Zacchæus He looked for generosity. In the soiled Mary Magdalene He looked for purity and loveliness, and in each case He discovered what He looked for.

Jacob in this early experience of the dream is still far from perfect, however. Notice the points at which he failed:

1. There is no joyous leaping of the heart, at this revelation of God's.
2. There is, instead, dread and a superstitious fear.
3. There is an accusing conscience ("dreadful place").
4. He hedges his vow about with conditions.

But here is, at least, a beginning; and God is never discouraged with small beginnings. God had set about the making of a saint, and God "will perfect that good work which He has begun."

Now look at the second passage. Jacob was left alone: alone with his sin; alone with his problem; alone with his conscience; alone with his God! Jacob could look back over a busy, clever, competitive, successful life, but at heart he was still morally cold and sluggish. This crisis at the crossing of the Jabbok was the greatest of his life. His future welfare hung in the balance. The wrestling here is the conflict between nature and grace. Jacob was very hard to subdue. He was determined in pride and self-glory. He had to be taught that the land to which he journeyed was the gift of God, and was not the result of his own prowess. There was far too much selfishness in him. Before God would bless him, He compelled him to confess that his name was

still Jacob—"supplanter." In making this confession Jacob became conscious of his need of God and of his standing before God, having admitted that he was a sinful supplanter, God gave him a new name: "Israel," which means "prince with God." The name was an outward indication of a great inward change which had occurred in his heart. Jacob limped ever after, but it was better for him to go humbly limping through life, than to walk about with an unconquered self-confidence, antagonistic to God. Jacob made the discovery that the I-life must be crucified before the Christ-life can take its place.

EVENING SERMON

THEME: *Learning from Our Heroic Dead.* (Memorial Day.)

THE REV. RALPH E. VALENTINE.

TEXT: "Wherefore, seeing we are also compassed about with so great a cloud of witnesses. . . ." Heb. 12:1.

Memorial Day, ever since its first general observance in 1868, has been a day of national meditation. In our time it has become a time for heart searching. We glance back over the country's past looking for the spotlight of past achievement to throw a guiding light into the future.

General John A. Logan, first commander-in-chief of the Grand Army of the Republic, in that year issued his famous Order No. 11, setting May 30 as a special time for "cherishing tenderly the memory of our heroic dead who made their breasts a barricade between our country and its foes." "Let no wanton foot tread rudely on such hallowed ground," he said. "Let no vandalism of avarice or neglect, no ravages of time, testify we have forgotten, as a people, the cost of a free and united Republic." He expressed the hope that the observance would be kept up "while a survivor of the war remains to honour the memory of his fallen comrades." The G. A. R. continues to read his order to this day.

Since the days of the Civil War, the war with Spain and the World War have brought younger veterans to stand uncovered beside new rows of graves. To this hallowed ground we reverently come again this day. New times give this day a new meaning. Woodrow Wilson voiced a memorable sentiment when he said, "America is reborn every day of her life by the purposes we form, the conceptions we entertain, the hopes that we cherish. We live in our vision."

Memorial Day ought then to mean more than simply the casting of flowers upon heroes' graves. Memorial Day ought to be a time when we see as in a vision the thousands of heroes who compass us about as a great cloud of witnesses. Let us look back down the dark, blood-stained corridor of past years that the heroes of the past might furnish object lessons for the future.

I. HEROES DIED FOR A PRINCIPLE.

We ought to learn, in the first place, that our dead heroes gave their lives for a principle. Their country was so precious, its standards so high, that when threatened, no sacrifice however costly—even life itself—was not too great a price to pay. We need men today in political life, in commercial life, in religious life who stand securely upon such personal, moral convictions.

What marks of true citizenship are there in being honest merely to keep out of jail? Does a good citizen give generously to philanthropies just to be associated with the philanthropic, or go to church to improve business relationships, or become an ardent patriot to get a political job? A good citizen cannot thus play blindman's buff with his country; he must rather have developed a Christian conscience. "No state," says Professor Laski, "is ever securely founded save in the consciences of its citizens."

II. HEROES VICTORIOUS IN SERVICE FOR THE RIGHT.

We ought, in the second place, to learn from our dead heroes, that service for the right is victorious service. Abraham Lincoln sent forth the great Emancipation Proclamation in the midst of the Civil War. The right shone clearly amid the clouds of war. The North moved steadily on to victory. The President could not help but exclaim, "God has decided this question in favour of the slave." Christian citizens today are coming to believe that the right does not issue from the slaughter of our enemies when other peaceful alternatives are available. We stand with Lawrence Houseman who proposes the enlistment of our young people in an army dedicated to the service of mankind rather than to war. Such an army would find all the comradeship and adventure which war offers to youth, not in fighting their fellowmen, but in fighting the ills which are the common lot of humanity. Saint Boniface in the eighth century, with his life of "goodwill toward men," was far more victorious over "the Huns" than were the victors in this last war tournament. Jesus of Nazareth who went to the cross rather than compromise with right has been proven the true victor.

III. HEROES TEACH THE FUTILITY OF WAR.

We ought to learn, in the third place, from our dead heroes that war is mankind's greatest enemy. The late Lord Bryce declared shortly before his death that civilization must destroy war or war would destroy civilization. This means that the institution of war presents the world with a problem which is as urgent as it is grave. If the dead soldiers of the last war could speak, they would say that they died to protect investments of citizens in other lands. They forfeited their lives upon distant battlefields for the protection of private capital. They were not protecting trade routes thousands of miles away from the shore line of our territorial domain. They bared their breasts to the fire of enemy guns for the preservation of American property rights. Our dead heroes say, "Stop the next war now." "Argument has little chance after war has once got under full way," remarked Lord Morley. "That is the worst of war; it ostracizes, demoralizes, brutalizes Reason. . . . Hate takes root as a tradition and lasts."

IV. HEROES TEACH DUTY TOWARD SURVIVORS OF WAR.

From our dead heroes, finally, comes the admonition to care for the survivors of war—companions with them in risk and sacrifice. The governments of nations spend \$1,000 a minute, annually, for national defense. They are hesitant to make any provision for the soldiers who went out into the muddy trenches to fight at \$1.00 a day. The United States spent directly for the World War about one thousand dollars for each of its twenty-four million

families. The direct cost to the world amounted to about six hundred dollars for each of its three hundred and twenty million families, and \$25,000 was spent to kill each of the 10,000,000 soldiers who lost their lives. While we have no accurate record of the direct cost of war through the centuries we do know that the cost for the twenty-three wars waged during the past 150 years was \$212,707,183,337, and that the cost in human lives was 15,506,873.

Before the graves of these our heroic dead we echo the ringing words of Henry Ward Beecher, "Oh, tell me not that they are dead, that generous host, that airy army of invisible heroes! They hover as a cloud of witnesses above this nation. Are they dead that yet act? Are they dead that yet move upon society and inspire us with nobler motives and more heroic patriotism?"

MID-WEEK SERMON

THEME: *The Symbol of the Cup.*

TEXT: Matthew 26:27.

The Cup is used frequently in the Bible to symbolize the condition of life, the lot in life. Three familiar verses suggest a Communion lesson.

THE CUP OF SUFFERING: Immediately after the Supper, in Gethsemane, Jesus prayed, "Let this cup pass from Me." It was the cup of suffering.

He suffered misunderstanding. He heard the words of life He had spoken twisted to make fools laugh. He heard His works of goodness and service condemned as devilish. He heard His life of purity and self-denial termed that of a glutton and a wine-bibber. He was too gay for a preacher.

He experienced hatred. He found Himself plotted against deliberately.

Now in the Garden He faced death at the hands of enemies. And He was ready to drain the cup, if that was God's will.

THE CUP OF SUFFICIENCY: Psalm 23:3c. It was so to Jesus because of His God-consciousness. He was so very sure of God that every day was bright and every road illumined before Him.

He enjoyed God-companionship. His God was ever present with Him. He walked and talked with Him.

He enjoyed human love. If some hated, many loved Him. Even when they failed to comprehend Him, they continued with Him.

THE CUP OF SALVATION: "I will take the cup of salvation, and call upon the name of the Lord."—Psalm 116:13.

This is life's great choice. Jesus made it for us. The cup of His suffering has become the cup of our salvation.

TOPICS FOR YOUNG PEOPLE'S SOCIETIES

CHRISTIAN ENDEAVOUR and **B. Y. P. S.**

Y. P.—What Did Jesus Mean by "Going the Second Mile"? Matt. 5:40-48.

Inter.—Not Afraid to Do Right—Daniel. Dan. 6:1-28.

EPWORTH LEAGUE.—As Our World Enlarges.

Sr.—What Kind of Resources Have We?

Inter.—Roads of Brotherhood—Understanding. World Benefactors (Memorial Day).

LUTHER LEAGUE.—Life Service: Beneath the Smokestacks. Rom. 5:1-7.

SUNDAY, JUNE 6

CALL TO WORSHIP: "O come, let us worship and bow down, let us kneel before the Lord, Our Maker, for He is our God and we are the people of His pasture and the sheep of His hand." Psa. 95.

PSALM: 33.

PRELUDE: The Answer.—*Wolstenholme*.

ANTHEM: O Lord of Life.—*Salter*.

OFFERTORY: Andante Religioso.—*Smith*.

POSTLUDE: Allegro Pomposo.—*West*.

OFFERTORY SENTENCE: "They sold their possessions and goods and parted them to all, as any man had need." Acts 2:45.

OFFERTORY PRAYER: Heavenly Father, we have seen the light of Thy glory in the face of Jesus Christ, and we come to Thee in confidence and gladness with this offering of the goods Thou hast placed in our keeping. Amen.

BENEDICTION: The grace of the Lord Jesus Christ be with thy spirit. Amen.

MORNING SERMONS

(1)

THEME: *The Learned Tongue and Ear.* (Baccalaureate.)

THE REV. J. STANLEY DURKEE, D.D.

TEXT: Isaiah 50:4.

HYMNS: Workmen of God, O Lose Not Heart.—*Mirfield, C. M.*

The King of Love, My Shepherd Is.—*Dominus Regit Me, 87, 87.*

The people of Israel are still in the land of exile. Those age-old reasons account for their condition,—personal sins degrading national life to impotency. Long years have passed in exile. But, as ever happens, some few great souls, purified by suffering, are now clearly seeing the causes which led to their national destruction, and are also perceiving clearly the way back to national health and strength.

The coming to a people of a clear, bold, prophetic thinker, whose righteousness is based upon the righteousness of God, is of supremest moment to that people. Greater than all the armies that march, greater than all the moneys that support them, greater than all the national resources of the nations which compose them, is the clear, bold, prophetic thinker who comes to his people in the name of the Lord. Armies will move at the behest of his word and nations will pour out their treasures at his cry. History has proven it true in every great crisis of the world's need.

But the prophetic thinker must have awful hours of spiritual wrestling. The little we do know of life's Gethsemanes teaches us that only there are great souls purified. Strange, indeed, but forever true, that perfectness can come only through suffering. There is an element of strange power in personal suffering that liberates all the soul's potentialities.

The words of the text reveal the struggle of a great soul to strengthen himself for the task which somehow he feels is his. His people are here in the land of exile. They will lose national identity and forever fail of their racial contribution to the spiritual values of mankind, if they remain longer in this strange land. They have hung their harps on the willows. Many, so many, have forgotten the songs of Zion. In the hearts of a few is waking the

old national spirit and longing for the homeland. This man must fan that spirit to a flame and make homesick those who are content with the life of an exile.

Read carefully the words of this Book of Isaiah and you will discover that you are dealing with one of the biggest men earth has produced. No music is like his music. No bold utterances surpass his. The tenderness as of a mother sounds through his calls, and then the crash of challenge and command that brooks no defiance. He is both challenging his people and commanding his own faith. He is literally taking up his own faith and courage to the point where he can move others to feel and see and dare as does he. He reviews his life. He takes account of his privileges and attainments. He is frank to say that his education has brought him culture in hearing and culture in speaking. He is conscious now that his hard intellectual struggles have brought to him a self-mastery which he must use with all the culture and refinement possible to awaken his people. Slowly he becomes conscious that his culture and refinement, gained through years of hard grind, is, after all, a gift from Jehovah to him, for a definite purpose.

Strange, is it not, that all educated and cultured people do not realize and appreciate this self-evident truth! Strange, is it not, that school and college life often produces that disease known as "the intellectual big-head!" Strange, is it not, that some students of the professional schools glory in airing their ignorance by talking unlearnedly of those things they are not yet ripe enough to understand! How true, O how true, as Bacon said, "A little philosophy tendeth to atheism, but depths of philosophy bringeth men's minds about to religion." It is the shallow waters that rile and reveal their shallowness: the great, deep waters keep their blue, though foam-crested.

Let us examine the gifts of God to us, as scholarly, thinking men and women, asking why such gifts are given and what their real uses in our day and generation.

THE LORD HATH GIVEN ME A GIFT.

The gifts of God are potentialities—powers to be developed. The old idea prevailed that God gave special gifts to special people, and these people simply accomplished what we have called their successes, without any great personal striving or struggling. So false has been the interpretation of that lovely parable of the talents, that the parable has become a vast hindrance to uncounted thousands of people. The point of the parable is that God is anxious to have every person take responsibility and gives every person an opportunity for development, no matter how he has limited or enlarged his own development. The gifts which Isaiah discovered were only potentialities in his childhood. Wise parents trained him, wise teachers guided him, and his self-impulsion pressed him to achievement. Of the three forces mentioned, self-impulsion is the most important. The world is full of mute, inglorious Miltons because of personal laziness. There is no substitute for personal drive. There are men and women shining in our national life today who put to shame thousands of Americans who surpassed them a thousand times in opportunities.

Opportunity! A wonderful word it is, indeed! "Ob," "porto,"—without or beyond the gate. The picture is alluring. A ship, laden with merchandise

from the unknown East, has come up to the water gates of the city. Will the authorities open the gates and permit the ship to come up to the wharves, discharging its precious freight and loading again with city merchandise for the far East? This is the city's opportunity. Will the city take it? But notice the size of the ship entering the city for trade is determined by the depth of the channel leading to the wharves. Those great thoughts that mould men and nations can ever come into your brains! Why? The channels are not deep enough. But they could be made deep enough. Our colleges and graduate schools are the dredges. There is depth enough below if you will dig down, and there is water enough from God's infinite ocean to fill up any depth you present. Your opportunity is your gift. God hath given it to you. Seize your pick-axe and shovel and be at work on the channels and God will see to it that water will fill any channel you present. It is, of course, the slowness of development that taxes courage and faith, and also the failure to see results. We long to see the far road ahead, but it will ever remain that we walk by faith, not by sight, and faith only can see into tomorrow. Content to follow as He shows "the pathway of life," and seeking daily to live up to all the best things we can see and know and feel,—this and this only is the victory avenue along which earth's masters have marched and earth's conquerors have been saluted.

THE GIFT IS—THE TONGUE AND THE EAR OF THE LEARNED.

The truly cultured tongue and ear are the choicest possessions of earth and heaven. Priceless treasures are these stored where moth and rust cannot corrupt and where thieves do not break through nor steal, for they are stored in the eternal personality of the individual soul.

To a truly cultured soul, crudeness, crassness, self-satisfied ignorance, and animalism seeking expression in personal sins, are outside the pale of real living. The contrast between the properly and beautifully clothed guest, moving in joy and laughter through brilliantly lighted rooms and chatting freely with other guests of equal culture at the wedding, and the coarse, ignorant being, gnashing his teeth in animal rage in the rain and darkness outside, is but the contrast between the cultured, learned, noble soul, and the one of ignorant, animal life.

What a gift to hear with Beethoven, or to speak with Demosthenes! To listen to the music of winds and waters and sunshine and clouds and stars! But what steps are here in the process of climbing up through the physically seen and heard, to the spiritually known and understood! The child lives in its emotions. Next, the child gathers facts. Ere long those facts must be synthesized. They all have certain relations. He notices that certain effects follow from certain causes. He tries experiments of his own to determine. His early school life is his first laboratory. Then comes his struggle to grasp the principles which underlie human and divine relationships. Here his sciences and philosophies become his daily companions. He sees the ongoing of nature and his world with the eye of one who understands and, at last, becomes a master among the thoughts of the ages. Emotions, facts, synthesis, principles, a master among his thoughts and the thoughts of the ages,—this is the grown man or woman with the learned ear or tongue.

THE PURPOSE OF THE GIFT,—TO SPEAK A WORD IN SEASON TO HIM WHO IS WEARY.

Alarming indeed has been the tendency of education to separate people and put enmity between classes. But we are now understanding that education is for service. Why, think you, has this generation given you this privilege, save that you may "speak a word in season to him that is weary"? If ever there were needed an educated ear and tongue it is at this present hour. Nations are confused, distraught, frightened and consequently are being led to every possible extreme. But our civilization is at the proper consistency to be moulded into a newer order of righteousness. You young men have come to the Kingdom for such a time as this. Scientifically trained, you are expected to go out into your generation and seek to mould public thought to a higher morality and a diviner conception of living. It is a plastic age to which you have been called. Old forms have gone! Well, let them go! The most pitiful sight in our own land and abroad is to watch the frenzied struggles of uncertain leaders to remould our world in the old forms political, social, and economic. The hearts and brains of this generation are more fertile to mould new forms of beauty and utility than any preceding generation. It is to this plastic world that you young men are called. Yours it will be to mould our world into those finer forms of brotherhood, co-operation, and international rule. Your potential gifts of brain and heart have been developed to the place which now causes you to be looked upon as educated. Remember what you owe for these privileges you enjoy—what you owe to God, to your friends and loved ones, to your Alma Mater, to your day and generation. Go forth and prove your worth!

(NOTE: *For Children's Day Sermon, see Special Sermon section, or index.*)

(2)

Second Sunday After Trinity.

THEME: *Getting in the Guests.*

THE REV. HARVEY DANIEL HOOVER, D.D.

SCRIPTURE: Luke 14:16-24.

TEXT: "A certain man made a great supper and bade many." Luke 14:16.

HYMNS: Come, Ye That Love the Lord.—*Kane, S. M. D.*

Come, Let Us Join Our Friends Above.—*Lancaster, C. M.*

The parable of filling the table was prompted by the remark of a table guest. It was a half-truth. It sounded well to say: "Blessed is he that shall eat bread in the kingdom of God." It would seem to merit approval. But there were several things wrong about it. The speaker had a very narrow conception of the kingdom. For him it included a limited number of people. It was for a certain class of Jews only. And then the speaker was thinking only of the benefits of the kingdom for those who were fortunate enough to be its citizens. He wanted to be a receiver. The kingdom was to come preaching and practising giving.

So Jesus takes up the challenge of this partial truth, and speaks of the manner of the coming of the kingdom in this expressive parable. While the teach-

ing of this dinner conversation did disturb the complacency of the guest, the kindness of Christ aimed only to make known the truth.

How shall the desire of the Maker of the feast be fulfilled? How shall His table of abundance be filled with guests? The highways and byways are crowded with persons who need to feed their starved souls. How may they be *compelled* to come in?

The relation between the remark of the table companion of Christ and His reply in the parable is found in the popular conception that the messianic kingdom would be ushered in by a great banquet. Both speakers therefore are speaking of the coming of the kingdom of heaven.

This Source-book of Christ's text thought he was in the kingdom. Many have fooled themselves with that thought. **THE KINGDOM OF GOD MAY BE REJECTED.** Those who do so are foolish. But they may not be aware of their foolishness or their refusal of the gift of God.

"They all . . . began to make excuse." These *many* persons who were bidden, both the first time, and courteously, the second time discourteously refused. From the social standpoint these were the best of the guests invited to the feast. Why should they refuse to come? Who today, of all that are invited to enter the kingdom of God, refuse to come?

Normal people, living a decent life, are in danger of rejecting the kingdom and its privileges and obligations. *They do not feel a need of God.* People are apt to depend on themselves or others or on things until these fail them. In sickness, or sorrow, or poverty they come to God. As long as they do not experience loss or loneliness they are tempted to leave God out of account. There is grave danger of getting along without God, just because there is no forceful feeling of a need of Him.

Others are those who are so occupied with their possessions they make light of the offers of God. One need only observe what tragedies accompany the loss of property; or how bitterly angry people become in unfair or unfortunate divisions and diversions of property to understand how inextricably personality is bound up with material possessions. When some people lose their property there is little left. Life has become so absorbed by material things there is little personality apart from it.

"I have bought a piece of ground." What of it? Buying ground is nothing to be compared with companionship with Him who made the ground. Such allow the power to buy the ground destroy the perspective which enables him to see the superior value of the power or the purpose of the Creator of that parcel. Such become so blind and defective they cannot see the lameness of their excuses, supposing them to be reasons. The teaching emphasized that slavery to possessions may pervert even the intelligence.

Another class of excuses came from those who were overoccupied with their vocation and productive capital. Thrift is a virtue. Laziness is a vice. But anything that keeps us from God is vicious, no matter how virtuous it may appear. This group demonstrated their perversion by preferring the company of oxen rather than companionship with the Messiah.

One may become so occupied with one's associations as to leave out God. The party who pleaded marriage as an excuse not to come to the feast was misapplying the law. He was a technical legalist. Marriage did excuse him

from military service for one year. It did not excuse him from social duties. He sought not to fulfill the law in love, but used the law so as to avoid and escape his duty. Suppose we are legally righteous, decent, upright and conventionally correct; how can we really live without LOVE?

We are among the "many" bidden to the feast. Are we well fed on the things God has provided for our souls? If not, what excuse have we offered? Is it a reason?

Now let us turn to those who, for one reason or another, feel excluded, or uninvited.

The invitation of God to enter the kingdom should be given attractively, urgently and frequently. There are many in the byways, lanes and alleys of the city in which kingdom-citizens live who are entirely foreign to the kingdom. Some of these "sinners" are in the alleys because they do not find the streets of our Christian city to be "paved with gold." We have not made Christianity attractive to them. They do not want to be Christians like us. We have not delivered to them God's invitation to the feast, which will feed their starved lives. Who are some of the many "poor," "maimed," "halt," and "blind" in the *lanes* and *alleys* which the servant was to *bring in* to the banquet of the Messianic kingdom?

We may summarize briefly. The *poor* may be those whose lives are occupied by the absence and need of possessions, a job and companionship. The *maimed* are those victims of modern life who have been crippled by either unwholesome work or play, or both. The *blind* are they who lack vision, and have no dreams. The *halt* are those warped personalities who limp through the years instead of *live*. And who of us are not included in these categories?

The servants of the Saviour are sent out *quickly* not merely to announce to these persons that they are *included* or *invited*, but the servants are commanded to *bring them in*. That is a colossal task! That, fellow Christian, is your task and mine. Let us bring them in!

Bringing in the communist, the defeated, the failure, the dole-scarred soul, the victims of industrial exploitation, the "homeless" dweller in urban attics, the unemployed, the disillusioned, and the lonely requires that we convince them that they are wanted, that God can supply all their needs, and that we give them our fellowship enroute. This is a task for angels, for giants, for saints.

In the parable there was room at the banquet table for *all*. The servant was sent out into the "highways and hedges" beyond the city wall. His instruction was to "compel them to come in." This does not mean that they were to use physical force. The compulsion consisted in persuading these outlanders that they were included.

The *gentile* of today includes the critic of Christianity, and those devotees of secularism and materialism who are foreigners to religion. The *gentiles* today *may* be the Jews. Whoever seems hostile to Christianity. Whoever feels outside its blessings, offers and promises. Whoever is alien to its spirit and nature. All these who live outside the *city* have a special invitation from God to come and feed their souls. Provision has been made for their needs and hungers.

They can be reached only by compulsive love. Those complacent persons

who take it for granted that they are Christians are allowed to miss the blessings of the kingdom of heaven by their own decisions. The needy souls of men are urgently *brought in* by an urgent fellowship and personal contacts. The alien can only be won by a compelling love. If they are brought to the banquet, they must be *compelled* by love, by a godliness that is genuine and convincing. God sends us to those outside with a special commission.

May we turn now to the servants who executed the commands of the Lord. Note their obedience. Note that they entered into the wishes and will of their Master. The servant said: "It is done as Thou hast commanded, and yet there is room." He knew what his Lord wanted. He was acquainted with His plans. He knew there was provision for more, that his Lord wanted the table filled. He knew the secret of the Lord.

The servant in the parable is a remarkable minister. He went to the elite. He brought in the crippled. He was able to compel the coming of the alien. He was entirely his Master's servant. He was able to convey to others his Master's will. He was a true ambassador, a real representative. Study the servant in this parable, and learn how to be a good minister of the Lord Jesus Christ.

God has room for all. May He help us who are His servants to woo and win, to bring in, to compel aliens to come.

O God, our Father, grant unto us an enlarged vision of the kingdom. Give us grace that will enable us to fellowship with the defective Thou wouldest have us *bring in*. Fill our hearts with a LOVE that will compel the alien and foreigner to come to Thee. Help us, O Christ, lowliest of servants, to be servants of Thine. Spirit of God, teach us to be godlike citizens of the kingdom. Amen.

PRAYER

Heavenly Father, Thy children are gathered here with Thee, to talk with Thee of gratitude and love, of need for strength and guidance, of grief for the lost opportunities and expressions of selfishness through the days just gathered up by Thee. Out of Thy hand all good things come, out of Thy heart all love springs forth, out of Thy forgiveness comes renewed life for all who would accept it.

Our hearts are an open book to Thee, no need to tell Thee what is in them, yet we would emphasize our yearning for the grace that would make us Thine. (If prayer for graduating class, name each member in request for grace for fulfilling promise of life.) (If prayer for children, name each one, or group in classes, each name should be carried to the throne of grace.)

Thy love is sufficient for all the needs and cares and aspirations of life, and it is ours for the asking. Give us grace to ask it, and then teach us how to attain Thy desires for us. We ask in Jesus' Name. Amen.

ADDED ILLUSTRATIONS—SEED THOUGHTS

CONTENTMENT.

Contentment is a quality of the soul, a regal adornment of noble minds. It is not the exclusive possession of the wealthy, nor is it reserved for the learned and the great. Like the brightness of sunshine or the freshness of a day in spring, it is available for all. The humblest toiler may claim it, and though he be bound like a slave to his menial tasks, if he has found its secret, he will walk the earth as a king.

The man on the street may possess it and, though his world be cruel and inhospitable, his life will be a song.

Contentment arises from proper adjustment to one's environment. Its requirements are many; its demands are exacting. Contentment will not dwell with him who has jealousy, envy or hatred in his heart. Worry and fear will destroy it, selfishness and uncontrolled ambition will bring it to naught. Contentment flourishes best in a heart filled with tolerance and good will. Its strength comes from a deep and abiding trust in God.

Life is all too short to grumble over every misfortune or to be embittered by the irritating restraints of frustration and defeat. If we cannot change the circumstances which surround our lives, at least we may be master of them. It is far better to seek the mountain levels of self-control than to dwell in the miasmic lowlands of moroseness, cynicism and despair.

Contentment is not a gift, it is an achievement. It is not a legacy to be conferred, but a prize to be won!—*Alfred Grant Walton.*

SUNDAY SCHOOL LESSON

Joseph's Readiness for Service.

LESSON: Gen. 41:33-44.

GOLDEN TEXT: "Seest thou a man diligent in his business? he shall stand before kings." Prov. 22:29.

DEVOTIONAL READING: Luke 19:11-23.

INTER. & SR.: Ready to Serve.

Y. P. & ADULTS: Preparation for Public Service.

Isaac lived twelve years at Hebron after Joseph was sold into Egypt. The story of Joseph is one of simple naturalness, undying interest and penetrating pathos. Joseph went down to Egypt 1897 B.C.

HIS DISADVANTAGES: 1. Motherless. 2. Father's pet. 3. Set, by father, over sons of Bilnah and Zilpah. 4. Required by father to report on their conduct. 5. He was disliked and unpopular because he was good. He was not ambitious. His telling of his dreams indicates that. The ambitious man is always silent.

MARKS OF HIS HEROISM: 1. If Joseph had yielded to the woman she might have used her influence to advance him to high honours. If he refused there was no future for him but the "fury of a woman scorned" and with the sceptre of power in her hands. 2. In prison he conquers bitterness and doubt of soul. 3. He did not gloat over his brothers or over the woman in his day of power. 4. He cautions them not to "fall out" by the way (Gen. 45:24).

HIS FAITH: Take my bones up WHEN YOU GO!

HIS DOWNRIGHT ABILITY: He was handicapped in youth by the unwise adulation of his father, but there is no record of any whining on his own account. It was not abuse of himself that he reported. He took what was coming to him. He did not whine in Egypt. But he proved himself capable of grasping a difficult situation and finding a method of handling it. He thought in long lengths. Other men sneer at saving during prosperous years. He laid up grain in great abundances which others thought would rot. They thought in seasons; he thought in periods. His economic scheme was brilliant for that day, though our progress in the spirit of democracy makes it seem an indefensible scheme today. Only an able man could have devised or prosecuted it.

HIS CONFIDENCE IN GOD: Joseph believed in God's wisdom (Gen. 40:8); His power over the greatest (41:25); His gift of all blessings (41:52); His overruling power (45:5; 50:20), and His purpose for the future (50:24-25). One of the famous passages in which the sovereignty of God and the free choice of man are brought together is in 50:20, where he tells his brothers that while the coming of his brothers, and especially his locating the family in a section of the land which was suited to their occupation but not to the pleasure of the Egyptians, deserve remembrance (46:31-34). One of the severest tests of men in public office is their duty to their own relatives who must be cared for and who throw themselves on the hands of their prominent connections. Joseph died in Egypt, leaving word of his assurance of the return of the family to the land which God had promised to Abraham, and requiring that his bones be carried back to that land when the return occurred. 50:24-26; Ex. 13:19; Josh. 24:32 to see how his desire was regarded. We now know a great deal of the burial and embalming customs of the Egyptians and can understand the word in Gen. 50:26. It is a striking story from a little nomadic lad in Canaan to the second place in one of the greatest nations of the world! Joseph's history is not miraculous, but it is full of remarkable providences of God and of faithfulness to God. Underneath all of it runs the will of God, overruling the malice of enemies (45:5-8; 50:20), and turning calamities into victories. Nowhere else could the young foreigner have been better prepared for the strain of the rulership of a strange land than in a prison where the mighty of the land were apt to come under the whim of influential rulers. Even the forgetfulness of the chief butler had its value, for the crisis had not yet arisen which would give the young seer his largest opportunity. That this providence was matched by a shrewd skill of his own is clear enough. Everywhere we feel ourselves in the presence of a capable, persistent, honest man.

The one trait that marks him everywhere is serviceableness. He is always trying to help someone. He is not asking something; he is giving something. He resents injustice as any honest man does, and he wants to be released from it (Gen. 40:14-15), but failure of others does not drive him in on himself in bitterness. He thinks in terms of work, not of reward. His high honour did not come to him because he asked it (41:38), but because others thought he could carry the heavy load it involved.

His spirit of serviceableness appears even in his youth. **HE TRIED TO SERVE THE MORALS OF HIS INTIMATE GROUP** (Gen. 37:2). Under all the handicap of a favoured child in a large family, guileless and willing to tell his dreams even when they prejudiced the circle against him, he was troubled by the immoralities of the family. A boy in such a position can easily become a prig; so many do so that it is assumed that any one who takes that course is a prig. Superior men sneer at Joseph as a telltale, a boaster; self-important, goody-goody. And plenty of such boys have turned out good men, realizing later that they were priggish in their youth. The Bible does not require us to approve everything that Joseph did, but common sense requires that we interpret the actions of men favourably if we can honestly do so. At this distance it is evident that Joseph was right in what he foresaw

and in what he complained of in the family circle. Somewhere there is a line between an honest exposure of evil and cheap talebearing.

HE TRIED ALSO TO SERVE THE NEEDS OF HIS INTIMATE GROUP. It was when he was on an errand of service that he was seized by his brothers and sold into Egypt (Gen. 37:12-24). He knew their hatred for him, of course, but when his father proposed his going to them far away from home, he made no demur, and when the trip was apparently useless he pursued it until he found them. It is a poor spirit of service that will take no risks. Paul does not say that kindness will win an enemy, but he suggests that if anything will win him, kindness will do it (Rom. 12:20-21). The whole manner of Joseph shows that he bore no malice for the hatred of his brothers and that he was ready to help if he could. David had a similar experience at the hands of an older brother (1 Sam. 17:28-30), and curiously enough he was on a similar errand of helpfulness.

Joseph persistently served his master's interests when he was a slave in Egypt (Gen. 39). It involved his most serious danger. He was successful in administration and trustworthy, so that everything was put into his hands. Also, he was good-looking, and pleasant socially, a great asset and a great peril for a young man. The story of Potiphar's wife is worthy of a place in a book which deals with the morals. Can a young man be trusted with the honour of a woman? Most men can be trusted to defend a woman against another man; many can be trusted implicitly to defend a woman against their own desires; how many can be trusted to defend a woman against herself? Joseph had no purpose to render his master or his mistress the terrible disservice involved in such a sin.

NOTE HIS SERVICEABLENESS TO HIS FELLOW PRISONERS (Gen. 40). He took burdens from his superior (39:22-23). He quieted the minds of anxious men (40:7-8), even though it involved a warning of danger for one of the inquirers. Recall how Dickens uses the same spirit in his *Tale of Two Cities* when Sydney Carton steadies the courage of others on the way to the guillotine. Prisoners in Korea today are doing the same thing for their fellow sufferers. The spirit of service does not depend on locality or on conditions. It goes out to needy men everywhere and all the time.

EVENING SERMON

THEME: *Contentment.* (Baccalaureate.)

THE REV. ALFRED GRANT WALTON, D.D.

TEXT: "I have learned in whatsoever state I am, therein to be content." Phil. 4:11.

Every human being has a moral right to happiness. Whatever burdens we are called upon to bear, or whatever troubles we may have to meet, it is our right to taste something of the sweetness of life and to have our share of the joy of living. The desire for happiness arises out of a deep instinct of the human heart and is a universal longing of the soul.

But what is the source of happiness? Some feel that it is something that can be secured on the outside, like a commodity purchased in the market-place. Men want comfortable homes, luxurious automobiles, membership in exclusive

golf clubs and the assurance of economic security. They feel that if they can acquire these things they will be content. Thus we have the fierce and pitiless drive of our economic system, where powerful personalities often pursue their aims with heartless disregard for the rights or the happiness of others. But life makes it abundantly clear that many who have achieved these ends and are able to gratify their slightest personal whims are a long way from happiness and though sated with every personal comfort, they live in a state of ennui and boredom. Education opens great storehouses of enjoyment as one shares the deepest thoughts of the great minds of history or enters into the treasures of science and of art. Yet many educated persons are bitter, cynical and discontented, while simpler men sing at their tasks and find enjoyment in the simplicity of everyday life. Neither personal wealth nor intellectual attainment furnishes the sources of contentment. They may add to contentment, but they do not originate it.

Contentment is a quality of the soul, a regal adornment of noble minds. It is not the exclusive possession of the wealthy, nor is it reserved for the learned and the great. Like the brightness of sunshine or the freshness of a day in spring, it is available for all. The humblest toiler may claim it, and though he be bound like a slave to his menial tasks, if he has found its secret, he will walk the earth as a king. The man on the street may possess it, and though his world be cruel and inhospitable, his life will be a song. Shakespeare had the right idea when he caused one of his characters to say,

"My crown is in my heart, not on my head,
It is a crown that seldom kings enjoy,
My crown is called 'content.'"

Paul realized that one could know the deepest joys of life, despite the vicissitudes and trials which life may bring, and he reflected the noble tranquillity of his own soul when he said, "I have learned in whatsoever state I am, therein to be content." If one wishes really to enjoy life he must recognize this sublime truth which the first great missionary to the Gentiles enunciated and he must cultivate contentment within his own heart.

To be fully contented we must have a certain philosophy of life and a proper adjustment to our environment. Nothing is to be gained by grumbling over every misfortune or by embitterment because of the irritating restraints of frustration and defeat. The lot of every human being must inevitably be different from every other, for man is the result of the totality of his experiences, and experiences have wide variation. The distribution of the things that make for happiness is more equitable than we realize, and despite personal handicaps and limitations everyone has a large share of God's blessings. The poor man may not have his neighbour's wealth, but he may have a digestive apparatus that is worth more than gold. The employee may not have attained the business success of the president of the company, and yet he may have the love of children and a happy home which the other may not possess. The man who can lie down at night with a clear conscience, who has good health, the respect of his neighbours and the companionship of friends, has sources of contentment that all the money in the world cannot buy. It was nearly three hundred and fifty years ago that Thomas Dekker wrote the striking words:

"Art thou poor, yet hast thou golden slumbers?
O sweet content!
Art thou rich, yet is thy mind perplexed?
O punishment!
Dost thou laugh to see how fools are vexed
To add to golden numbers, golden numbers?
O sweet content! O sweet, O sweet content!"

One sure way to contentment is through a resolute determination to be in complete control of ourselves. If we cannot change the circumstances which surround our lives, we may at least be master of them. A great deal depends upon our attitude toward misfortune. We do not need to magnify it, but we can endure it, subordinate it and make it as trifling as possible. Let us be concrete. Two men have lost their money in the depression. One dwells upon his misfortune, allows it to make him morose and melancholy, separates himself from other people, and finally in despair loses such control of himself that he commits suicide. The second man has the same experience, but he remembers that there are other things that he can still enjoy. He has his friends, his family, his books, his music, and many other blessings untouched by the ravages of fortune. The world of nature is still his own, its flowers and trees, its sunrises and sunsets, its purple mountains and its mantle of emerald sheen. Contemplating these things he minimizes his hardships and ultimately rises above them. A man is on the way to true contentment when he determines to rise above every obstacle. It is said that Immanuel Kant, the great philosopher, suffered fits of depression because he had an unusually narrow chest. But he did not allow himself to be mastered by these moods. There is truth in the old adage: "What cannot be cured, must be endured." Contentment is not a gift, it is an achievement. It is not a legacy to be conferred, but it is a prize to be won.

Religion is unquestionably one of man's greatest sources of contentment. It brings him a sense of peace in the consciousness that he is a child of God, and that he may put his trust absolutely in Him. If there is not that strong basis for an inner faith, a person readily yields to the powers of worry and fear. Worry is our great American disease. We worry about our health, our business, and our future. It can be so powerful that it completely destroys our effectiveness. It can take the bloom from the cheek and mark the face with haggard lines of care. When one is at peace with God there is an inner contentment that breeds trust and happiness. To be sure, there are some who feel that the contentment which religion produces has a tendency to make Christians satisfied with conditions round about them. It was for this reason that Karl Marx designated religion as the opiate of the people. But it is quite possible to have an inner content and at the same time to be stirred with a divine discontent. Indeed, the Christian finds one of the chief sources of his happiness in trying to meet and to conquer those tragic conditions of poverty, social injustice, and inequality in human society which disturb his peace of mind.

The beautiful words of William Ellery Channing which express the hope and aspiration of his own great soul might well be a guide for all of us in our search for contentment. He said: "To live content with small means; to seek elegance rather than luxury, and refinement rather than fashion; to be worthy,

not respectable and wealthy, not rich; to study hard, think quietly, talk gently, act frankly; to listen to stars and birds, to babes and sages, with open heart; to bear all cheerfully, do all bravely, await occasions, hurry never . . . in a word, to let the spiritual, unbidden, and unconscious, grow up through the common—this is to be my symphony."

MID-WEEK SERMON

THEME: *The Four Laws of Life.*

TEXT: Galatians 6:2.

Old customs survive, such as shuttering windows when death comes to prevent evil spirits entering, and throwing rice, symbol of fertility, at weddings. Civilization ought to have outgrown these, but they persist. So do some ancient laws.

MIGHT MAKES RIGHT: "Self-preservation is nature's first law." Family life began with first couple. No friendly relationship outside family circle. Next step was to take what was needed or desired. "The good old rule, the simple plan, of 'let him take who has the power, and let him keep who can.'"

Might makes right! Survival in society today.

AN EYE FOR AN EYE: Mosaic code. Seems ruthless, but in reality an advance over previous. Before, kill and loot to limit. An offense provided opportunity to attack and destroy. Moses said, "Justice, but no more! If eye, take an eye, but only an eye."

So Moses intended, but in practice it becomes a demand for the pound of flesh. It combines with the first and is not satisfied except with all.

THE GOLDEN RULE: So Jesus enunciated the Golden Rule. We hear much of it today. Is it the ultimate "law of Christ?" It implies a return to ourselves. Jesus taught the obligation to do good without thought of return.

THE LAW OF CHRIST: So Paul offers a fourth law: text. Re-emphasized in v. 10, "as we have opportunity." Christ's law is the reaching, helping hand. An Italian crucifix shows Christ, having torne one hand loose, reaching down to help someone.

There is so much need for the helping hand today. The burdens of men: sins, sorrows, joys. Our salvation lies in service, in fulfilling "the law of Christ."

TOPICS FOR YOUNG PEOPLE'S SOCIETIES

CHRISTIAN ENDEAVOUR and B. Y. P. S.

Y. P.—What Did Jesus Mean by "Saving Your Life by Losing It"? Matt. 16:24-28.

Inter.—Willing Work Hard—Nehemiah. Neh. 6:1-9, 15, 16.

EPWORTH LEAGUE.—Using Time on Our Hands.

Sr.—The Crowd Was Against Them.

Inter.—The Road to Health. Finding Time to Live.

LUTHER LEAGUE.—June Topic: Our Church.

Moving Through the Centuries. Rev. 22:1-2.

WALTHER LEAGUE.—June Theme: You and Your Church.

Colleges and Seminaries.

SUNDAY, JUNE 13

CALL TO WORSHIP: "Let thy work appear unto Thy servants and Thy glory unto their children. And let the beauty of the Lord our God be upon us." *Psa.* 90.

PSALM: 93.

PRELUDE: March Triumphale.—*Wachs.*

ANTHEM: Thine, O Lord.—*Macfarlane.*

OFFERTORY: Evensong.—*Johnston.*

POSTLUDE: Festive March.—*Blackmore.*

OFFERTORY SENTENCE: "All things, therefore, whatsoever ye would have that men should do unto you, even so do ye also unto them: for this is the law of the prophets." *Matt.* 7:12.

OFFERTORY PRAYER: Heavenly Father, our gifts today are a portion of the plenty Thou hast placed in our keeping, and we offer it gladly and sincerely to be used as Thou hast a mind to direct us. When Thou hast need of greater gifts, Thou wilt stir our hearts to place them at Thy command. Bless us in Thy service. Amen.

BENEDICTION: Grace, mercy and peace from God our Father and Jesus Christ our Lord, be with you evermore.

MORNING SERMONS

(1)

THEME: *The Practice and Poetry of Life.* (Commencement.)

THOMAS WESLEY GRAHAM, *Dean, Oberlin Graduate School of Theology.*

TEXT: "I am come that they might have life, and have it more abundantly." *John* 10:10.

HYMNS: Dear Lord and Father of Mankind.—*Whittier*, 86, 886.

Awake, My Soul.—*Christmas, C. M.*

Tagore said, "I have spent my days stringing and unstringing my instrument, while the song I came to sing remains unsung."

For most of you this week marks the end of a long period of training. In the midst of it you have been constantly concerned with the preparation of the instrument you would bring to life. Laboratories, libraries, classrooms, have all been combined for the improvement of those native powers with which you have been born. It would be strange if you were not thinking now that, having spent so long in preparation for life, you were just about to live. I am sorry if I must spoil that illusion. Those of us who have gone much farther along the road know that the stringing and unstringing process never ceases. The instrument we string and unstring has its definite requirements with respect to food and exercise and sleep and play. It responds only to the deep-set melodies when it is strung and restrung by the rhythm of honest work and healthful play. You destroy that rhythm at great risk. Men commit suicide in two ways: some by a sudden brash act, but most by occasional or constant disregard of the laws of living, which reduce the normal three-score years and ten to two-score years and ten, robbing the individual and the world of rich years of serviceable life.

But you require more than mere attention to the laws of the body. If your instrument is to respond to the music of the spheres, you must make sure that your graduation is a real commencement of education and that with ever-increasing zest and skill, you will continue to enlarge the horizons of your life, to expand your capacity to learn. In recent years, educators have been giving

comfort to the older generation. They have been convincing us that there is no near end to the ability to learn. Not so long ago, most men were ready to accept the doctrine that new ideas become increasingly difficult to attain after thirty. Of course, for the best life, that never has been so. Plato planned for those who would be judges in his Republic a course of study that would last till men were fifty years of age. On his seventieth birthday Victor Hugo wrote, "Winter is on my head, but spring is in my heart." To adult Christians in Corinth, Paul wrote that he had given them the milk of the word and was expecting that they should grow into the capacity to assimilate its strong meat. To men in their thirties Jesus said, "I have many things to say unto you, but you cannot bear them now," and the obvious implication is that through years of testing experience, they would come steadily into the position of deeper and deeper insights into human life and its total enjoyment. These insights do not come except to those who maintain the disciplines of the active of mind, stringing and unstringing their instrument, that it may be in form and tune with each new acquisition of ancient wisdom and of modern power. Mainly, however, the stringing and restringing will have to do with your own particular place in life. I use the word particular advisedly. With the most meticulous care Nature has provided us as individuals. The mould in which we were created was broken at our birth. Each of us is marked from every other by his distinctive prints of thumb, by the distinctive creation of his ears and eyes, and by the unique combination of mind and heart and will which makes him a person, separate and distinctive. It is obviously the plan of Nature that each individual shall find the place in which he can make his distinctive print of thumb. There is no abiding satisfaction in life until that place is found. The restlessness which possesses so many lives about us finds its source in their failure to see and to accept the distinctive place for which they were created. There are many instruments in an orchestra. Each makes its own distinctive contribution to the great harmony. They are not all solo instruments, and those who are busy stringing and unstringing need to learn that life can find its deep-set melody without the achievement of a place of prominence and power.

In a modern play I find the conceit of the Cathedral Builders' Song. There was a day when men decided they would build a finer cathedral than the world contained. With great skill they drew the plans. The contracts were let. The general contractor, with unusual insight, decided that these plans would find their best realization if they were worked into stone by those who knew how to sing as they worked. So he composed the Cathedral Builders' Song. The men who in the public gaze laid course upon course of stone in the aspiring walls of the cathedral sang as they toiled. The skillful artists who with hammer and chisel carved the capitols of the pillars supporting the far-vaulted roof, and carving, built themselves an immortality, sang as they worked. There was a humble member of the crew whose necessary task took him into the muck and the mire. He knew that if he did his work well, no one would ever see that which he had done. He was the drain digger of the crew. His well-laid drain would be covered when his job was done and because it was well laid the great cathedral room would be a place of health, so he sang as he worked.

A continuing sense of self-expression in a necessary job, the continuous

stimulation of an active, eager mind, the steady care of a marvellous physical instrument through which heart and mind touch life,—these are the necessary practices of living.

Now let me turn the transparency around. You have been seeing Tagore's words:

"I have spent my days stringing and unstringing my instrument,
While the song I came to sing remains unsung."

Now see the words of Paul, "Ye are God's workmanship." Unfortunately, the translators have not got the richer meaning of the word Paul wrote. It is the Greek word *poiema* which has been translated into the English word *workmanship*. You recognize that this is the word from which our English word *poem* comes, so that Paul is actually saying, "Ye are God's poetry." The best definition of poetry I know is this, "Poetry is Truth with a halo." See what I mean? One goes out on a clear evening, looks into the sky and says, "There are many stars visible tonight." That is the fact. Here is the poetry:

"Silently, one by one,
In the infinite meadows of heaven
Blossom the lovely stars,
The forget-me-nots of the angels."

One watches the sun come out at the end of a stormy day and says, "After the storm, an unusual sunset." That is the fact. Here is the poetry:

"After a day of storm and wind and rain,
Sometimes the setting sun breaks out again,
And flooding all the gladsome fields with light,
Smiles on the trees until they laugh and sing,
Then like a ruby from the horizon's ring
Drops into the night."

"Ye are God's Truth with a halo."

Obviously, there are conditions upon which this kind of life depends. I name only two of them. There is no halo without vision. The gravest danger to life is that it shall become absorbed in the immediate. In his story of the soils, Jesus suggests that it is the care of the immediate, work-a-day life, and the absorbing pleasures of the present hour that make the good seed to become unfruitful. Life is soon dull and dreary to those whose eyes are fixed upon the very next step. Till one has learned how to know the widest horizons of his task, he knows no halo in his living.

In my study hangs a reproduction of a crayon drawing. A student put it down in the days of the Great War. He sketched the figures of two men, one younger, one older. The younger man is a Belgian youth, spare of frame, gaunt of countenance. The agonies of his people are in his face. His eyes are full of trouble and perplexity. The older man has his left arm about the youth's shoulders. His right arm is extended and with eyes that are full of confidence he is looking beyond his pointing finger—a long way beyond his outstretched hand. According to the artist he is saying to the perplexed youth, "Go into *all* the world." There is nothing small or close or dull in that view of life.

"He whom a dream has possessed
Treads the impalpable spaces.
From the dust of the day's long road
He leaps to a laughing star,
And the ruins of worlds that fall
He views from eternal arches,
And rides God's battlefield
In a golden and flashing car."

But there is that which is an absolute prerequisite to the vision which furnishes a halo. Jesus puts it in one of His Beatitudes. As He says, "Blessed are the pure in heart." Now purity of heart to Him meant something more than the word connotes to us. To His time the heart was the centre of life. "As a man thinketh in his heart, so is he." "Out of the heart are the issues of life." So purity of heart meant not only cleanness in thought and word, but also cleanness in deed, and singleness in purpose. It was a grasp of this truth which led a modern poet to write, "My strength is as the strength of ten, because my heart is pure." The halo goes from life when it is smudged. Joy and satisfaction, energy and exuberance come when it is clean. A while back I coached through the Trossachs in Scotland, following the course of the Lady of the Lake. At one place our driver pointed to two small lakes which he said were the sources of the water supply of the City of Glasgow. A day later I was in that city of more than a million souls. I saw the fountains flashing in the parks where children were at play. I saw the water troughs by the streets to which the draymen brought their animals for drink. I had upon my table the clear, cold water of the hills, and there was joy and refreshment and strength in the city because well up toward the clouds these little lakes were kept unspotted from the world. That is a parable for those who would know life with a halo.

Look at the transparency again:

"I have spent my days stringing and unstringing my instrument,
While the song I came to sing remains unsung."

"Ye are God's Truth with a halo." The practice of life and the possible poetry of it I put before you now in the name of Him who said, "I am come that they might have life and that they might have it abundantly."

(2)

Third Sunday After Trinity.

THEME: *Teaching by Twin Truths.*

THE REV. HARVEY DANIEL HOOVER, D.D.

SCRIPTURE: Luke 15:1-10. TEXT: "There is joy in the presence of the angels of God over one sinner that repenteth." Luke 15:10.

HYMNS: God Calling Yet, Shall I Not Hear?—*Hamburg, L. M.*

O Draw Me, Saviour, After Thee!—*Compline, 88, 88, 88.*

Like many other twins the parables of the lost sheep and the lost coin are very much alike. They belong together, enforce the truth each would teach, and yet each has a particular message.

In the lost-sheep parable the owner, a man, is not responsible for the sheep

leaving the flock. He is the owner and not merely the shepherd. The man may be used to represent God.

The seeker in the parable of the lost coin is a woman. She may blame herself for the loss of the coin. It is to her interests to find it. She may represent the Church.

This is a timely sermon in parables. Jesus' auditors were sinners and publicans. When these sinners came to Him, He preached a message of comfort and cheer especially for them.

Of course, legally, He was making Himself unclean by eating with these outcasts. The religious leaders of the day informed Him of this fact. His reply is to be found in these striking parables. The question of ceremonial uncleanness faded away in the greater responsibility of ministering to a penitent soul.

Here is a beautiful picture of God. He leaves the ninety and nine to seek the lost sheep. This does not mean the neglect of the good and the true. It calls for the suffering of Calvary. Leaving the fellowship of the flock means suffering for the Good Shepherd.

Seeking for the lost lamb until He find takes God out among the haunts of wicked men. He brings the way of escape from sin down to the gutter of the lowest sinner.

Jesus appeals to the experience of His hearers. "What man of you, having a hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?" He is a great teacher. He begins by appealing to their own experience. He appeals to the godlike in them. Even in these publicans and sinners Jesus found something that was like God the Saviour, their Father. Using the best that was in them He leads them to an understanding of God, that was new and foreign to their religious teaching. He brought God down from the heights to the valleys where the least of His children lived and suffered.

But Jesus was more than a teacher made by the environment in which He lived and grew. He studied the history of God's people. He was learned in the Scriptures. Moses, David and Amos had lifted the life and work of the shepherd to heights of vision and victory. Leadership creative, kingship victorious, and prophecy courageous was forever associated with the shepherd who was also the man of God, to one who studied with open mind and understanding heart the history of Israel.

The best of Israel's past, the hopes of her future, and her noblest desires were connected one way or another with Moses, David and Amos. The Law, the Writings and Prophecy so vital to Israel's religious life was thus bound up with great souls who were shepherds. Christ was using a figure of speech which would be very expressive to those who committed the Hebrew Scriptures.

Again, the common people loved the God of Abraham, the God of Moses, the God of David, and the God of Amos. He was the God who brought their people out of bondage. He it was who greatly enriched His people, and made their religion a singing faith. It was He who reproved the lazy rich, the idle and the selfish.

These sinners would understand the nature of a God who could make a Moses out of the son of a slave; who could lift David from the sheepfold to the throne; who could make a great prophet out of a common shepherd. They

would love such a God. Jesus, therefore, was not only telling them of a God they would love, but in a way that would appeal to their understanding.

Christ was really fulfilling the prophecy which said: "The poor have the gospel preached to them." The God he preached to these sinners was the God who made an impulsive, emotionally unstable prince-by-adoption into a real prince, the terribly *meek* Moses—statesman, creator and liberator of God's people.

Jesus preached to these publicans a God that took the overlooked youngest son and raised him over all the older ones to the throne. Among these publicans were many whose hearts were right, but who were despised because of their social position. It was "good news" indeed to them to know that God looketh upon the heart and not upon outward appearance.

Christ captured His hearers when He presented to them that characteristic of God that made them the object of His searching, understanding and saving love. They were constantly reminded by the religious people and leaders of their time that they had no place among God's people. They were not the chosen. Now comes the message of hope, of joy, of comfort: God leaves the *just*, those who are righteous in their own sight, and goes out seeking the lost, those whom the just consider outside the fold, and the flock. Truly this was "good news."

Are the despised, the discouraged, the delinquent of today aware of the GOSPEL? Are we who claim to be His own preaching the gospel of a sinner-seeking God to those outside? Are they aware that the Light shineth in a dark place?

It is possible for the Church to give the world the impression that God is *our* God. And by this impression teach the one-sided truth that our God is like us; that He is busy blessing us, and has little if any concern for those who are not numbered with us. How the teaching of Jesus must have cheered these sinners!

The second picture of God in this parable is even more beautiful than the first. Here we see God bringing in the lost upon His own shoulders.

He does not scold. He does not *drive* home the straying lamb. His shoulders of strength *bring* home the one that was found by His searching love.

God loves His own. There is close fellowship between the Saviour and the saved. The sheep that strayed away is brought to the fold curled about the face that shines forth the mercy of the God who is our Good Shepherd. The tired soul rests on the shoulders of His quieting power and serene patience. As Jesus washed the feet of His disciples so He, as the Good Shepherd, carries the lost sheep home on His shoulders.

It is a blessed experience, coming home together with God from the land of lost souls. We do not go in our own strength. He liveth in us. We are resting on His grace. We live the LIFE He giveth.

On His shoulders: in this position the shepherd may travel without weariness or the drag of burdensome baggage hanging on arm or hip. In this position the tired lamb may feel born up by the strength of the shepherd, rather than as a burden to him.

On-His-shoulders has to do with our entrance into the Kingdom. Our prog-

ress in the Way is taught in another passage when He says: "When He putteth forth His own sheep, He goeth before them, and *the sheep follow Him.*"

There seems to be a lesson in this portion of the parable for the religious leaders of the day. They were also listening to this sermon. They were murmuring condemnations of Him. They disapproved of His association with sinners. They taught and practised a religion that made much of separation from sinners. These teachers laid burdens upon the people, some of them were grievous burdens. And they did not lift a finger to lighten the load. Jesus pictures for them that characteristic of God which revealed its loveliness in carrying the sinner home on His shoulders. These Pharisees and scribes wanted to be godlike. Here was a godlike ministry and service of which they knew nothing. In this also Christ answers their carping criticism. Yet He does it kindly and courteously. He is a real teacher.

The shepherd shares his joy with his friends and neighbours. There is joy in the presence of the angels of God over one sinner that repenteth. Here is a marvellous thing. The angels who fell not into sin, and know not, from experience, the joy of forgiveness, the blessing of His saving grace, are yet made happy by the repentance and salvation of a sinful man. Our angel guides and companions in the Way are not unfeeling and alien spirits. They understand, they share, they enter into our joys, our faith, our peace.

But the outstanding thing about these statements is the implied oneness of God's own, whether they be on earth or in glory. The joy of a soul found and in fellowship with God is shared by the angels in sinless realms. This brings heaven and earth very close together in Him.

Kinship with God relates us to all great souls and spirits. We are one with Him and His.

Those who know God necessarily recognize and appreciate His children. There is joy in all realms where God dwells when His children realize their potential selves, and the great purposes of God for them.

This parable and its twin bring the Gospel to the sinner. The teaching of this pair of unforgettable stories correct many who become one-sided in their religious teaching and living. Here is revealed the objective of the Church and the attitude of God toward the lost souls of men. But the most beautiful fruit of these parables is the revelation given of our Father, who seeks us when we stray; who bears us into the Kingdom in intimate fellowship; and who multiplies our joy and fellowship by getting us to share the same with all who dwell with Him and serve Him.

PRAYER

O Thou who art the Source and Ground of all truth, Thou Light of lights, who hast opened the minds and hearts of men to know the things that are worthwhile, guide us today in our play, our worship, our duties, and our preparation for the day that is coming. Give us grace to choose the right in all our endeavours, and give us wisdom to abstain from that which is offensive to Thee. We pray, O Lord, for all human hearts that today are lifted up to Thee in earnest desire, for every group of men and women who are gathered together for worship of Thee. Lead them and us to life eternal, through Jesus Christ our Lord. Amen.

ADDED ILLUSTRATIONS—SEED THOUGHTS

THE CHRISTIAN.

When one has found a man who is gentle in speech, cheerful in manner, tolerant in judgment; a man who lives uprightly and unselfishly, loving deeds more than creeds and friendship more than favour; a man who gives without thought of return, being wronged is ready to forgive, and being misunderstood still keeps his faith; a kindly man of wholesome thoughts, uplifting spirit and a resolute purpose to do the will of God, mark him well:—that man is a CHRISTIAN!—*Alfred Grant Walton.*

MEETING TROUBLE.

Has some trouble come your way?
 Rise above it!
 Do you fear what people say?
 Rise above it!
 Never let your worries win,
 Greet misfortune with a grin,
 Square your shoulders, lift your chin,
 Rise above it!
 Does life's danger give you fright?
 Rise above it!
 Don't lie down without a fight,
 Rise above it!
 Never let your courage wane,
 Treat defeat with cold disdain,
 Show your spunk and fight again,
 Rise above it!

—*Alfred Grant Walton.*

SUNDAY SCHOOL LESSON

The Brotherly Love of Judah.

LESSON: Gen. 44:18-34.

GOLDEN TEXT: "Let love of the brethren continue." Heb. 13:1.

DEVOTIONAL READING: Psa. 26:1-7.

INTER. & SR.: Loving as a Brother.

Y. P. & ADULTS: Self-Sacrifice in the Family.

This prayer offered by Judah is one of the sweetest gems in all literature. Martin Luther used to say, "If only I could pray like this!" Notice the courtesy of Judah's address in v. 18. Notice the way in which he plays upon the father's love for this youngest boy (vs. 20, 22, 29, 31, 32).

All of these tests to which Joseph had subjected his brethren were intended to ascertain whether they had changed in spirit. The tragic structure, the vivid lines upon which it is laid, the compelling human interest of the account, make it one of the peerless stories of the race. Joseph put them to one after another of the most severe tests. In v. 17 he almost compels them to lay bare their hearts. He is trying to ascertain if they bear towards his brother, Benjamin, the same bitter spirit which they manifested towards him. Judah's prayer makes the situation clear at once. The last vital test has been passed and Joseph discovers that these men are changed men. He can, therefore, with safety, reveal himself to them. Their hearts have been touched by the hand of God. They are now worthy to be taken into his confidence and to have revealed to them all of the secrets of the situation. V. 34 is a great text.

How shall we, who are fathers, go up to our Father God, if the lads be not with us. The lads, whom He has given us, to train and love and to bring up into Christian manhood.

An intriguing question suggests itself to us in connection with the study of this lesson. Suppose the brothers had not withstood these tests. Suppose they had manifested the same bitter, ugly spirit which had characterized them before. Benjamin would have been retained in Egypt with Joseph. There Joseph would have revealed the truth to him. Joseph, no doubt, would have sent for his father, Jacob. These brothers would have perished in the famine. They were saved physically and spiritually by a change of heart. In exactly the same way we all are saved by a change of heart which is repentance.

EVENING SERMON

THEME: *The Moral Grandeur of a Noble Life.*
(Men's Day or Commencement.)

THE REV. JOHN SNAPE, D.D.

TEXT: "He was a good man." Acts 11:24.

Masculinity, joined to manhood, makes a man, but masculinity emasculated, makes only a human male. The best thing God ever made was a man, and one of the reasons why God made him was because he was worth making. And when the man that God made fell and debased the image of his maker, God made him over again by redeeming him, and even this God did because the man was worth making over.

Man can't get along without God, and (let it be said reverently) God cannot get along without man. Christ can save the world, but He cannot save it alone. He is depending now on you and me to bring this estranged and wandering world in wonder and trust to His feet.

Great achievements are impossible without great men. Back of all doctrines, devotions, hatreds, heroisms, loves, passions sacrifices, tragedies, wars, have stood men. The history of any nation is simply the history of its greatest men.

Mention any great art, or science, or philosophy, or profession, or career, or "ism," and you must mention a man. Mention art and you must mention John Ruskin and his brilliant essays; mention biography and literary criticism, and you must mention Thomas Carlyle; civil liberty, and Oliver Cromwell; eloquence, and Chrysostom; imperialism, and Julius Cæsar; inventions, and Edison; history, and Herodotus; military achievement, and Napoleon, missionary achievement, and William Carey; music, and Richard Wagner; patriotism (especially American patriotism), and George Washington; philosophy, and Socrates; statesmanship, and Gladstone or Webster; poetry, and Shakespeare; Christianity, and Christ.

The moral grandeur of any achievement turns upon the moral grandeur of the life back of the achievement. During the French Revolution, when the turbulence was at flood, and mobs held the streets, an old man of known nobility and integrity stepped into the middle of the street and raised his hand as if to speak to the frenzied rioters. The leader of the mob immediately turned to his men and said, "Soldiers, we are in the presence of a man who represents seventy years of noble living," and the stillness of death fell upon that riotous

rabble, and every man uncovered his head while the old man addressed them. That was the exhibition and illustration of the moral grandeur of a noble life.

I. DIMENSIONS OF A NOBLE LIFE.

One of the dimensions of a noble life is length. This is the least important, but yet it is important. It is something to have lived at all; it is something more to have lived a long time; it is most to have lived nobly, and to have done well.

I saw in a patriotic parade, not long ago, long lines of khaki-clad defenders of democracy marching with rhythmic tread and shouldered guns along the streets of the city where I lived, and I applauded with the rest, for what red-blooded American does not feel within him the stirring of patriotic impulses at the sight of marching men. But presently far down the line of marching men and martial bands I saw a dozen blue-clad veterans of the Civil War. One of them was beating a small old drum; one of them was stroking a small old beard; one was acknowledging a salutation of someone who called to him along the line of march, and all were marching with that uncertain step that marks the age of the years. But everywhere they were greeted with applause, and here and there with tears, for this was a country's tribute to those who had served a country's cause, and still enjoyed life's least dimension—length.

The Hebrew writers counted it one of the Hebrew blessings to be full of years, and the writer of the Proverbs reaches, perhaps, the highest point in the personification of wisdom when he exclaims, "Length of days is in her right hand, and in her left hand, riches and honour." Yes, it is something to have lived long.

Did I say that length of life is the least important dimension? It is—from man's point of view, but from God's point of view it is the most important; with God we are to live forever.

Another dimension is depth. The man who lives deeply is the man who draws life from the inexhaustible life of God. No really good man can ever be a shallow man, for the golden pipes of his life are connected with the reservoir of the eternal God.

The life that has depth, always has secrets to tell, but never tells them. Superficiality alone has no secrets to tell. It is always shallowness that tells the whole story. Reserve power is the test of power. O, the reserve power of Almighty God! Are you comforted or troubled at the knowledge of the almightiness of the Almighty? Our God is the strong Jehovah. He gathers the winds in His fist; He holdeth the sea in the hollow of His hands. He giveth the tides in their time, and sendeth the fruit in its season. One of the dimensions of a good man's life is depth. It is headed up in the inexhaustible life of God.

Another dimension is breadth. Breadth of life is simply the ability to look through another man's eyes. But right here is a very great danger. The cry of our time is for breadth. The age wants breadth—breadth in business, breadth in politics, breadth in culture, breadth in doctrine, breadth in domesticity, breadth in morals. But let us remember that when breadth is secured at the expense of depth, it is usually secured at the cost of moral height.

Honesty is razor-edged in its narrowness. Love is narrow; the broader love

becomes the more loathsome it becomes. Truth is always narrow. Breadth is responsible for the religious freaks of our time. It is perfectly all right to learn breadth by looking through another man's eyes—provided he is looking in the right direction.

The last, but not the least, dimension of a noble life is the dimension of height. This is the dimension of achievement.

The marks of a noble life are three—self-appraisalment, self-investment, self-effacement.

The roots of a noble life may be in a noble parentage, in a moral environment, but are sure to be in Jesus Christ.

If, after my death, friends should deem me worthy of having carved on the simple stone that will mark my resting-place in God's acre—"He was a good man"—I would ask no finer epitaph.

MID-WEEK SERMON

THEME: *When No Questions Are Asked.*

TEXT: Psalm 73:17, 28.

Perplexities of life. Angry, bitter questions: "Does God play fair?" "Fed-up" questions: "What's the use?" Hopeless questions: "Does God care?" Such questions crowd pages of Bible: Job; Ecclesiastes; Psalms.

THE PROBLEM OF THE PSALMIST: Irreligious and ungodly living in ease, comfort, pleasure and prosperity (vs. 3-9). The effect of this on church people (vs. 10-14). The perplexed psalmist (vs. 15-16). He came out of the problem giving thanks (vs. 1-2).

THE ANSWER IN THE SANCTUARY: These things are real to human experience, to your experience. What quieted the psalmist may quiet us.

He went to church (v. 17). He came into contact with God in the quiet of the sanctuary. He saw life in entirety. He saw the ultimate end (vs. 17-20). He was entirely honest with himself: "nearly slipped, because envious" (vs. 2-3); heart grew sour and passions aroused (v. 21); he knew himself brutish, ignorant (v. 22). He threw himself on God (vs. 23-26).

THE VISION IN THE CHURCH: Christ and His questioners: Matthew 22:15-46. He brought them face to face with reality, with God. His demands those of the psalmist: see God; see life whole; be honest with self.

The Cross of Christ presents the same three challenges. Reckon with God. Consider the ultimate end. Search the recesses of own heart.

Not all the questions are answered. But there is the great assurance of the ultimate decency of life. Spiritual values are shown the only enduring ones. We learn to go quietly waiting on God.

TOPICS FOR YOUNG PEOPLE'S SOCIETIES

CHRISTIAN ENDEAVOUR and **B. Y. P. S.**

Y. P.—Finding Romance and Adventure in Good Reading. Acts 8:26-35.

Inter.—Witnessing at the Cost of Life—Stephen. Acts 6:8-15; 7:54-60.

EPWORTH LEAGUE.—Time to Play and Grow.

Sr.—They Were Sure of God.

Inter.—Opportunity for Womanhood: Mastering My Moods.

LUTHER LEAGUE.—The Church of the World. John 8:31-32.

SUNDAY, JUNE 20

CALL TO WORSHIP: "How amiable are Thy tabernacles. O Lord of Hosts! My soul longeth, yea even fainteth for the courts of the Lord." Psal. 84.

PSALM: 96.

PRELUDE: Battle Prayer.—*Himmel.*

ANTHEM: Praise Ye the Father.—*Gounod.*

OFFERTORY: Pastorale in A.—*Meckel.*

POSTLUDE: Grand Choeur.—*Chauvet.*

OFFERTORY SENTENCE: "He that is faithful in a very little is faithful also in much; and he that is unrighteous in very little, is also unrighteous in much." Luke 16:10.

OFFERTORY PRAYER: Thou Gracious Father hast provided for us in an infinite way. No smallest need of Thy children goes without help. We would imitate Thee, if we only had the grace to attain divine love. Help us to realize Thy generous gifts so fully that we shall mete out as Thou hast given unto us, thereby helping Thy work as Thou desirest. Help us in Jesus' Name. Amen.

BENEDICTION: The peace of God which passes human knowing, keep your hearts and minds in Christ Jesus.

MORNING SERMONS

(1)

THEME: *Robbery on the Jericho Road.*

THE REV. CHARLES HADDON NABERS.

TEXT: Luke 10:30.

HYMNS: My Soul, Be on Thy Guard.—*Leighton, S. M.*

I Want a Principle Within.—*Spohr, C. M. D.*

Because we know the story so well, let's dream a bit, let our religious imagination loose, and bring to the old tale a new approach.

Back to first century Jerusalem we go, into the city let us carry a modern newspaper office, with an editor and a staff whose duty is to publish the Jerusalem morning news every day in the week, except perhaps Saturday.

"Here," says the editor, "is a bulletin I just received. Suppose you ride down the Jericho Road and get the particulars. Interview the people who know something about it, and then we can decide whether it is worth publishing." Late in the afternoon he came back and reported, "Well, I have looked into that Jericho Road robbery, and there is not much to it."

"Did you go down there?" asked the editor.

"No," Simon replied, "but I talked to two eyewitnesses who are citizens. I have their signed statements. Want to hear them?"

"Yes," replied the editor. "Who are they? What do they say?"

"The first one was a Priest. I have his statement as follows: "Yes," he said, "I suppose I was the first person who passed after the man was robbed. He was on the ground. His clothes were torn. He was bleeding on the face and arms, and unable to walk. I am not sure whether he was conscious or not, but he was turning about, and I am sure he was not dead. If he had been dead, I would have reported to the officials. You know the law." "Did you stop?" "Yes, I stopped. I did not get off my donkey, for I had an appointment to speak to the ministerial association at Jericho, and I had to reach the city in time for the one o'clock lunch."

The editor said: "Is that all?"

"Yes, that is all. I talked to him quite a while, but this is all the information I got. But the other man I met is a Levite, one of our very best citizens. Here is what he said: "The man had evidently been badly hurt by one or more thugs. The thugs must have torn his clothes, hoping to find some coins hidden in the garments. Yes, I got off my donkey, walked over to him, spoke to him, but he made no reply. I think he was unconscious. I didn't tarry long. No, I didn't see the robbers, and they didn't see me, I am glad to say, not that I had anything they would want. That is all I know. I'll tell you something. I'll write an article for your paper about the matter. I want to use this robbery as the basis for instituting a Safety First campaign. We need adequate laws. No, I didn't do anything about the man. I didn't feel that it was my business to report the robbery to the officials. It was on a main highway, and people were coming and going all the time. Somebody else reported it no doubt."

When the reporter finished reading this statement, he paused for the approval of the editor. It was not forthcoming. "Rubbish, these men may have been there, but they saw nothing and did less. Look here, Simon, get a good donkey, and ride down Jericho Road until you find out about this reported robbery. Do not return until you have."

Half way to Jericho he discovered a wayside inn. Its keeper was a good-natured Jew whose curls hung from beneath his turban and shook freely as he bowed his welcome to every prospective customer who passed.

"Salamat." "Peace to you," was his salutation to Simon.

"Yo Seedi," said Simon, "I am a special reporter for the Jerusalem Daily News. My editor heard that there was a robbery on this road yesterday. I don't think it was important, but can you tell me anything about it?"

"Thou sayest it," replied the innkeeper. "Rather out of the ordinary. Late yesterday afternoon one of those Samaritans stopped here. This fellow had an injured man on his donkey, and he asked me to keep him until he was able to travel. Funny thing, the man he brought was not a Samaritan at all, but a good Jew. Think of a Samaritan bringing him in? The man was almost naked. He was wounded, and had been robbed of all his possessions. I refused to take him in my house, but this Samaritan fellow gave me money to take care of him, clean him up, and he paid for a room for a few days, and he said that if I went into debt he would reimburse me on his return. And believe me, Samaritan though he be, curses on the whole useless tribe, I believe he will do it."

Simon asked, "Is the man who was robbed here yet?"

"Yes," said the innkeeper, "right in one of my best rooms. I put him in the best room I had vacant, and charged full value to the Samaritan," he concluded with a chuckle, and a dig into the reporter's ribs, "A man must live; a man must live. Do you want to see him? He is all right except weak from loss of blood."

They went into the room where the injured Jewish salesman was lying on a dark red brocaded couch. Usual salutations were passed, and Simon expressed his regret for the misfortune. Simon then asked: "Tell me what happened?"

The salesman replied: "Yesterday at one of the loneliest curves on the road a trio of robbers grabbed me before I realized their presence, took my purse, cursed me violently because it contained so little money, and tore my clothing almost off, cut it into pieces to see if I had not hidden more coins within, and almost beat me to death when I protested. They left me on the roadside, half dead. When I saw a priest coming, I was glad because I was sure he would bring me where my wounds could be healed. But he hardly stopped, but passed by on the other side. Not long after he disappeared in the distance I saw another man coming, and again I was glad, for it was a Levite, and I knew that I would be taken care of properly. But he stopped, looked at my wounds, and passed by on the other side without giving help. For a long time, it seemed an eternity, nobody came. The blood which had flowed from my wounds was leaving me weaker, the hot sun had borne down on me fearfully, and I heard another traveller on the road. But when I looked at him as he approached, I was frightened, for he was a Samaritan. I was sure that he would complete the work the robbers had begun. I lay still, not daring to move or cry, and prayed that he would not see me. But by the laws of Moses and the scrolls of the prophets, he stopped, tore off a portion of his cloak, bound up my wounds, gave me water from his pouch, bathed my face, and brought me here to this inn, and left money to pay for this room. I have never heard of such conduct, no, not in Israel. I am receiving mercy from the hand of a man who belongs to a people we despise. But he helped me when the priest and the Levite passed by on the other side."

"What was his name?"

"He did not leave his name, and the innkeeper knows it not. He didn't leave a bill of expenses. Last night when he left I sought to discover his identity, for I want to get free of this obligation, but the only thing he would tell me was, 'I am a Samaritan.' But it is very strange that a man would help a person he has always been taught to hate."

Simon had his notebook filled, and was mounting his donkey to return to Jerusalem and to the paper. The innkeeper called: "Wait a moment. Here is that Samaritan who brought this injured man here yesterday; you can see him for yourself."

Simon asked: "Did you bring the robbed man here?"

"Yes, but please do not mention it. It is nothing. Inasmuch as we show love and mercy unto one of God's creatures, we show our love to God, and we partake of His mercy."

Simon said: "May I clasp your hand? I have never taken the hand of a Samaritan, and I never thought I would dare do so, but I am proud to take yours. And please, what is your name? I am writing up this strange incident for the Jerusalem Daily News."

"Does it matter?" he asked with a smile. "Let's not mention it. Just say, if you will, it was a Samaritan."

But the story gained no space in the Jerusalem Daily News. The editor said: "It's a good story. I like that tale. But we can't publish it. Nobody would believe it. People don't act that way. It's contrary to human nature. Besides, we cannot feature a tale with a Samaritan playing hero. It would hurt our circulation, offend our advertisers, and insult our best citizens."

The editor was right. He knew human nature, and human nature does not act like the Good Samaritan. No, not till Christ changes human nature, but He will and can and does.

The editor was right. To walk upon some avenues of thought hurts our prestige, offends those on whom we are financially dependent, and insults prominent peoples.

But Jesus brought the matter to the door-step of the quibbling lawyer, and laid it there with the question which the lawyer himself was compelled to answer: "Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves?"

When he answered, and oh, how hard was the answer wrung from him, "He that showed mercy on him?" (he wouldn't even repeat the hated word, Samaritan!) Jesus said: "Go, and do thou likewise."

(2)

Fourth Sunday After Trinity.

THEME: *Consuming Religion.*

THE REV. WILLIAM R. SIEGART.

SCRIPTURE: Luke 6:36-42. TEXT: "Give and it shall be given unto you." Luke 6:38.

HYMNS: A Charge to Keep I Have.—*St. Ethelwald, S. M.*

Take My Life, and Let It Be.—*Patmos, 77, 77.*

Our text states something about religion which immediately puts into the shade a great many of man's so-called religious ideas. In this statement of Jesus we learn that real religion is not something to keep, but something to give; it is not something to be hoarded, but something to consume. At the bottom this is akin to a fundamental economic law, coming to the forefront of man's thinking in these times. It is stated thus by one economist: "We have heard a great deal in the past year or two about under-consumption, but it has occurred to but few that it isn't what a people produce that proves their wealth, it is what they consume. Wealth is the conversion of available energy into use forms, be it potatoes, shoes, or electric light. The process of being wealthy consists in using up—not wasting—the products which, through the use of energy, we are able to make." To make this whole thing short and more easily understood: it is not what we keep which makes wealth, but what we consume. Now to turn this around into religion we have Jesus' words: "Give, and it shall be given you," which mean the same in the religion of the Christ as that economic law means in the realm of business, that we grow and increase in religious grace in direct proportion to our use and practice of that religion.

This naturally rules out, as I have said, a good many of man's ideas and conceptions of religion. It casts aside the pure religious systems of sacrifice and selfishness, and places high above all the religion of self-sacrifice. Jesus was very hard on those who observed all the temple rules and observed the feast and fast days, but whose religion began and ended there; He was hard on them because such a conception of religion is always selfish.

In spite of all the years that have intervened since, there are many who follow such a course today. Candles in profusion are burnt before images, pil-

grimaces are made to far places, quacks in religion reap a golden harvest at the expense of man's credulity. Thousands of years ago large business trusts exploited the public faith in spiritualism, and even to this day we find enormously wealthy organizations reaping plentiful harvests at the expense of the same sort of credulity.

It will probably seem strange to many of you to hear me place a great deal of the hankering after knowledge in the same category, especially this hurrying to and fro for apparent religious knowledge. "It is a paradox of education that the increase of knowledge is coincident with a decline of certainty." It is just there that people become credulous. As we lose our religious certainty, as the light goes farther and farther away the shadows lengthen. We forget that there can be no shadow without the light. In that forgetting we concentrate upon the shadow. Were we to remember the light and forget the shadow we would be far better off. Shadows keep us to earth; light leads us onward and upward.

In the realm of friendship folk know that to have friends one must be willing to give friendship. It was Boswell who wrote in his *Life of Johnson*: "Friendship, 'the wine of life,' should, like a well-stocked cellar, be thus continually renewed." In art nothing of value is produced unless the artist gives himself. Michael Angelo could say, "I have no friend of any kind, and I do not want any." He did not give himself in friendship, but he did give himself in art. Were all the ideas of the artist to remain in himself, he would produce nothing of value. The same holds true in all phases of life. Learning is good, but the mere acquirement of knowledge is of no avail until it is put into practice. Give, and it shall be given you.

So our religion is of little worth unless we give and practice it. To sing the hymns, to pray the prayers, to join in the liturgy, to attend the services of the church will profit us little if all this does not find fruitage in our lives.

Pearl Buck puts it this way: "If I am not willing for Christ to die, what hypocrisy is mine if I will do nothing to keep Him alive in the hearts and understandings of men, what selfishness if I keep Him for myself alone, or for my race! If I could so keep Him I should lose Him, in truth. His whole spirit would evade me. My smallness could not hold Him, as no smallness has ever held Him. I must be good enough to share Christ if I would keep Him mine." And that is exactly true.

We must share our Christ with our fellow-men. Our religion thus comes to be a thing to be consumed. As it is lived and used, so does it increase.

PRAYER

Almighty God, Father of all mankind, we praise Thee for the yearning Thou hast placed in our hearts to be near Thee, and for the desire to hear Thy voice. Our deeds and thoughts through the past week have been far from that which Thou hast taught us, and our sins are many. We have come with penitence and love to ask Thy forgiveness, Heavenly Father, and we come with confidence, because Thou hast taught us that a new beginning may be made with Thy love and help. Grant us grace to love those who do us harm, grant us grace to love those who distress us, grant us grace to imitate Thy Son, Jesus Christ, in His love for all Thy children. We ask in Jesus' Name. Amen.

ADDED ILLUSTRATIONS—SEED THOUGHTS

If I love my neighbour I cannot steal, whether it be under the cover of night or in the clear light of the Stock Exchange; whether it be at the end of a loaded pistol or with a short yardstick; whether it be with my hand on the victim's throat or by some godless method of competition that seeks to hide its crime by a false philanthropy.

It was love that made the world and filled this earth with the music of the birds, the flowers and all the beauty about us. It is love that makes the sun shine, and the winds blow, and the rain fall. Because love must have someone to love, you and I are made in the image of God.—*Biederwolf*.

SUNDAY SCHOOL LESSON

Joseph's Kindness to His Kindred.

LESSON: Gen. 46:1-7, 28-30; 50:24-26.

GOLDEN TEXT: "Be ye kind one to another, tender hearted, forgiving each other, even as God also in Christ forgave you." Eph. 4:32.

DEVOTIONAL READING: Luke 2:41-52.

INTER. & SR.: Kindness in the Family.

Y. P. & ADULTS: Mutual Helpfulness in the Family.

Read carefully chapter 45. Joseph's heart was yearning over his brethren. With what tenderness and eagerness he must have said: "I am Joseph. Come near, I pray thee."

This is the cry of the soul for fellowship. His heart was hungry for the love of his family. In verses 4, 5, 6 he makes further explanation of the circumstances, reassuring them as to his identity and absolving them of any self-accusation which their hearts must have been quick to bring against themselves. It is always the generous and forgiving soul that is happy. In verse 8 he excuses them still further. Notice the restrained, concise statement of verse 15. "His brethren talked with him." What a conversation that must have been!

It was in the reign of Appepi III, of the 16th Dynasty of Egypt, that Joseph was prime minister of the land. Appepi III was one of the greatest of the Hyksos monarchs and one of the last of the line. The land of Goshen lies in the northeastern part of the Delta. Seventy was the complete number of the family of Jacob as they came down into Egypt. It was 430 years later that they were led out by Moses. For 295 of those 430 years they were extremely prosperous. They were made slaves only at the beginning of the 18th Dynasty—135 years before the Exodus. The Capitol of the Hyksos at that time was at Tanis—adjacent to the land of Goshen. The modern Tanis is a miserable mud village characterized by piles of decaying fish, swarms of flies and scores of half-naked children. Joseph makes ready his chariot and goes out into the land of Goshen to meet his brethren and his father. Though he is the prime minister of the Egyptian empire he is still his father's son. Pathos and joy of that meeting defy expression in words. Joseph's unfailing faith is expressed in 50:2-26. Though he died in Egypt, his faith that God would bring him and them out is unshaken. At the age of 110 years he died. This was considered by the Egyptians the perfect round of a man's number of years.

Joseph administered Egypt with his hands, but Canaan was written on his heart. This is an ideal for the Christian. They buried him in Shechem, when they came up out of Egypt. Josh. 24:32.

In 1914, Drs. Sellin and Grohman and Praerschnecker, excavating at Shechem, discovered an Egyptian sarcophægus. They believe that this is the sarcophægus of Joseph. This sarcophægus is now in the Museum at Munich. It has never been opened.

EVENING SERMON

THEME: *Cure for Care.*

THE REV. J. G. F. BLAESI, D.D.

TEXT: "Casting all your care upon Him, for He careth for you." 1 Pet. 5:7.

HYMN: How Firm a Foundation.

A human face. How much we find written there. Like shadows playing on the hillside, external impressions and internal emotions play upon the human countenance. I have come to the conclusion that in the presence of all modern progress we are living in a tired world. Everyone has a burden to carry, either on one shoulder or the other. The school or college boy or girl, the business man, the mother in the home, the rich and the poor, the well and the sick, the old and the young, all have their problems to solve. Now God has given to us our Christian religion, not simply as so many doctrines to be believed, but as a practical help in life. All who have accepted its guidance and put themselves under its authority have experienced this. Religion is not simply to brighten our lives by the prospect of a brighter life to one hereafter, but to brighten it right now, by giving us a cure for care.

CURE FOR CARE.

Let us first think of some of the cares of life that call for a remedy. The text speaks of "your care." Of course care varies with the character and the temperament of individuals, with their needs and circumstances. W. G. Jordan, in his interesting book, *Self Control*, says: "Worry is the most popular form of suicide. Worry impairs appetite, disturbs sleep, makes respiration irregular, spoils digestion, irritates disposition, warps character, weakens mind, stimulates disease, and saps bodily health. Worry is mental poison."

Some are worrying about their health, others about their job, business men about business, children about school, church members about the church, citizens about the country. Some have temptations put in their way daily, others are wrangling with doubt concerning the love of God and the goodness and sincerity of man, some are filled with fear. All these things have a tendency to depress the spirit, mar our happiness, cripple us in the discharge of our duties.

Let us now look at the remedy proposed for this ill. "Casting all your care upon Him." This statement was born out of Peter's own experience. Peter made a mistake. He wept bitterly. His heart was troubled. But he got rid of his care. The question is, "How did he become so strong and great?" Campbell Morgan tells us of a home which he frequently visited as a guest.

In one of the rooms he always detected the fragrance of roses. One day he said to his host: "I wish you would tell me how it is that I never come into this room without seeming to detect the fragrance of roses?" The gentleman smiled and replied: "Ten years ago I was in the Holy Land, and while there I bought a small phial of attar of roses. It was wrapped up in cotton and, as I was standing here unpacking it, the bottle accidentally broke. I took the whole thing up, cotton and all, and put it in this vase." Upon the mantle stood the beautiful vase and, as he lifted the cover, the room was filled with the fragrance of roses. The perfume of the roses had been absorbed by the clay of the vase, and you could not enter the room without becoming conscious of the fragrance. We are told in the Bible that Christ is the "Rose of Sharon," and if Christ be in us, He will affect our whole life. Fear which hath torment will be driven out by the love of Christ which beautifies and glorifies. St. Paul says: "I live, yet not I, but Christ liveth in me." That was the secret of his power. He let Christ live in him and care for him.

Finally we have just a word of encouragement to apply the remedy for the human ill. "For He careth for you."

Perhaps you have seen the wild animal pictures of Thomas Seton which he took of animals in Africa at the so-called "water holes." Have you noticed how well fed they looked, how happy they were? They were not cared for without individual effort, but God made the provision. Abbott says: "The question is not what can you do, but what can you and God do together?" Will you remember the words of Emerson:

"Let me go where I will;
I hear a skyborn music still;
It sounds in all things old,
It sounds in all things young,
From all that's fair, from all that's foul,
'Tis not in the high stars alone,
Nor in the cup of budding flowers,
Nor in the redbreast's mellow tone,
Nor in the bow that shines in showers,
But in the mud and scum of things,
There always, always something sings."

Are you still wondering what? We belong to God.

PRAYER

O God, Thou art not only great, but Thou art good. Thou dost clothe the lily of the field with beauty and dost give strength to the weak. Help us to believe that Thou wilt also care for us, because Thou hast created us in Thine own image, redeemed us by Thine own Son from all sin and evil. We thank Thee that Thou dost say unto us in Thine own word: "Come unto me, all ye that are heavy laden, and I will give you rest." Help us to realize that if Thou art with us and we are with Thee, that there is neither height nor depth, nor things present, nor things to come, nor any other creature that shall ever be able to separate us from the all-governing, directing, redeeming love of our Lord and Saviour Jesus Christ.

Give us a faith free from fear that will triumph in trouble, in our weakness give us strength, in our ignorance knowledge, in our sickness let us feel Thy healing touch. Teach us to know that Thou canst bid the tempest roar and that

Thou canst bid the tempest cease. We ask it for the sake of Thy dear Son, Jesus Christ, to whom, with Thee and the Holy Ghost, be glory now and forever. Amen.

MID-WEEK SERMON

THEME: *The Fathomless Wealth.*

TEXT: Ephesians 3:8 (Moffatt).

Early victories of the Church were won not by a finer philosophy, or a nobler ethic, but by preaching Christ. And they had a strong conviction that they never would exhaust His possibilities.

THE WONDERMENT OF PAUL: Paul had held a completed, closed theology. An ordered ceremonial. A finished law. One day he looked on Jesus Christ and all his ideas changed. Now, a Father-God. A spiritual worship. A kindly, clean life.

His soul filled with wonderment because of Christ. Not a theology, but a Person revealing God. The more he grasped, the more beyond waiting for him. A God of spiritual riches made him aware of his own spiritual poverty. He compared himself with Christ, and wondered that so great a trust should be committed to him.

THE FATHOMLESS WEALTH OF CHRIST: The Revelation of God: Fatherly, not Judicial; Loving, not Legalistic; Suffering, not Angry.

The Possibilities of Man: Creature of God, not a worm; Free, not a slave—in spirit—to grow in grace; Eternal, not perishing.

The Power of His Cross: To guide in life—motives and purposes; to comfort in sorrow—heart of God; to destroy sin in man.

DISTRIBUTING THE WEALTH: Text: "to preach, etc." Every one who dipped hands into treasury of Christ by increased wealth of soul added to riches of Christ. Every surrendered soul is just so much more of Christ in the world. A man believes Christ, gives life to His control, and there is a new revelation of Christ.

TOPICS FOR YOUNG PEOPLE'S SOCIETIES

CHRISTIAN ENDEAVOUR and **B. Y. P. S.**

Y. P.—How True to Life Are the Movies? Phil. 4:8; 1 John 2:15-17.

Inter.—Ready to Endure Hardship—Paul. Acts 27:1-44.

EPWORTH LEAGUE.—Steps Toward a Life Work.

Sr.—What Should Be My Purpose in Choosing Life Work? Time to Read and Think.

Inter.—Roads for the Feet of Little Children. The Cost of Keeping Fit.

LUTHER LEAGUE.—What Happened After the Reformation? Rev. 3:7-13.

FOR THE BULLETIN BOARD

Live simply if you would live powerfully.

Gambling flourishes where churches are empty.

Snatching a soul from hell is work for a moral giant.

Love gives much and demands much.

Deeds and thoughts make us.

Good health is a duty and virtue.

SUNDAY, JUNE 27

CALL TO WORSHIP: "Blessed be the Lord God; the God of Israel, who only doeth wonderful things, and blessed be His glorious name forever; and let the whole earth be filled with His glory. Amen and Amen." *Psa. 72.*

PSALM: 97.

PRELUDE: Solitude.—*Bull.*

ANTHEM: Come to My Heart.—*Ambrose.*

OFFERTORY: Allegretto Grazioso.—*Tours.*

POSTLUDE: Postlude in C.—*Muller.*

OFFERTORY SENTENCE: "Brethren, we beseech and exhort you in the Lord Jesus; that, as ye received of us how we ought to walk and to please God, even as ye do walk, that you abound more and more. For ye know what charge we gave you through the Lord Jesus."

OFFERTORY PRAYER: Create in us, Great and Merciful God, a desire to be faithful in all things. Thou hast placed in our hands the stewardship of much that needs unselfish administration, and we need Thy constant help to do as Thou desirest. We desire to be worthy stewards. Help us to attain that end. These gifts are Thine, as is all we have, and we ask Thy blessing on all.

BENEDICTION: Grace and peace be multiplied unto you through the knowledge of God and our Saviour Jesus Christ.

MORNING SERMONS

(1)

THEME: *Interpreter's House.*

THE REV. HOBART D. MCKEEHAN, D.D.

TEXT: "Who is the wise man? and who knoweth the interpretation of a thing?" *Eccl. 8:1.*

HYMNS: March On, O Soul, with Strength.—*Arthur's Seat, 66, 66, 88.*

O God of Truth, Whose Living Word.—*Queenswood, C. M. D.*

Interpreters are among man's most elemental and valuable necessities. The interpreter is the middle-man. He is one who reveals and explains. Sometimes, in a far-off land, I have had occasion to stand face to face with a man whose very countenance and demeanour caused me to feel that, were we better acquainted, we should be the best of friends and companions. But alas! my thoughts were in prison. My feelings were keen and sincere, but mute. Our languages were different; I could not speak to him and he could not speak to me. Our need was an *interpreter*. And not otherwise is it in our relation to the manifold realities of the spiritual life and the spiritual world. My honoured teacher and friend, Dr. L. P. Jacks, has said: "We live, you and I, on the very verge of a profound mystery. Just beyond us, just beyond the limit to which our vision can reach, there is a hidden world very closely connected with the world we are so familiar with, but yet concealed from mortal sense. All we get of it are the shadowy intimations which fall across our path. These shadows we see, but the hidden Reality which casts the shadows remains invisible." Just so; and it is only through the interpreter that we are able to comprehend or to commune with that Reality.

First, because it is the most ancient and elemental among interpreters, is Nature. The Hebrew poet said, "Speak to the earth, and it shall teach thee!" And what does it teach? Well, obviously, nature is not a self-explanatory system; but neither is it a machine. I agree with Dean Matthews in his state-

ment to the effect that mechanism as an ultimate principle of the philosophy of nature has vanished. Our most recent and most eminent of philosophical scientists are rather definite in their suggestion that nature implies mind. In contrast, therefore, with the scientific determinism and dogmatism so prevalent at the end of the nineteenth century, our modern wise men, dealing with nature all the way from protons to planets, are inclined to say that they perceive mind, plan and purpose within our mysterious universe. Today, as of old, the heavens declare the glory of God and the firmament showeth His handiwork. Nature, which was man's first Bible, possesses a perennial message for the children of men. O Lord, we say, how manifold are Thy works. In wisdom Thou hast made them all. The earth is full of Thy riches and Thy overtures come to all who have eyes to see and hearts to understand. Thy power is revealed in the star-strewn spaces and the illimitable depths. Thy constancy in the movements of the heavens and the return of the seasons. Thy providence in the dependability of natural law, the fields of golden grain and the cattle upon the thousand hills, and Thy beauty in the lily's snow-white petal and the happy bird's melodious song. Nature, O God, is Thy interpreter to man!" We believe that ours is a living universe and that, by its very nature, it is suggestive of, and friendly to, all spiritual values.

A second interpreter is History. History is more than a mere collection of recorded facts and infinitely more than a cave of dead men's bones. It is manifest that we can no longer acclaim a doctrine of inevitable progress, or interpret history after the fashion of Prof. J. B. Bury, but neither can we accept the idea that history is without wise and revealing significance. Fresh from the pen of one of the most potent minds of our day—Nicolas Berdyaev—we have a volume of singular worth and insight: *The Meaning of History*. With an almost vehement repudiation of the doctrine of progress which he describes as "an entirely illegitimate deification of the future at the expense of past and present in a way that has not the slightest scientific philosophical or moral justification," the exiled Russian scholar seeks to bring us to grips with the issues of history that lie beyond history in eternity. Such counsel is as timely as it is precious, but for the plain man the great truth is that history is the record of man's varying experiences and ambitions and of God's judgment upon his ways. History tells us that the errand of sin is never successful; not so much that sin is evil as that it is hopeless. And conversely, that the errands of truth and goodness are, in the long run, successful. Fact as well as faith points us to the conclusion that this is God's world and that, judged by the long view, history is indeed His story.

Truth may ascend the scaffold and wrong may mount the throne, but, like the miracle of a third-day dawn, truth arises in glory and newness of life and stretches its bleeding but victorious hands across the path of the race's untried future.

It is with such conviction that we are led to the house of this interpreter—studying the past not only to know what has gone before us, but also to better equip our minds for the interpretation of the present and, in some measure, an anticipation of the future. If within the din and darkness of yesterday a man can discern something of the Presence of God, he is enabled to live heroically, to trust to spiritual forces for the attainment of his ideals and to bring a cre-

ative and contagious power to every soul and situation his life is destined to encounter. It is in the light of such assurance that the Christian man bets his life on the validity of his own best dreams. Fortified by the conviction that God is, that God can, that God cares and that the Divine Will is ultimately triumphant, the Christian spurns indolence, despises cowardice, masters passion, becomes an obedient learner even in the school of pain, and thus attains the status of a real saint—a man who makes it easier for other men to love and serve the Father.

It must be obvious that the modern pilgrim who is wise will pay frequent if not extended visits to the house of an interpreter whose name is Philosophy. He will, at any rate, counsel with those rare souls who have succeeded in what William James described as "an unusually obstinate attempt to think clearly and consistently." This does not imply that what he shall hear will be without discord; but it does mean that philosophy and religion cannot be relegated to different spheres. It does not mean that there will be no tension between faith and critical thought; but it does mean that the tension will be creative if and in so far as religion is able to respect the full claims of critical thought, and philosophy recognizes that in itself it is a venture of faith and an intellectual activity within a larger life in which insight, as Dorothy Emmet has reminded us, "must go ahead of rational interpretation."

It will be revealing to the modern Christian if he will pause and listen to the counsel of significant voices, voices representative of different communions and yet in essential agreement about the things that matter most. Protestants are rather well aware of the emphasis of Karl Barth with his insistence upon the helplessness of man and the sovereignty of God. But they should also be listening to Jaques Maritain, of the Latin Church: "Man cannot find his unity in himself; he finds it outside himself, above himself. It was his determination to be self-sufficient which ruined him;" and to Berdyaev, of the Eastern Church, as he says, "Man's self-affirmation leads to his perdition." For surely it has not been through loyalty to this truth—the truth to which the Christian Church has always borne witness—that our generation has fallen upon evil days.

A fourth interpreter is Literature and Art. Everything good, beautiful and true is an interpreter of the character of God and of man's own best dreams. A man must be something less than a man if he can walk through the enchanted highways and byways of the world's literature and not see God. He must be less than normal if he can listen to the rapturous flights of Handel or the strains of Mozart and not feel the mystic touch of his Father's hand. His soul must be perverted if he can look upon the mellow tints of Rembrandt or the bright colours of Velasquez and not discern the spirit of the Eternal behind the brush and within the heart of the artist. And when he turns to the relevant revelations of poetry his reward will be even greater. To sit with Browning as he wrestles with and for his faith, and to feel with Tennyson as his heart confesses that which is too good not to be true, to love with Lowell as he unveils the soul of brotherhood, to rejoice with Robert Bridges in *The Testament of Beauty*, as the late poet laureate finds Reason and Revelation walking with linked arms down the steps of life's western piazza—to do this, I say, is to visit the goodly house of the interpreter.

But above all these interpreters is *the* Interpreter, even Jesus Christ. The incarnation means the coming of the middleman. "There is one Mediator between God and man—Jesus Christ. . . . No man knoweth the Father save the Son and he to whomsoever the Son willeth to reveal Him." Finding God in nature, history, philosophy or art is like meeting a friend through correspondence. Finding God in Jesus Christ is like meeting that friend face to face! "The Word was made flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth." Christ is man's supreme interpreter of the character and purposes of God. He was at-one with God. He knew God with an unparalleled intimacy. His will and the Father's will were one. God is Christlike and Christ is Godlike, this is at once the basis and blessing of the Christian Evangel. "God gives Himself, at any cost to Himself," says Archbishop Temple, "to be the life of our souls, if we will have it so." Wherefore our blessed Lord is more than a Prophet of religion, and certainly more than a problem of philosophy and theology. He is the Interpreter, the Mediator, the ultimate Saviour and Solution. And when our faith deepens to obedience and our expectancy becomes experience we acquire the wisdom which is truly wise and exultantly we exclaim, "My Lord and my God!"

(2)

Fifth Sunday After Trinity.**THEME: *Toiling with Jesus.***

THE REV. WILLIAM R. SIEGART.

SCRIPTURE: Luke 5:1-11.

HYMNS: Thy Way, Not Mine, O Lord.—*Ibstone*, 66, 66.My Jesus, As Thou Wilt!—*Denby*, 66, 66, D.

Our day's Gospel portrays a scene in the open. The wonders of creation held many lessons ready for Him to explain. Nature itself seemed to win His admiration because it drew Him closer to His heavenly Father.

Besides suggesting to us the beautiful outdoors this lesson brings to us one of the great truths of our faith, which is this: Toiling alone, we fail; toiling with Jesus, we succeed.

We notice first that the people pressed Him that they might hear the Word of God. That has been a crying need of the world for untold generations. Wherever people meet together, wherever they toil, wherever they live, they seek answers to the great questions of existence, and they desire to come into communion with their Creator.

The people of Jesus' day did not find in Him one of the Scribes, Pharisees or Sadducees. Instead they found one who taught with authority. He came preaching and teaching the Word of God in its purity. It was the water of life He gave so freely to all who came.

Men are still hungering and thirsting after the water of life. We have had the philosophies and opinions of men expressed freely and clearly, but they have failed to satisfy. From many church pulpits the opinions of man have been proclaimed, and they failed in their purpose. The great truths of the Gospel remain eternal.

The Church has one great mission, and that is to proclaim to all the world the Word of God in its purity.

This brings us to the second thing which the Gospel lesson presents to us. It tells us simply that the people so pressed upon Jesus that He took a boat, got into it, went a little way from the shore and taught them.

To us it was not given to hear Jesus speak in the flesh. Nevertheless we have the rich heritage of the saints of past days to bear us witness that they are true and good.

It is this teaching that we need. We need to know that God loves man and that man is to love God. We need to know that Jesus came to bring redemption and life to man. We need to know that this love God has for us, and the love we should have for Him should be shed abroad among all mankind. In short, we need again to be taught the whole scheme of salvation and in turn to bring it to all men.

First the people pressed Him, and then Jesus taught them. That is the way it sometimes goes, but not always. Many times Jesus had to go to the people, and we must do that same thing today.

Another great truth is in this lesson. Jesus told Peter and the others to let down their nets for a draught. Peter said they had toiled all night and caught nothing. Then he said something significant: "At Thy word I will let down the net." Here is a great lesson. Peter said they had toiled. That was very true. But they had laboured alone and had caught nothing.

That same thing happens to us, and we too fail. When we have gone forth in our own strength and our own might we have caught nothing. Then our petty ambitions and desires ruled us. Then it was not so much our love of the Master and of men that urged us on as it was our own desire for glory, and with such desires ruling us we always fail.

Now if we, followers of the Christ, were to take Jesus as Peter took Him, and say: "At Thy word," we would toil and success would crown our efforts. It would not be the success of personal gain or personal glory. It would be the success of the Master Himself.

So in this familiar scene, a common fishing scene by a small lake shore, Jesus points one of the greatest lessons for us to learn. It is true that Peter caught fish from the lake. But after the fish had been safely landed Jesus said, "Henceforth thou shalt catch men." Jesus was telling him that he would bring many souls into the kingdom. That is true for us also. Our mission is to spread the Gospel, to bring the Word of God to hungry souls, and to lead men and women to the Christ. Would that we all might take Him at His word, follow His leading, and bring souls into the great Kingdom prepared for all the saints.

PRAYER

O God, our Father, stir up our hearts and wills, that we may attain more of self-mastery. Help us this day to think and speak and do only such things as will leave no regret. May we have reverence for all that is of Thee, may we hate all baseness and sin, and give us the will to exhibit the spirit of love, good will, and forgiveness toward all with whom we live and work. We ask that Thou come into our lives as a permanent infusion, so we may never be deprived of Thy strength and love. Grant our prayers in Jesus' Name. Amen.

SUNDAY SCHOOL LESSON

Messages from Genesis.

LESSON: Heb. 11:3-10, 17-22.

GOLDEN TEXT: "These all died in faith, not having received the promises, but having seen them and greeted them from afar, and having confessed that they were strangers and pilgrims on the earth." Heb. 11:13.

DEVOTIONAL READING: Heb. 11:32-40.

INTER. & SR.: Heroes of Faith.

Y. P. & ADULTS: Faith Tested and Triumphant.

The messages from Genesis may be summarized by the teacher as follows:

1. This is the book of beginning—the beginning of the race. The beginning of God's revelation to men, "In the beginning God." It is impossible to get behind that. There is no statement as to time. All the time necessary is amply available.

2. Here are recorded, successively, God's experiments with the race. The epoch of the garden, the epoch closing with the Tower of Babel, the epoch closing with the flood.

3. Here are the beginnings of the Hebrew Nation, with Abram, Isaac, Jacob, and the twelve sons of Israel.

4. In Genesis is contained the first clear picture of God. A majestic sovereign, strong and terrible, but also personal, holy, merciful, righteous and good. A Father who pitieth His children, and who, transcendent, condescends to hold communion and fellowship with the humblest of His children.

5. Here is the recognition of conscience. In order to express Israel's moral sense of obligation to God, Moses formulated a comprehensive code of civil and religious law, which lifted them above the plain of their heathen contemporaries.

6. Here is the beginning of the great moral law—the Ten Commandments;—the basis of the law of every civilized nation in the world today.

EVENING SERMON

THEME: *Give Me This Mountain.*

THE REV. MURDOCH MACKINNON.

TEXT: Joshua 14:12.

Why should one be satisfied with a three-acre croft when he may have a hundred and sixty acre farm for the asking? Why putter about the hills when the glories of the Rockies are already appearing on the horizon? Napoleon wanted Europe for himself and his relatives; Alexander wanted the earth, and wept when his achievements had come to their limit; the devil posed as already in possession of the kingdoms of this world and the glory of them. Caleb asked that a mountain range be assigned to him, not because this would mean an easy task, but because he was prepared to accept the challenge with which life confronts every man. In this mountain he built an altar to his God, here there was established a City of Refuge for the less fortunate of his tribe, and here the future rulers of his nation came to their coronation.

There are disadvantages in choosing the more rugged and mountainous areas of the earth. But art, science and invention have made their greatest strides in our northern latitudes. Not the descendants of Lot, but the children of Abraham, shall inherit the earth.

"I choose the vale, the teeming soil,
The grass, the pool, the calm,"
Said Lot. "And I the rock, the toil,"
Said Abraham.
"'Tis waste of life," said Lot, "'tis sin
The precipice to scale;"
"Why, nay!" said Abraham, "they win,
Who nobly fail."

There are different ways of treating a mountain. We may remove it, or "subdue" it, or overcome it, or sleep beside it to awaken next morning to get over it somehow. If the mountain fails to come to us and minister to our indolence, we may adopt Mohammed's policy and come to the mountain. Caleb received his inheritance as the reward of courage and obedience, and at the age of eighty-five he subdued the mountain and expelled the giants.

That's the type of man we want in our citizenry today. "Give me the field that no one else will take," said the minister who was no longer young, and off to the mountains he hied! There has been too much hankering after the plains, too keen a competition for the easy berth and the soft snap. We who have inherited the opportunities of this new land cannot afford to be lacking in hardihood or insular in our ideas, local in our interests or self-centered in motive. The great lakes, the broad plains, the towering mountains speak to us in a different tongue. Names like those of Robertson, McDougall, Bompas and Lacombe should shame us out of our smallness. "We expect fifty cents a Sunday from you for the support of the church," said the deacons to the new convert. "When I served the devil I used to spend twelve-fifty a night," was the disconcerting reply. We must attempt great things for God if we are to expect great things from God. We can never afford to forget that the Gospel entrusted to us is universal in its scope, that the seed is the word of the kingdom and the field is the world.

Give me this mountain; give me the Maritimes that they may exalt piety; give me the prairies that they may uphold freedom; give me the last West that it may establish righteousness; give me the new North that it may fear God; give me Canada for Christ.

MID-WEEK SERMON

THEME: *The Great Teacher.*

TEXT: Luke 21:37-38.

Jesus: Saviour; Example; Teacher.

THE GREAT TEACHER: Nicodemus: theologian, intelligentsia. "A Teacher come from God."

Common people: "not as the scribes!" Here was One understanding man, knowing life, who set forth truth vividly in pictures and stories pulsing with human affection. No theological dissertations. No creedal arguments.

THE TRUTH TAUGHT: We present Jesus as the teacher of the good life. He takes Man and shows him himself. Reveals dark secrets of the heart, and shows absolute necessity for soundness. Probes desires and makes clear absolute necessity for purity and cleanliness. Discusses needs of soul and teaches only spiritual can nourish spiritual.

Pictures God so that man can see Him and comprehend Him. A God of Love. A God of Life, real, vital, present-day. A God who cares and is ready to provide. A God of passion, sacrificing Himself to ensure to man an eternal and glorious destiny. Every truth uttered by Jesus, every principle of life enunciated by Him, connects directly with common, daily life and common, daily work of man.

THE PUPILS: Little children. Old men and women. Tired toilers. Learned. Poor people never hesitated to appeal to Him. Rich invited Him to dinner.

He gave them, all of them, more than a set of new ideas—a way of life. He gave them the full fruitage of the richest religious experience in all history.

And there were broken men, lives spoiled and messed by personal folly and failure. He gave them hope and assurance. His Cross became their guarantee.

TOPICS FOR YOUNG PEOPLE'S SOCIETIES

CHRISTIAN ENDEAVOUR and B. Y. P. S.

Y. P.—Recreation That Develops Character. Col. 1:18b; 1 Cor. 10:31.

Inter.—What Books Shall I Read This Summer? 1 Tim. 4:13; 2 Tim. 4:6-18.

EPWORTH LEAGUE.—Time to Pray.

Sr.—How Should I Prepare to Choose Life Work?

Inter.—Roads of Tomorrow: How to Handle Disagreements.

LUTHER LEAGUE.—People Who Live Next Door. John 4:39-42.

FOR THE BULLETIN BOARD

We rarely have to apologize for silence.

Praise God now, if you would later.

We run to sales and fires, and allow ourselves to be coaxed to church.

Neighbours are God's loved ones, even though you don't like them.

A broken heart may be more useful than a whole one.

Motherhood is launching an immortal soul on the sea of life.

Character is achieved, purity retained.

Foundations require careful building.

Riches may prove a target as well as a magnet.

God's will should be our only concern.

Being "hard-boiled" is all right when applied to eggs.

Each day is a "little life," judge yourself at night.

Faith is necessary to man's progress, both here and hereafter.

Give and *forgive* are primary facts of life.

Forget your brother's sins; remember your own and repent.

Gall seems to be a common commodity today.

SUNDAY, JULY 4

CALL TO WORSHIP: "Lord, who shall abide in Thy Tabernacle? Who shall dwell in Thy holy hill? He that walketh uprightly and worketh righteousness and speaketh truth in his heart." *Psa. 15.*

PSALM: 1.

PRELUDE: Memories.—*Demarest.*

ANTHEM: God of Our Fathers.—*DeKoven.*

OFFERTORY: Offertory in G.—*Lowe.*

POSTLUDE: National Hymn.—*Best.*

OFFERTORY SENTENCE: "Be not afraid when one is made rich, when the glory of His house is increased; for when he dieth, he shall carry nothing away, and his glory shall not descend after him."

OFFERTORY PRAYER: Come, Thou, Almighty God, and reveal Thy power. Take possession of this restless world and transform it by Thy grace. Direct the movements of every child of Thine, so we may come nearer to Thee day by day. Accept this offering as that which Thou desirest of us for Thine own purposes.

BENEDICTION: The grace of the Lord Jesus Christ be and abide with you now and forevermore.

MORNING SERMONS

(1)

THEME: *The Promised Land.*

THE REV. JOHN CURRY WALKER.

TEXT: "So Moses the servant of the Lord died there in the land of Moab, according to the word of the Lord. And he buried him in a valley in the land of Moab. . . ." *Deut. 34:5-6.*

HYMNS: Christian, Rise and Act Thy Creed.—*Innocents, 7, 7, 7, 7.*

Holy, Holy, Holy, Lord God Almighty.—*Nicæa, 11, 12, 12, 10.*

One of the mysteries in the history of the Hebrew people is the question of what happened to their leader Moses and where he was buried. Moses was the first and surely one of the greatest of the Hebrew prophets. He was the great emancipator, the great leader, in a very real sense, the great father of the Hebrew people. The grave of such a man one might expect to be marked, honoured, venerated, made an object of pilgrimage, yet it was not even known to later generations. The historian of later years could only say that the Lord God had buried him over there in that gloomy, forbidding land of Moab, beyond Jordan and that "no man knoweth of his sepulchre unto this day."

"No man knoweth!" Where there is mystery, there is always legend. Among the legends which gather about the name of Moses is the very remarkable story which Dr. Rufus Jones recalls in writing a foreword for the book entitled, "The Power of Non-Violence," by Richard B. Gregg. This legend tells how when Moses was going up the mountain to his death on Pisgah he asked Jehovah why he was not to be allowed to enter the Promised Land which he could see stretching out before his dying eyes? Imagine the disappointment of Moses, forty years in the wilderness and on the road toward the Promised Land, standing on the very threshold, only one more river to cross, and then not to be allowed to make the crossing! "You doubted me," Jehovah said to him, "but I forgave that doubt. You doubted your own self and failed to believe in your own powers as a leader, and I forgave that also. But you lost faith in this people and doubted the divine possibilities of human nature. *That*

I cannot forgive. That loss of faith makes it impossible for you to enter the Land of Promise."

Faith in God and faith in man, the common man, are ultimately one. You cannot have any sound faith in man unless you believe in God as his Creator, his Preserver, his Providence. You must believe in man if you have any sound and sincere faith in God. We dare not doubt the possibilities or the worth of man. Such doubt lies at the heart of cynicism and nearly all irreligion. Beware of the man who has lost his faith in man. All his faith, all his hope must eventually be lost.

Mr. Mencken has nothing but contempt for the yokels, the morons, the fanatics which, in his judgment, constitute the mass of the body politic. How very wise he seems in his own conceit, how far above the intelligence of the common herd! But whither does all this contempt and conceit lead him? It leads him to the kind of creed that has appeared over his signature. "The cosmos is a gigantic fly-wheel making 10,000 revolutions a minute. Man is a sick fly taking a dizzy ride on it. Religion is the theory that the wheel was designed and set spinning to give him the ride." Without attempting to question any of the easy assumptions which these statements imply, I must simply remark—what a tragic outlook on life, what a sorry interpretation of life's riddle! The testimony of a Shakespeare searched the depths of the human heart, knew its infamies and its follies, yet could say, "What a piece of work is man! how noble in reason! how infinite in faculty! in form and moving how express and admirable! in action how like an angel! in apprehension how like a god!"

Within the heart of man in the mass, man in the individual and particular, there are vast potentialities for both grace and disgrace. The short view, the cynical view of human life sees nothing but futility and folly. The long view of human life gives us the perspective to see what God has done and is doing with the human race. How old is man in relation to the age of the earth? Sir James Jeans says that taking the conservative view of the future of man and supposing that he can only expect to survive two thousand million years longer, humanity in proportion to its expected tenure of life corresponding to the Biblical threescore years and ten might be said to be about three days old. It doth not yet appear what man shall be on this earth, to say nothing of the realm beyond the spheres. When we are disheartened with the progress of the world and the present state of affairs, we might do well to remember that not so many centuries ago parents in civilized countries exposed their own offspring without a qualm of conscience. Those infants were abandoned to a slow death by starvation, or to lives of degradation, mutilation and the lowest forms of vice. Human sacrifices, gladiatorial shows, mass murders were once the recognized order of the day. They were state functions. The important thing to know about the delusion of witchcraft is not the sad story of the Salem executions but that this was the beginning of the end of persecutions which had cost tens and hundreds of thousands of innocent lives. Montaigne said, "The day will never come when the common ruck of men will cease to believe in witchcraft." But it has come! Piracy, duelling, slavery, all these and many other evils have been relegated to the limbo of the outgrown and the outlawed and be it said that the battles against these evils were won by appealing to the conscience and sacrifices of the common people.

Human nature never changes? Why it is always being changed. It is human nature to change. Progress is anything but inevitable, human nature may be changing for better or for worse, but change it must by the very order of its being. Our faith in men, in the community, in the nation, in the peoples of the world is based upon this demonstrable fact. Our hope for the far future of the race is that the spirit of God may be manifest in the changing of men and nations and for the lifting of our common life.

Of course the trends in the life of a nation and people can be changed. The whole international order may be changed, must be changed, from comparative anarchy to law and order and that within our own lifetime. Our fathers saw Germany and Japan transformed within one generation. One nation was militarized and the other was westernized. In our generation we have seen Russia collectivized and Italy remoulded into the Fascist pattern. Yet it seems to me that more subtle, more significant changes have taken place and the fact that Il Duce has not taken these changes into account may yet prove his downfall. The peoples of the world have always in times past suffered war as a kind of act of God. The rulers and statesmen once took it for granted that they could declare and pursue war without let or hindrance. Such was their unquestioned prerogative. The great nations have again and again provoked war with weaker nations to secure trade, territory, power at the expense of those nations. Japan and Italy have done nothing that has not been done again and again by the nations of the western world. Ah, but there is a new factor in the situation. The world conscience is aroused in these days against the plundering and conquest of weaker nations, against war as war. A few great leaders across the world with faith in the people and faith in themselves can save our world from lawlessness to law. The end is not yet!

Behind all civic and national problems, all social, industrial, and political problems lies the problem of the nature of man. Plato said long ago, "Like man, like state; governments vary as the characters of men vary; . . . states are made out of the human natures which are in them; the state is what it is because its citizens are what they are. Therefore we need not expect to have better states until we have better men; till then all changes will leave every essential thing unchanged."

Jesus had the most sublime faith ever known, not simply in God, but in man. The scribes and the Pharisees, the Sadducees and the members of Sanhedrim, were the intellectuals of His day. They looked down on the people as ignorant and hopeless. They had a general attitude which corresponds to modern intellectuals' contempt for the "morons." But Jesus was close to the common people, they heard Him gladly. He had unlimited faith in the possibilities of even the outcasts of society. It was not that He glossed over the sins which blackened the lives of publicans and sinners. He did not excuse and condone sin because of temptation and environment. His very look convicted men and women of their sins. He did not excuse sin, He did not explain it away. He said, "Go and sin no more." But all through the Gospel story there is the overwhelming proof that no man in all the world's history ever loved men so well and so truly as did He.

A sentence I once read on the bulletin board of a church has lived with me down the years. I do not know its author but I do know its truth. "He who

knew men best hoped the most." That is the glory and the promise of our Gospel to save the world. Our Master saw deeper into the human heart, saw more of degradation, misery, sin, woe, folly, ignorance, than the most sceptical of the cynics. But Jesus knew also the power of God to change and transform life. Father Moses, at least as the legend has it, once lost faith in the people. None may bring that charge against Jesus. His faith in God and man is the high water-mark of the hopes of the world.

The dawn of a better day, the coming of a golden age, the dream of a warless world, all good things in human society depend upon our faith in the people. Freedom in government, the hope of democracy, our ideal of a better, fairer, happier life for all our citizens depend and wait upon our faith in the people. We cannot give any adequate service to the common good, we cannot cherish any great hope for our nation unless we have faith in our fellow citizens. There is no warrant for missions, and there is no basis for hope of a peaceful world unless we have faith in the people of other nations as we have faith in the honest intent and friendly goodwill of the people of our own nation. The fundamental basis for any great hope for ourselves, our children, our children's children, lies in faith in the people. And that faith we rest in and on the faith of Jesus. Public contempt of democracy is treason in the State. Lack of faith in the people is a sin against the purposes of God. He who knew men best, hoped, loved, served, sacrificed the most.

(2)

Sixth Sunday After Trinity.

THEME: *Christianity and Riches.*

THE REV. WILLIAM R. SIEGART.

SCRIPTURE: Matt. 5:20-26.

TEXT: Matt. 19:22.

HYMNS: Who Is on the Lord's Side?—*Armageddon*, 65, 65, D.

Faith of Our Fathers.—*St. Catherine*, 88, 88, 88.

Here is a peculiar incident in the life of Jesus. I say it is peculiar because it tells of a young man who was so eager to come to the Christ that he ran, and who was driven away. At least Jesus imposed such conditions of discipleship upon him that he went away sorrowful.

Now when this young man came to Jesus he met with an affectionate response because the Scriptures tell us that Jesus let His gaze rest upon the young man long and lovingly. He came with a very great and pertinent question upon his lips, "Good Master, what shall I do to inherit eternal life?" Upon further questioning he declared this to be the object of his search since he had attained years of maturity. In fact, he said, he had kept the commandments from his youth and had been very strict in following the light which he had. Why then did the Master impose such a hard condition upon him? "Sell what thou hast, give to the poor, and come and follow Me."

This is a difficult question for many to solve. Some go so far as to say that Jesus hereby declared that the Christian should have no riches or earthly possessions. But this question is more profound than that. It reaches deep into the very fountain springs of character as we shall see this morning.

Consider first that the young man was amiable. He had a good disposition because he immediately appealed to Jesus. Externally his appearance was fine but it is apparent as the interview progresses that he had laid the foundations of his character in his own physical well-being. He had a large estate and he had great possessions, and it is clear that he stood on these. In other words, they were the foundation stones of his life. When the question came to him, "Which do you prefer to have, spiritual excellence or temporal possessions?" a question which in itself touches the springs of character, he chose, without argument, the estate which was his. He went away sad because he loved his wealth more than spiritual greatness.

He had asked the question, "What shall I *do* to inherit eternal life?" He was an excellent young man, but his life was centered in his possessions. He wanted more than riches, but he meant that riches should be the foundation of all else he might acquire. But when he came to Jesus, the Master made a clear-cut division. On the one hand He showed him spiritual excellence and on the other worldly possessions. Take your choice, He said, and the young man chose wealth, thus revealing the central principle of his character. He was no less amiable because of this. Yet when called to choose something higher he went back to the old spring of his character, which was physical well-being.

This young man had position in his day. His possessions gratified his pride and vanity. He did not want to give them up, but he did want to *add* something more. He wanted this world first, and then he wanted to add God as a part. He wanted to sit on earth, indulging himself sensuously, while listening to the strains of celestial music played by a heavenly orchestra above the clouds.

But somehow these things cannot exist in the world. Men have sought to serve both God and mammon but it cannot be done. Years ago on Mt. Carmel Elijah said to a wayward nation, "Why vacillate between two sides? Choose you this day whom ye will serve." And years later the Son of Man Himself said to the people, "Ye cannot serve God and mammon."

Our Lord taught not only this young man but also all the people of all time that the spiritual life must supplant the physical life. The two may co-exist but one must be in the ascendancy. The two cannot rule co-equal. If a man is to have the Kingdom of God he must seek that first. No man can have the temporal, lower nature strongest and expect the spiritual nature to play down to it. That would be prostituting the best in man. Yet many have tried it and are trying it today. There is always a central and controlling part in every man's character which governs his life, and happy is that man whose focal point is spiritual values.

A selfish man may be amiable in character as this young man was amiable in character. He may have many excellencies and graces but it does not change the source from which his character springs.

Last summer I remember how a spider wove its web between two rose bushes in my garden. A more beautiful home could hardly be imagined, yet when that spider nestled down between the soft and beautiful petals of a rose bud, it was the same spider.

So it is with a selfish man. Selfishness and love of worldly things may

weave its web around the dark recesses of the man's soul or it may weave its web about the most beautiful excellencies of the man's character, but it is the same selfishness. The place may be changed, the surroundings may be different, yet the selfishness is the same.

So the first thing for us to remember is that in every man is a centre of character around which his life swings. He either gravitates toward the earth and worldly possessions or he ascends to spiritual planes where the cooling zephyrs are set in motion by the movement of cherub wings. He may change the circumstances of his life, he may change the appearance of that life before others, but that life remains the same as long as the central influence remains unchanged.

Now we come to a difficult part of this whole matter and it is this: Suppose we have a man, selfish in character and worldly in aspiration, who clothes himself with all manner of Christian graces. Shall we consider these Christian graces of no account? We do teach and preach that morality is not enough to save man, and I believe that teaching is true. But we do not undervalue morals when we say they are not enough in this life. Did you ever see a tax collector who undervalued a hundred dollars? I never did. But I remember how one day not many months ago a man went into our city hall to pay his taxes. He had the principal but not the interest. Now that principal was good money and the tax collector knew it, but it was not enough and he rightly refused it until the full amount was presented.

So we do not despise morality when we say it is not enough. A fruit tree may be a good tree when it is two feet high, but it has not attained its purpose until it grows, blossoms and bears fruit. So it is with regard to Christian graces and excellencies. A man may live within the sight of his eyes and the hearing of his ears and the gratification of his senses, yet he may have many good qualities in his disposition. But after all they are polished forms of selfishness and at the root of it all there is the old main spring of self.

Now I would sooner see a man refinedly selfish than coarsely selfish, but the way to a higher life is not by the avenue of polish; it is through the central spring of a man's character. It must come exactly as Jesus told Nicodemus it must come, "Except a man be born again, he cannot see the Kingdom of God."

Now what is that change? This rich young man came asking, "Good Master, what shall I do to inherit eternal life?" Then he recounted how he had kept the commandments and what good moral deeds he had done. He wanted something more to do. But eternal life is not attained that way. The fundamental change of the religious life does not come about by adding more things. It comes about through a change in the centre of a man's soul, in the governing force of his life.

Many folk are just like that young man. They expect their lives to be built by addition. Their questions take the same form as that of the young man, "Good Master, what must I *do*? What new prayer shall I say? What new deed shall I do? What extra morality shall I take on? What new charities shall I help?" These and similar questions are on the lips of a great many today.

But Jesus met them all with His reply to the young man. In effect He said, "Your life is wrapped up in your position and your wealth. Before you can

attain to that higher life you must sell what you have. You must change the centre and motive force of your life."

Everywhere Jesus brings man to this choice. It is either God or mammon. The two cannot reign co-equal. To be a Christian one must give up the animal and sensuous self, and pass over into the region of beneficent love for God and man.

Now riches and Christianity are not inconsistent any more than it is not inconsistent to have loved ones and wealth at the same time. Herein lies another serious aspect of this whole question. There are many today, as there have been many in the past, who have said that wealth and our religion are inconsistent. That is foolish. The mere possession of wealth does not make a man sinful any more than the mere possession of a few Christian graces makes a Christian.

Here is the crux of the whole matter: When one's nature is centered in wealth, when wealth is the mainspring of character and the moving force of the life, that life is sinful. The centre and moving force of a Christian's life is the Christ and all that the Christ means.

Do I make myself clear? The trouble with this young man was that he loved his wealth above all else, and when he faced it, he went away sorrowful. He was not sorrowful because of the wealth, but sorrowful because he could not add religious graces to it and attain eternal life. He learned that a man must be born again, but he was not willing to undergo the experience.

To some men in this world there are given talents of many kinds. Some have wealth, some have great powers of intellect, some have great influence, some have other gifts or talents. Used properly they are of great benefit to mankind. We need to do a little reconsidering about the question of Christianity and riches. We will learn that when wealth and the getting of it is the centre of a man's life, his life is sinful. But when wealth, as well as other talents, are made subsidiary to the Christian life they may be of great benefit to the world. In other words, when the centre of a man's life and the mainspring of his character is Christianity and the Christ all his life is focused thereby and the talents he has become blessings in the world, and the occasion for much good. His wealth, his talents, will never take the place of his surrender to the Christ.

PRAYER

O God, who art the source of our being, look into our hearts with love and compassion, magnify our latent virtues, and forgive our sins against Thee and against our fellow-men. Thou art the light and strength and guide of all who would reach the promised land, Thou art the comfort of all who have lost the way, Thou art the hope of those who have fallen by the wayside.

Grant us renewed faith in Thy promises, help us to understand that nothing matters but that which is valuable in Thy sight. Help us to detach ourselves from all that is temporary, misleading and degrading. Help us to measure our gifts according to the riches Thou hast placed in our keeping. When Thou art through with us here, take us to Thyself in Heaven. We ask in the Name of the Father, the Son, and the Holy Ghost. Amen.

SUNDAY SCHOOL LESSON

God Hears a People's Cry.

LESSON: Ex. 1:6-14; 2:23-25.

GOLDEN TEXT: "Before they call, I will answer; and while they are yet speaking, I will hear." Isa. 65:24.

DEVOTIONAL READING: Psalm 42:1-5.

INTER. & SR.: What Cries Rise to God Today?

Y. P. & ADULTS: God Cares When a People Suffers.

The children of Israel were in Egypt 430 years, only 135 of which were spent in slavery—the remainder of that time they were living in luxury and influence due largely to the life and service of Joseph.

The king mentioned in verse 8 was Aahmos the I. This king ascended the Egyptian throne in 1580 B.C. and ruled until 1559 B.C. He was the son of Alisthramuthosis. He drove out the hated Hyksos who for so long had dominated the country. With his coming the slavery of Israel begins. He was "the George Washington of his country." He freed the land of the hated oppression of the foreigners.

Until his coming to the throne the lot of Israel had been a pleasant one. They had even married into the royal family (1 Chron. 4:18).

Chapter 2:23-25 refers to a later king whose name was Thothmese III. Verse 23 is particularly significant in reference to this king who for twenty-one years had been co-regent and for fifty-three years had been co-monarch of Egypt. For seventy-four years, thus, he was on the throne of Egypt. He was the Alexander the Great of Egypt, the great conqueror. He had ascended the throne of Egypt in 1516 B.C. (when Moses was ten years of age), and ruled until 1461 B.C. Moses had become a general in his army but at the age of forty had fled into the wilderness of Midian. It was this man, Thothmese III, who increased the bondage of Israel, making them "serve with rigour in the field," commanding them to make bricks without straw. His mummy is in the museum at Cairo and is intact save for the great toe of one foot which was pulled off and carried away by a curious American tourist.

TOPICS FOR YOUNG PEOPLE'S SOCIETIES

CHRISTIAN ENDEAVOUR and B. Y. P. S.

Y. P.—How a Christian Shows His Patriotism. Acts 5:17-29; Rom. 13:7.

Inter.—Patriots in the Making. 1 Sam. 17:32-50.

EPWORTH LEAGUE.—Who Make America Great?

Sr.—My Part in the Community. America's Real Patriots.

Inter.—Being Patriotic. Great Literature of Bible. What is True Patriotism?

LUTHER LEAGUE.—July Theme: Government.

Patriotic Program.

WALTHER LEAGUE.—July Theme: You and Your Congregation.

Your Finances.

SUNDAY, JULY 11

CALL TO WORSHIP: "Praise waiteth for Thee, O God, in Zion: and unto Thee shall the vow be performed."

PSALM: 15.

PRELUDE: Sabbath Calm.—*Christian.*

ANTHEM: Seek Ye the Lord.—*Roberts.*

OFFERTORY: Serenade.—*Shubert.*

POSTLUDE: Recessional March.—*Stern.*

OFFERTORY SENTENCE: "According as each has received a gift, ministering it among yourselves as good stewards of the manifold grace of God." 1 Pet. 4:10.

OFFERTORY PRAYER: How can we thank Thee, Heavenly Father, for the gifts Thou hast bestowed upon us in many ways. We seek Thy tabernacles to do homage to Thy will. Lift us up to Thy heights, and accept our gifts to Thy service. Keep us courageous and faithful in Thy work. Amen.

BENEDICTION: The Lord bless thee and keep thee; the Lord make His face shine upon thee and be gracious unto thee; the Lord lift up His countenance upon thee and give thee peace.

MORNING SERMONS

(1)

THEME: *Forward.*

THE REV. WILLIAM ST. JOHN BLACKSHEAR, D.D.

TEXT: "Speak to Israel that they go forward." Ex. 14:15.

HYMNS: How Firm a Foundation.—*Portuguese Hymn, II, II, II, II.*
Workmen of God, O Lose Not Heart.—*Mirfield, C. M.*

For sometime now the Church has been engaged in a project known as "The Forward Movement."

I could tabulate a long list of movements in the Church that have come and gone, leaving their impression yet never quite accomplishing their full purpose. However, we come now to one which holds much more hope, it seems to me, than all the others combined, for it aims solely at the development of the individual's spiritual discipleship, which was the method employed by our Lord and Master, Jesus Christ Himself. It is happy also in its choice of a name. It has chosen a word which expresses the very essence of the twentieth century mind: *Forward.*

Often in order to go forward effectually it is necessary to go back temporarily. In the realm of Military Science and Tactics it is often desirable to beat a strategic retreat in order to obtain a more glorious victory. And so for my text this morning I take you back to a very ancient scene wherein God orders a forward movement of His Chosen People. "Speak to Israel that they go forward."

Moses was leading his people Israel out of Egypt, which had been first their land of refuge and eventually their land of bondage for many years. But it was a people who, the moment adversity threatened and injury seemed imminent, longed to give up the trek through the wilderness. Now that Pharaoh had changed his mind about letting the Hebrews go, and his army was upon their heels with every prospect that they would soon be upon their necks, the Jews cried to return to the land of their bondage, saying: "It had been better for us to serve the Egyptians, than that we should die in the wilderness."

Moses was face to face with a revolt and a wholesale desertion. The people were anxious for safety. They now feared the possibility of cracked skulls and clamoured to save their slavish hides from harm, as later on in their march to freedom they met stark hunger in the road and "longed for the flesh pots of Egypt."

Moses rises to the occasion, as did Columbus when his crew were all for turning back and ready to resort to mutiny. Men of vision who try to crystallize their dreams into actuality will ever be faced with this same difficulty; the desertion of their friends and aids in the project when the going is rough. But men like Columbus and Moses are always men of sufficient faith to face the mob and stem the tide of defeat. For men of faith are always men of courage. God will never lack for men of this calibre and when He needs one He will raise one up. Believe in miracles? How can any modern man not believe in them? All of the men whom God has appointed to lead mankind from darkness to light have heard the command: "Speak to My people that they go forward." All of God's giants in this world have echoed, "*Forward.*"

As I have gone back in history for my text so we as Christians who expect to go forward in the way of Christian truth must today return to fundamental principles. Life has become so complicated and complex, interests are so multifarious, there are so many by-paths leading off the main highways of our existence it is no wonder that we are so intrigued by the trimmings on the garment the world has assumed that we neglect or utterly forget the fabric of which the dress is made. The Church is constantly calling men back to fundamentals. Urging them to see what is important and eternal in order that they not pin their faith and hope to the frivolous and passing fads of the moment. So today Mother Church says, "Return to the basic truths of Christ's teaching in order that you may go forward to fuller, brighter fields of human experience."

What are these fundamentals?

First and foremost it is fundamental, if you expect to go forward in life, to realize that there is a God who is the "Creator of all things visible and invisible" as the Nicene Creed states it.

Second, that you are His creation, not merely an inanimate object of flesh and blood and bone, but that He breathed into your nostrils the Breath of Life. That this breath in you is His Breath. That you are a part of Him, and as the law of matter makes the earthly parents and the offspring alike in so many physical ways, you must strive to be like God your Father in the temper and disposition of your soul.

Thirdly, that all other human beings, though differing in physical characteristics, have the same breath of life in them and so are your brothers and sisters, and as such ought to be treated with consideration, love and care.

Fourthly, that Jesus is the model and unique Son of God in whose footsteps we must follow.

These are the four great fundamental truths of the Christian Religion.

Now these four fundamental facts carry with them many corollaries which are essential to one who would go forward into Life Eternal. The corollaries are to be found in the Ten Commandments and are summed up in Christ's summary of the law: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great com-

mandment, and the second is like unto it: "Thou shalt love thy neighbour as thyself." On these two commandments hang all the law and the Prophets.

Other Scriptural passages that point to the Way of Life which we must observe if our earthly pilgrimage is to be a "Forward Movement" in the Faith are:

"What doth the Lord require of thee, but to do justice, love mercy, and to walk humbly with thy God?" (Micah 6:8).

"Greater love hath no man than this, that a man lay down his life for his friends" (John 15:13).

"He that is greatest among you shall be your servant. He that humbleth himself shall be exalted" (Matt. 23:11, 12).

"And finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things" (Phil. 4:8).

In other words, the Church calls men to go forward in the Christian life by (a) Worship of God, (b) Service to man, and (c) to employ the mind in a diligent search for Goodness, Truth, and Beauty. And last of all he who would obey this command to go *forward* must heed the invitation of Jesus to those who would truly follow Him: "If any man will come after Me let him deny himself and take up his cross and follow Me" (Matt. 16:24). The reward is indeed a crown of glory, but the way *forward* is the way of the cross.

I recall an incident in the life of that great liberator Garibaldi which carries with it the aroma of the vital fortitude needed to be a Christian. I am sure that many of you recall it. The armies had returned to Rome triumphant from their long and hard fought campaigns for Italian unity and freedom. It was a truly festive day and all were happy. Happy in the realization that the army was ordered demobilized. Peace had come at last and the men could return to their homes, wives, and children. Their shops, their fields and their offices awaited their return, life would again flow normally.

But lo and behold! an uneasy stir, like a troubled wind in a peaceful valley, began to move amongst the carefree throngs. A messenger had reached Rome with the ill news that the Austrians were mobilizing a strong force on the northern border, and an order cancelling leaves and the anticipated demobilization had been issued. With heavy hearts and sullen tempers the disappointed soldiers took their places in the long line drawn up on the great plaza to hear their General appraise them of the situation.

The Great Garibaldi rode into the square and began to address the men. He told them of the situation, and of what glories were yet to bedeck the Roman Eagles, what spoils of art would be taken from Austria to adorn their noble City, of what victories were to be won in the name of Liberty, and what a noble heritage they would leave to their posterity; and so he closed his speech.

It was not greeted with the accustomed cheers a speech from him always received, but a deep and brooding silence fell upon the scene. Then one old veteran, privileged by his long service and many scars received fighting under Garibaldi's banners and by an imposing and enviable record of gallantries to his credit, stepped a pace forward from the ranks, and addressing his leader said: "Sire, you have told us what beauty and wealth of art were to be won for our City, what laurels more we are to add to Liberty's brow, and of what

we are to gain for our children; but what, Sire, are you going to give to us?" He resumed his position in line, and a silence more tense yet settled upon the place. And old Garibaldi rose in his stirrups, a majestic figure, and said: "I'll tell you what I am going to give to you. I am going to give you long marches on empty stomachs and sore bleeding feet. I am going to give you the hard ground of Italy for a bed with only the sky for a coverlet. I am going to give you weariness of body and many wounds,—and to some of you I am only going to give a soldier's grave."

There was a silence like the silence of the tomb. And suddenly as they saw that noble figure there who had shared all their hardships and won their battles for them, there arose a mighty shout;—"Forward, FORWARD!"

"Speak to Israel that they go Forward."

(2)

Seventh Sunday After Trinity.

THEME: *The Net Cast Into the Sea.*

THE RT. REV. ARTHUR W. BROOKS, *Bishop, Apostolic Episcopal Church.*

SCRIPTURE: Mark 8:1-9.

TEXT: "The Kingdom of Heaven is like unto a net, that was cast into the sea, and gathered of every kind." Matt. 13:47-50.

HYMNS: O Jesus, Lord of Heavenly Grace.—*Wareham, L. M.*

Look, Ye Saints, the Sight is Glorious.—*Coronæ, 87, 87, 47.*

Fishermen often use the drag-net and catch fish of many kinds. When they finish their task and bring their boats to shore the fishermen separate their catch, saving the good fishes and casting aside the unfit.

The Blessed Lord likens the kingdom of heaven to a fisherman's net cast into the sea. What did He mean? He meant that His Church, commissioned to forward the work of man's eternal salvation in His Name, was to proceed like the fishermen, and gather in souls, doing this work for the redemption of mankind. This parable of sixty-seven words, while short and to the point, makes it plain that God will judge all those who are gathered into the kingdom of heaven. The Christian Church includes all within the scope of her divine mission, and by the power of the Holy Ghost is working for the sanctification of souls, that they may be cleansed from every taint and trace of sin. No time is fixed, so far as holy Church has knowledge, but, according to our Lord's parable, at the end of the dispensation "the angels shall come forth, and sever the wicked from among the just."

Today, there is great need for a new emphasis on the spiritual mission of the Church, for many have turned away from the Faith and the practice of religion.

Gathered in by the fishers of men, like fishermen who have emptied their drag-net into the boat, many souls are included in the universal Church, but some have spoiled while the boat tarries, whereas, others are good, alive and wholesome. Then, too, it must be remembered the drag-net may gather in of every kind. Those who go fishing know very well there are kinds of fish in the sea not to be desired and of little or no use to the fisherman. Obviously,

our Lord meant to teach His Apostles that in their work as fishers of men, the drag-net would haul in some of whom the Church would be ashamed, some who would spoil, as well as the good and wholesome. These fishers of men must needs be patient. It was their task to go fishing for souls and to gather in of every kind, but the angels would do the separating, at the end of the dispensation.

Christ knew very well the human will. He knew human reactions to the changes and chances of this mortal life; and while His mission was to seek and save that which is lost, He knew that there would be faithless souls, weak and doubtful souls, and many who would never follow through until the end, the practice of those essential religious duties so necessary to live and grow in grace and in order to enter upon the bliss of eternal life.

In the pursuit of things temporal many cannot stand the test to obtain the joys eternal. The philosophy of something for nothing has always prevailed in the mind of some in regard to the hope of eternal life. There are many who think the practice of religion is good for the other fellow, but as for themselves, they think they can get into heaven without religion. In the savage competition of life, when so many are preoccupied with things temporal, when life simply consists of making a living and seeking diversion, many stand in danger of loosing their soul. Jesus warned men to be careful that they loose not their soul for the temporary gains earth might afford them. The pursuit of the things so dear to many—the material prosperity for which men struggle so fearlessly—and the joys of the worldly life that are so alluring are very powerful attractions, and lest one loose his soul over these temporal things, the Spirit of God calls to the soul to seek first the kingdom of heaven and its righteousness.

The mission of our Lord's coming to earth, that He might appear to man in the form of a man, was to show man that his highest welfare can only be promoted in the spirit of the Gospel, and in communion with the Eternal Source of Life; and that if he would desire to participate in the eternal joys and benefits of redemption his soul can only be prepared for such heavenly experience by the holy influences of Divine grace. But he who would enter upon the heavenly experience of the life immortal can only enter through the one Door which God appointed. The beginning of the heavenly experience is in the infusion of Divine grace and the shedding forth of the life-giving spirit in the soul, by union with Christ in the kingdom of heaven on earth.

The holy mystery of redemption by grace is a hard truth for many to accept. They cannot understand why God should expect of them participation in those holy and reverent acts connected with the sacraments. They ask: "Why can't I just believe that Christ lived and died, and let it go at that?" "Isn't that enough in this busy and rushing world?" "Why should it be necessary to worship God on Sunday and to take part in religious activities, when I can have a lot more fun outside a church?"

God does not force salvation upon anyone. He offers all men eternal salvation, but the offer necessitates the submission of the human will to the Divine will, and the acceptance of the way, the truth and the life appointed. Christ came to reveal that new and living way and appointed Holy Sacraments as the channels of grace, and, of course, this requires participation of all those who

would receive them. They are the life-giving means to nourish and sustain those who have been gathered into the net—the kingdom of heaven. Yes, the Church goes on its mission gathering in of every kind, praying and trusting that souls may be saved. Let those who have been forgetting the practice of the essential religious acts and devotions required of all souls remember this parable.

PRAYER

Great and Glorious Father, fill our minds with wisdom, our hearts with tenderness, and our hands with usefulness. Take all reluctance out of our obedience to Thy commands, all bitterness out of our endurance, and let Thy laws become songs in the house of our pilgrimage. Unite us with all those who seek to advance Thy Kingdom, regardless of race or ability or possessions, give us courage to stand by the teachings of Thy Son, Jesus Christ. Amen.

SUNDAY SCHOOL LESSON

God Provides a Leader.

LESSON: Ex. 3:1-12.

GOLDEN TEXT: "Come now therefore, and I will send thee." Ex. 3:10.

DEVOTIONAL READING: Psa. 2:1-8.

INTER. & SR.: How to Get Ready to Work for God.

Y. P. & ADULTS: How God Provides Leaders Today.

The leader God provided was a man of many-sided character. He was a patriot, a statesman, a legislator, a judge, a ruler, a Sheik, a theologian, a priest, an orator, an executive. He was a man of large endowment, possessing unusual natural ability and extraordinary personal gifts. He was a hero in faith, possessing a marvellous faculty therefor.

For forty years he had been keeping the flock of Jethro, his father-in-law, the priest of Midian. Seeing the marvellous sight of the burning bush, he decides to turn aside and investigate more closely. Herein lies the secret of all scientific advance in the world. Devout men who are not content to take for granted the things they see but "turn aside" to investigate and to discover.

The study of Moses's character is an extremely interesting and profitable one.

1. His unselfishness. For instance, his complete identification of himself with the people. Where, elsewhere, in all the records of human biography can one find a more sublime act of self-renunciation or of self-devotion than after the sin of the golden calf when Jehovah offers to consume Israel and make of him a great nation in their stead, Moses promptly declined and refused to take Abraham's place as the father of God's chosen people.

Moses prayed most earnestly that God would forgive the sin of the people, or else blot him out of the Book which He had written (Ex. 2:10-32). Here is unimpeachable loyalty to a people. Moses never sought personal glory or self-aggrandizement. He assumed no state, he took no titles of honour, he took no position for his son, he established no dynasty. He was free from all vain ambition and jealousy and to the last degree magnanimous.

Along with his faith, meakness, and unselfishness stand his uncompromising firmness, his inflexible resolution, his tenacity of purpose, his careful deliberation, his statesmanlike foresight, his profound wisdom and patient waiting and masterful self-control.

God was wise in the choice of this leader. As a general he towers above Alexander. As a lawgiver he eclipses Solon and Lyturgus. As a liberator he paved the way for Lincoln. As the unifier of a nation, he was the first Bismarck. As a prophet he was greater than Elijah or Isaiah, for of all the prophets in the Old Testament, Moses was likest to Christ in that he was also a mediator between God and men.

The secret of Moses' life, interpreted from the divine point of view, is contained in this 3rd chapter of Exodus which describes the vision of the burning bush. This vision divides Moses' life into two distinct, but unequal parts. Eighty years of preparation and forty years of service. Previous to the vision, Moses had been a prince, a patriot and a shepherd. Subsequent to this vision, he became a deliverer, a general, a legislator and a prophet. Before the vision he had accomplished little, after the vision he performed the most gigantic task ever wrought by man—the creation of a unified nation out of a horde of debased and ignoble slaves.

TOPICS FOR YOUNG PEOPLE'S SOCIETIES

CHRISTIAN ENDEAVOUR and B. Y. P. S.

Y. P.—Nationalism or Internationalism? Acts 10:34-43.

Inter.—Men and Women Who Made the World Better. 1 Cor. 15:1-10.

EPWORTH LEAGUE.—My Part in the Home.

Sr.—Who Are Patriotic?

Inter.—Interpretations of History. They Lived for Their Country.

LUTHER LEAGUE.—What Are Governments For? Rom. 13:1-7.

FOR THE BULLETIN BOARD

Love the Lord. if you expect an invitation to His home.

Thumb-worn Bibles are considered oddities today.

Words of Life are not spoken at talkies.

Moses shared the forty years of hardship in the desert as a privilege of leadership.

Caleb chose the mountain because it presented hard work. Today he would be voted insane.

In the Bible we have the "Acts of the Apostles," though no dreams.

Happiness is a duty.

Life is a two-way process, giving and receiving.

Only a generous soul knows gratitude.

God still speaks to those who listen.

There is no magic formula for successful living.

Those who talk much think little.

It takes more effort to frown than to smile.

There is always room for improvement.

Mothers are not always wise in their generosity.

SUNDAY, JULY 18

CALL TO WORSHIP: "Faithful is He that calleth you, who will also do it."

PSALM: 23.

PRELUDE: Chant d'Amour.—*Gillette.*

ANTHEM: Land of Hope and Glory.—*Elgar.*

OFFERTORY: Rimembranza.—*Yon.*

POSTLUDE: Allegro Moderato.—*Lemaigre.*

OFFERTORY SENTENCE: "Show me Thy ways, O Jehovah; teach me Thy paths, guide me in Thy truth, and teach me."

OFFERTORY PRAYER: Thanksgiving and praise is on our lips and in our hearts for Thy infinite care over us, and the great stewardship Thou hast placed in our keeping. The offering we present to Thee this day is but a portion of that which is at Thy command, and we ask Thy blessing in using it for Thy work.

BENEDICTION: The peace of God which passeth all understanding keep your hearts and minds in Christ Jesus.

MORNING SERMONS

(1)

THEME: *Your Picture of Yourself.*

THE REV. NORMAN VINCENT PEALE, D.D.

TEXT: Mark 11:24.

HYMNS: Workmen of God, O Lose Not Heart.—*Mirfield, C. M.*

There's Light Upon the Mountains.—*Mt. Holyoke, 87, 87, D.*

It is a good thing to have your picture taken. I say this not in behalf of the photographers, for the kind of picture I have in mind cannot be taken by a photographer. This sort of picture must be taken by yourself. There is nothing in the world more vital than that the individual get a good picture of himself. By that, I mean, he needs a clear vision of the sort of person he wants to be—the sort of person he can be—and, behold, that is the sort of person he is.

Now this is really a very serious matter, so serious that it may easily mean the difference between success and failure in life for each of us. Modern psychology lays great emphasis upon the picture of himself which a man allows his mind to foster. It is highly important that one's estimate of himself should be based on reality—that is, a proper knowledge of his abilities. Many times in our contacts we find people with splendid possibilities who fail, and for one reason only: they expect down deep in their hearts that they will fail.

Dorothy Brand calls this the will to fail, and it is a most expressive phrase. These people may even try hard to succeed and pathetically say, "Behold, how I have worked," but theirs has been a deeper fault. It is the picture of themselves which they have created at the bottom of their mind. It is a picture of failure. We are learning that men succeed in life not so much by effort of will as by what may be called creative imagination. Intensity of effort will not bring favourable results if, still underneath all our effort, the mind retains a picture of failure. It really makes no difference how hard you strive unless in your soul you say, "I can." The important thing becomes your imaginative picture of yourself. If that is a picture of strength and power and achievement, your future is pretty well assured.

Suppose we place on the ground a plank thirty feet long by one foot wide.

It is evident that everybody will be capable of going from one end to the other of this plank without stepping over the edge. But now change the conditions of the experiment and imagine this plank placed at the height of the tower of a cathedral. Who then will be able to advance even a few feet along this narrow path? Before you had taken two steps you would begin to tremble, and in spite of every effort of your will you would be certain to fall. Why is it then that you will not fall if the plank is on the ground, and why should you fall if it is raised to a height above the ground? Simply because in the first case you imagine that it is easy to go to the end of the plank. In other words, you have a picture of yourself succeeding, while in the second case you imagine that you cannot do so, which is to say—you have a picture of yourself failing. Again I say that one of the most important things in life is to have a good picture of yourself.

This is very important in the moral realm. Why is it so hard to cure certain bad habits? It is because we are trying to do so by will power. While we are mustering the forces of our will the forces of the imagination are running the opposite way. The more one tries the worse he gets. Bad habits are quickly broken when one has held repeatedly before his eyes an imaginative picture of himself completely rid of the habit. It would be a worth while practice to say each day—not, “I am going to get rid of this habit,” but “*I am* rid of this habit.” The one is will, which is relatively weak. The other is imagination, which is powerful.

The importance of creative imagination is found in a thrilling passage in St. Mark's Gospel: “All things whatsoever ye pray and ask for, believe that ye have received them, and ye shall have them.” The eleventh chapter and twenty-fourth verse. You could do no finer thing for yourself than to commit it to memory: “All things whatsoever ye pray and ask for, believe that ye have received them, and ye shall have them.” What does it mean? Simply that if by prayer and faith you are longing for something worth while, hold in your mind a picture of yourself possessing that thing and you will possess it. Obviously, I am referring here not to unworthy material things but to the deeper spiritual values, although this general principle applies even to the little things of our lives. What is all this, but faith? Faith is imagination grown up, confirmed and experienced. We are told in the New Testament that if you have faith so much as a mustard seed, that is very small, but if you have faith even that small, nothing shall be impossible unto you. Imagination used in this sense is not fancy, but it is creative faith. This passage from St. Mark might be translated into current speech somewhat as follows: “Imagine you have the things you pray for; they are already yours.” The New Testament is full of such modern psychological treatment. The New Testament does not deal with sin and trouble by appealing to the will. If it did, it would scarcely be a gospel (gospel means “good news”) except for men and women whose wills are strong. Its appeal is for faith in One who can cleanse us. The message is not to try harder, but believe harder and you are cleansed.

Let us see how this great principle works itself out in the every-day affairs of our lives. Religion is not an Aladdin's lamp or a magic carpet. This is intended for a different field of life than the material. Nevertheless, the law is not without its values even here. If one fixes his mind upon some honour-

able attainment, and keeps his mind fixed upon that thing, already tentatively he is that and he has set his feet on the way to being it. Edwin Markham has summed it all up in a great line—"Our greatness is the greatness of our dreams." Within your mental limits—and I say mental because your physical limitations cannot hold you back—if you, within your mental limits, picture yourself high enough and are true to that picture, you can go far. You can go just as far and just as high as you can picture yourself.

Perhaps you are troubled by fear. Or perhaps you are a person with a great emptiness in your life. Perhaps you are afflicted with trouble and the problems of life rest heavily upon you. What is the great secret? It is to pray for release and strength. We are not to attack these difficulties by the power of the will but by faith. Pray that you shall be released and even as you pray for release believe that you have it—that's it—believe sincerely that you have it—and by faith you shall be delivered. Believe it with all your heart and it will be so. "If with all your heart," says the Bible, "ye truly seek Me, ye shall find Me."

(2)

Eighth Sunday After Trinity.

THEME: *What is Wrong with Religion?*

THE REV. WILLIAM H. BURGWIN, D.D.

SCRIPTURE: Matt. 7:15-23.

TEXT: Matt. 7:21-23.

HYMNS: The Church's One Foundation.—*Aurelia*, 76, 76, D.

A Mighty Fortress.—*Ein Feste Burg*, 87, 87, 55, 56, 7.

Viewing a world in the grip of doubts and fears, with men in the seats of the mighty worn with anxiety and showing the awful strain, knowing as we do that churches and temples, cathedrals and mosques lift their towers and their minarets skyward in every land, we ask, "What is Wrong with Religion?" It is a fair question. I make no attempt to answer the question for any other faith but our own Christian religion.

Long ago our great Founder, Jesus Christ, warned the world against false teachers, and indicated the test by which they might be known. "By their fruits," He said, "ye shall know them" (Matt. 7:20). He called attention to the ever impending danger of profession without faith, declaring that there are many on whom on the last day He would declare, "I never knew you; depart from Me, ye that work iniquity" (Matt. 7:23).

I. CHRISTIAN FRUITAGE.

We think of some of the great Christians, of their achievements and their influence, and we marvel at the collapse of a world in our present day. Think of Luther in the Germany of the sixteenth century. Luther was so deeply impressed with the rectitude of his position, and his faith was so strong that he dared confront the Church and its representatives with his insistent protest. It looked as though Luther were done for, doomed, in so far as any good influence was concerned.

But he was not doomed. He founded a movement which ushered in a new era in our Christian civilization. How was it possible? Certainly there was

something the matter with the Christianity of that day. There was a lack of genuine faith, and an absence of that personal conviction that demonstrates courage and does right whatever the incentive to act otherwise. Luther saw this. And he lived long enough to demonstrate that faith is the great enabling fact in Christianity. Like the Apostle Paul he comes to understand that he could do naught of himself, but that he could do all things through Christ who strengthened him.

It is perfectly clear that the application of Christianity to the solution of the world's problems on the principles of faith as set forth by Luther is a beneficence for humanity. Civilization strides forward as human minds see the visions of opportunities for good, and human hands and skill transform the dreams into realities. Religion bears its proper fruitage because men adjust their lives to conform, not to their own human physical and material desires, but to the will of God. Over great areas human wills come thus to reflect the divine will. As a result Christian education flourishes, Christian benevolence abounds, and marked Christian progress is made among men.

Having such a background historically, I would resist any imputation that the wrong is with the Christian religion. Secular and political leaders in Germany in the present are taking the opposite view. Because they failed in the World War, certain leaders blame Christianity, but Christianity was not their real religion. They may have said, "Lord, Lord," but their fruits as shown by their attitude would seem to declare that the Master's verdict would have to be, "I never knew you; depart from Me ye that work iniquity."

Do not let us pride ourselves that we are better than they. There are many true Christians in Germany, as there are, doubtless, in America and elsewhere. Yet the conduct of humanity, including the attitudes of governmental leaders toward righteousness belies, in many cases, any claims of real Christian loyalty.

II. THE FAULT.

The spirit and principle of concession has been stretched in practice until it has become in many instances actual compromise. This formula is widespread. Many attractive practices have enticed us, and we have yielded little by little. Parents have yielded. Children in very many so-called Christian homes are not being reared in the nurture and admonition of the Lord. Without Christian nurture and with no thought of Christian worship the home is at best neutral as a religious influence. And in this realm neutrality is denial; it is disloyalty.

Many teachers in schools and colleges are without personal interest in religion or morality. Among them are those who are pronouncedly irreverent, and there are some who are aggressively antagonistic to the Christian faith and firm champions of a do-as-you-please morality. There are college young people who regret the day that they entered college halls because of influences antagonistic to religion which they have met, and which little by little have broken down their powers of resistance. As one such young woman said to me recently, "Some of my friends who were brought up in religious homes have rebelled against all restraints, and have gone hay-wire."

The Church is accused of failure. The time spirit has influenced it. The age of adjustment has led to movements into dangerous by-paths, doubtless.

That is an ominous protest against worldliness which was pronounced by the Lutherans recently. It is a confession as well as a protest. And there is no Church of which I am aware which should not join them in the confession. Well might the protest become universal! The time is ripe.

Christianity has demonstrated its power and its prowess in the past. It is potential. It has conquering force. It has solved problems. It does heal sins' diseases.

But it *must* be applied. It is ineffective as a system of divine truth confined between the covers of a Book.

It is effective when applied practically, faithfully, courageously in human lives as a matter of conscious habit, founded on conviction, day by day. Under such conditions, there is nothing wrong with it. The Christian religion is all right. Are we?

PRAYER

Living and Loving Father, brighter than the morning sun, and fairer than the day, from Thee we are, to Thee we return, Thou art more than Father, Thou art all in all. The minutes of our days are in Thy hands, the beats of our hearts are at Thy bidding, the progress of goodness is under Thy loving guidance. Thou hast appointed our places in this great march toward an eternal destiny, and Thou dost watch over us. Forgive our hesitancy, and overlook our waywardness, and show us the way back to Thee. We ask in Jesus' Name. Amen.

SUNDAY SCHOOL LESSON

God Encourages a Leader.

LESSON: Ex. 3:13-16; 4:10-16; 5:1.

GOLDEN TEXT: "The Lord will give strength unto His people." Psa. 29:11.

DEVOTIONAL READING: Isa. 6:1-8.

INTER. & SR.: God Stands by His Workers.

Y. P. & ADULTS: Strong in the Strength of God.

Moses makes several objections to God's proposal that he go to Pharaoh.

1. Ex. 3:11—"Who am I that I should go unto Pharaoh?"
2. Ex. 3:13—"What is his name? What shall I say unto them?"
3. Ex. 4:1—"But behold they will not believe me nor hearken unto my voice."
4. Ex. 4:10—"I am not eloquent."
5. Ex. 4:13—"Oh Lord, send I pray thee by the hand of him whom thou wilt send."

Encouraged by the promises of God's presence and brought to a conviction of his duties, Moses undertakes the work.

It is significant that Moses had been prepared for the great work of his life by the solitude of the wilderness. He had secured the diploma of the silences. Desert life is especially peaceful and serene. All around is stillness. The scenery in the mountain districts is eloquent with beauty. Silence reigns

everywhere. No song of birds and no hum of insects upon the ear. All is stillness and quiet. The bleat of a goat can be heard half a mile away. The echo of a human voice comes back like a melody, lost because there is no ear to hear. Over all there reigns a calmness which is divine. By day a peaceful quiet that seldom varies, by night a hushed silence that is stiller than the stillness of the day.

The soul needs quiet times. The soul of Moses had grown in this solitude. He was ready for this vision and for the instruction given him of God.

When Moses returned he was a different man. He had a clearer conception of God and of Duty than ever before. Religion was a deeper conviction with him. The stillness and retirement of the desert had ripened his long brooding thoughts of the possible deliverance of his people. Henceforth, he lived only as the instrument and mouthpiece of Jehovah.

TOPICS FOR YOUNG PEOPLE'S SOCIETIES

CHRISTIAN ENDEAVOUR and B. Y. P. S.

Y. P.—Jesus, the Available Friend. John 15:12-16.

Inter.—Making Myself Good Company. Dan. 1:8-21.

EPWORTH LEAGUE.—Secrets of Great Living.

Sr.—Great Living. The Fun of Making Things.

Inter.—Stories We Ought to Know. (Law, Oratory, Debate.)

LUTHER LEAGUE.—3. Present Forms of Government. 1 Peter 2:13-16.

FOR THE BULLETIN BOARD

Some have the money, while others want it.

Moral laxity follows our orgies.

We keep only what we give away.

Love can stand much dividing.

People prefer to be with the crowd.

"Follow the Leader" is a popular sport.

Gravity pulls all natural things down to earth.

It takes more than gravity to pull taxes down.

Climb if you are tired of crowds.

Harming another harms you.

All worth-while changes come slowly.

You can grow a goose in six months; a man in thirty years.

Great men are made by little steps.

Confidence is the result of knowledge.

Don't belittle what you don't know.

Agree with a man, if you want to be thought wise.

Today, some even doubt Santa Claus.

Some nations try to *drink* themselves into *prosperity*.

SUNDAY, JULY 25

CALL TO WORSHIP: "I will sing of the loving kindness of Jehovah forever; with my mouth will I make known Thy faithfulness to all generations."

PSALM: 25.

PRELUDE: With Verdure Clad.—*Haydn*.

ANTHEM: Ho, Everyone That Thirsteth.—*Martin*.

OFFERTORY: Pastorale.—*MacDowell*.

POSTLUDE: Magnificat.—*Ashford*.

OFFERTORY SENTENCE: "Surely every man at his best estate is altogether vanity—he heapeth up riches and knoweth not who shall gather them."

OFFERTORY PRAYER: All Thy children present here this morning are desirous of labouring for Thee in Word and Doctrine. The gifts presented here are for the furtherance of Thy cause among men. Use these gifts as Thou wilt, and direct us in their right use. We bow our heads to Thee in love and petition for mercy in our shortcomings. Bless us, every one.

BENEDICTION: May the Lord bless thee and keep thee. The Lord make His face shine upon thee and be gracious unto thee. The Lord lift up His countenance upon thee and give thee peace.

MORNING SERMONS

(1)

THEME: *The Mystery of Religion.*

THE REV. LUTHER RICE CHRISTIE.

TEXT: "The secret things belong unto Jehovah our God; but the things that are revealed belong unto us and to our children forever." Deut. 29:29.

HYMNS: There's Light Upon the Mountain.—*Mt. Holyoke*, 87, 87, D.

O Worship the King.—*Lyons*, 10, 10, 11, 11.

At an early period men interested in religion were disturbed about the bewildering problems for which no solution seemed to be available. The text was a declaration in one of the farewell addresses of Moses to Israel, and while we do not know just what were the disturbing questions of that age, they were evidently quite a different set from questions of our day. The mental concern and inquiry was the same, however, and it is likely that the confusion and wonder were just as much and as mystifying. There is always the element of mystery in religion. Efforts to reduce it to the purely practical will always be futile. It may have its practical and ethical aspects, but the religious impulse is an adventure of the soul reaching out into the open spaces of the spirit for unseen realities. It is essentially not scientific, though there is every good reason why it should not be unscientific. Science has to do with the explicable things of the physical universe, and admittedly ends there. Religion begins with these, and attempts to swing out into another realm. There can be no actual conflict between true religion and real science, and when there is apparent conflict it is because one or both are at fault. Such discrepancies will frequently appear in a human world like ours, but sincere and reverent souls will be faithfully checking these apparent inconsistencies in the interest of Truth. In such a process, only error has anything to lose.

1. THE SECRET THINGS.

This is a relative term, of course, and the great leader and law-giver was referring to the things undisclosed to his own generation about which there

was deep and widespread interest. Many of these baffling secrets that disturbed the ancients have become common knowledge to our modern age. Many things that were unsolvable mysteries to other generations have become simple matters of routine to us. Some of the things hidden from us in childhood were cleared up as we came toward maturity. This does not mean that we have approximated mastering the mysteries of the universe, because, in these explorations of ours, we are dealing with infinity, and not with a mere back-yard. The more we discover, the vaster do the mysteries of the universe become. The higher we climb and the more we see, the more utterly boundless seem these unexplored areas. This does not discourage us, though, because we would not have it otherwise. A universe we could completely explore, and a God whose dimensions we could measure with human yardsticks would both alike be insipidly uninteresting.

2. SOLVING THE SECRETS.

One by one, little by little, we find the solution of some of the secrets. What we have learned does seem trifling alongside the immensity of the unknown, but there is rare exhilaration in the slow and tedious process of discovery. The endlessness of the quest does give a delicious flavour to the hope of immortality. Eternity will not be a bore, because there will be plenty to do, and plenty to learn. In a very important sense, every man has to discover the world, and solve the riddles of life, for himself; but the very fact that things are hidden stimulates interest, and the discipline of adventure is our good fortune. Our discoveries are usually as large and as rapid as our preparation for them, and the discipline of finding out is the gracious training to get us ready for the discovery. While we are searching to find out, the great revealing Father is trying to disclose to us the hidden things of His universe. If the process has been slow and tedious, it is perhaps because we have been so slow to learn.

3. THE THINGS THAT ARE REVEALED.

Many things have been added to the category of the revealed since Moses made this statement in the long ago, but there is a timeless element in the things he had in mind. The revelation had come in countless ways, so there was left no element of doubt as to its authenticity. It was emblazoned on their civilization. It was burned into their consciences. It was woven into the warp and woof of their national history. It was written in tears and blood, and articulated in their agonies of spirit as they had wandered the rugged wildernesses of their past. One thing that had been unmistakably revealed to them was that forgetfulness of God was a deliberate invitation to disaster and ruin, while faithfulness was a perpetual guarantee of security and permanence. It is interesting to know that this fact had been found out thousands of years ago, and the roll call of the vanished civilizations that have since risen, flourished, and fallen, only serves to confirm the revelation.

It had been clearly revealed to them that Life and Goodness belonged in the same category, as also did Death and Evil. They sensed the fact that there was something in Goodness that made for permanency and peace and power; just as there was something in Evil that tended toward the transient and defeat. The Psalmist sang:

"Come ye children, hearken unto me;
 What man is he that desireth life,
 And loveth many days that he may see good?
 Keep thy tongue from evil,
 And thy lips from speaking guile.
 Depart from evil and do good;
 Seek peace, and pursue it.
 The eyes of Jehovah are toward the righteous,
 And His ears are open to their cry.
 The face of Jehovah is against them that do evil,
 To cut off the remembrance of them from the earth."

They had also discovered that it was the prerogative of all men to decide the basic issues of life for themselves, and that responsibility for such decisions would ultimately rest just where it belonged. Nations and individuals were free to automatically classify themselves, and thus to write the prophecy as well as the history of their own careers.

"Once to every man and nation
 Comes the moment to decide,
 In the strife of Truth with Falsehood,
 For the good or evil side."

The nation was not damned by the delinquencies of some individual, and the individual was not penalized for national degeneracy. To both alike, and to all, Jehovah was saying through the prophet:

"I call heaven and earth to witness against you this day that I have set before you life and death, the blessing and the curse; therefore choose life, that thou mayst live, thou and thy seed."

(2)

Ninth Sunday After Trinity.

THEME: *The Rich Man and Lazarus.*

THE REV. WILLIAM R. SIEGART, D.D.

SCRIPTURE: Luke 16:1-9.

TEXT: Luke 16:19-31.

HYMNS: May We Thy Precepts, Lord, Fulfill.—*Meribah*, 886, D.

We Give Thee But Thine Own.—*St. George*, S. M.

This parable is peculiar to Luke. His Gospel has much sympathy for the poor. Perhaps Luke's contact with people in the practice of his profession had awakened in him much sympathetic feeling for the condition of those who had little advantage. Nevertheless his Gospel does give considerable attention to the poor.

On the surface it seems that here wealth is condemned and poverty exalted. A deeper understanding makes us realize that this is not so. Let us look at this.

Things in themselves are neither good nor bad. Lifeless things can have no morality. Man is a moral being. It is man's use of things which determines their value. The responsibility rests with man, the moral being. This rich man is not condemned simply because he was rich. Instead he stands condemned because he misused his wealth. He lacked faith in God and a future life. He looked upon his fellow-men without love or brotherly feeling.

He used his wealth to gratify selfish pleasure. He was worldly in mind, hard of heart, selfish in nature, and unspiritual in belief. Because he was such a man his wealth was a curse, and he stands condemned.

As another has pointed out the question we should ask is not, "How much of my wealth can I give to Christian objectives?" but, "How much of my wealth have I, as a Christian, a right to keep for myself?" God has created all wealth and we are stewards of the manifold gifts and grace of God. Wealth improperly used is a dire curse; wealth properly used may be a great blessing.

Lazarus is not justified simply because he was poor in worldly goods. Again it must be stated that things in themselves have no morality. Lazarus stands justified because he was poor in spirit, humble in soul, and righteous in life. He was also patient in the midst of trial. Though poor in goods, Lazarus was rich in spirit. He receives the just reward of his life.

Man is prone to judge by externals and appearances. God always looks upon the heart. According to the condition of one's soul shall a man be judged. We may be sure that no matter what man may say, or how man may judge us, God will see the righteous life and grant a right judgment.

While this parable is clothed in Jewish figures there is something else here of importance. The rich man was not in hell, nor was Lazarus in heaven. There seems to be a teaching here of an intermediate state. Both were in hades. While it is said Lazarus was in Abraham's bosom, that is a term representing the intermediate state of the just who await the day of resurrection. Lazarus was comforted and the rich man tormented. The teaching seems to be that in hades the just are comforted and the wicked punished while awaiting the judgment day when one will enter heaven and the other hell.

Here, however, is a clear teaching that the worldly, selfish, unrepentant soul will reap punishment; and the just, believing soul will reap suitable rewards. It is a teaching of retribution. Here also is a teaching regarding the responsibility resting upon us for the gifts that God bestows.

When the rich man asked for one to go from the dead to his brethren our Lord shows how He stood against the belief in the power of signs and wonders to produce repentance. It foreshadows the fact that His own resurrection failed to soften many hard hearts. Men are not brought to repentance merely by signs and wonders. The Spirit of God must be in the heart and soul, and the life must be surrendered to the Master.

This parable is neglected in the preaching of the day, but there is much in it which men should know. No man can expect the just rewards of God when he remains unrepentant and hard of heart. External appearance can never take the place of a cleansed heart and soul. To be poor in spirit is better than to be wealthy in things. Not in signs and wonders, but in complete surrender of soul lies the acceptance of our Lord.

PRAYER

Great and Glorious Creator, every hour of the day and the night is Thine, every happiness we enjoy is from Thee, every sorrow we have is the result of wrongdoing, yet we know that Thy love will overshadow all things. We know that Thou hast placed in our hands the privilege of stewardship over all the

material things about us, and we yearn for the grace and strength to use them as Thou hast designed. Forgive us our selfishness and thoughtlessness and greed in hoarding that which Thou hast given us to use for the betterment of life. Grant us grace to rise to the level of faithful stewards of all that Thou hast given us, and make of us channels of good for all the world. We ask in Jesus' Name. Amen.

SUNDAY SCHOOL LESSON

God Prepares a People.

LESSON: Ex. 12:21-28.

GOLDEN TEXT: "The Lord thy God hath chosen thee to be a people for His own possession." Deut. 7:6.

DEVOTIONAL READING: Psa. 63:1-7.

INTER. & SR.: How God Prepares a People.

Y. P. & ADULTS: Equipped for a New Era.

The Pharaoh before whom Moses stood was Amenhotep II. This man had come to the throne in 1461 B.C. and reigned until 1436 B.C. He was the grandson of Hatshepsut. It was this woman, Hatshepsut, who, at the age of sixteen, as the daughter of Thothmese I, had drawn Moses from the bullrushes. She had become the Queen of the Egyptians in 1514 and reigned until 1493 B.C. During the time of her reign Moses attended the University at Heliopolis. Moses, having been born in 1525 B.C., now faces the great work of his life. Amenhotep II was ferocious and bloodthirsty in his conduct. He was more Assyrian-like than Egyptian-like. He began his reign with a savage raid into Nubia, where he killed, with his own hand, several of the Nubian chiefs and brought seven of them captive to his capitol city. He hung them head-downward over the prow of his boat and, arriving at Thebes, he sacrificed them publically in the temple there to his god, Amen.

It took no small amount of physical courage for Moses to stand before this ferocious monarch. He was one of the largest men that ever sat upon the throne of Egypt. Quietly, however, and with absolute consecration to this task, Moses addresses himself to his work. The plagues came one after another. Each one a blow at some distinct Egyptian deity, and sent for the purpose of proving to the Egyptians, as well as the Israelites, that Jehovah is God of heaven and earth. Moses prepares the people of Israel for their departure, instructing them (Ex. 12:21 ff). This day of the Passover and of the deliverance of Israel from Egypt has become the great national birthday of the Jewish nation. It is observed with fitting solemnity around the world by Orthodox Jews. Never, throughout their longest history, was Israel to forget this experience. It was in very truth the birthday of a nation.

TOPICS FOR YOUNG PEOPLE'S SOCIETIES

CHRISTIAN ENDEAVOUR and B. Y. P. S.

Y. P.—Christian Ideals in Our Friendships. Prov. 17:17; John 15:13; Prov. 18:24.

Inter.—Hobbies We Find Helpful. Prov. 3:5, 6, 13-20.

EPWORTH LEAGUE.—Jesus Calls to Great Living.

Sr.—The Beauty of Worship.

Inter.—Lives Stranger Than Fiction. (The Legacy of Wise Men.)

LUTHER LEAGUE.—Along the Mountain Trails. Psalm 121.

SUNDAY, AUGUST 1

CALL TO WORSHIP: "Exalt ye the Lord our God, and worship at His foot-stool, for He is holy." *Psa. 99.*

PSALM: 27.

PRELUDE: Nocture. Frysinger.

ANTHEM: He Calls to Me.—Shure.

OFFERTORY: Andante in G.—Batiste.

POSTLUDE: Fanfare.—Dubois.

OFFERTORY SENTENCE: "Give unto the Lord thy God, according as the Lord thy God hath blessed thee."

OFFERTORY PRAYER: Lord of Hosts, Giver of all Perfect Gifts, warm our hearts with a great love for Thee and for our fellow-men. Our thoughtlessness and selfishness causes us to overlook our opportunities for serving Thee by offering to serve the children of earth. Help us to look upon our stewardship as a privilege, so that we may reach divine heights in carrying out Thy commandments. Accept today's offering as a token of our desire to do Thy bidding.

BENEDICTION: "The grace of the Lord Jesus Christ, the love of God and the fellowship of the Holy Spirit be with you all."

MORNING SERMONS

(1)

THEME: *A New Era.*

THE REV. CHARLES CLARK MCKINNEY.

TEXT: "Have any of the rulers believed?" *John 7:48.*

HYMNS: Faith of Our Fathers.—*St. Catherine, 88, 88, 88.*

March On, O Soul, with Strength.—*Arthur's Seat, 66, 66, 88.*

EXCITING DAYS.

These were exciting days. A new and revolutionizing individual had come into sight. Jesus had divided the people into not a few groups. The opinions held concerning Jesus ran all the way from: "He has a devil," to "He is the Christ." And these opinions, at least some of them, were not loosely held. There were those who wanted His life. "Some sought to kill Him." "The Pharisees and Chief Priests sent officers to arrest Him." When they were questioned why they had not brought Him they replied: "Never did a man speak like this man." This attitude struck terror to the hearts of the Pharisees, and they said: "Are ye also deceived?" And then they had a further and most distressing thought—what if this man has convinced some of those in authority, and they said in an undertone: "Have any of the rulers believed on Him?"

THEN AND NOW.

Well, that was then. Jesus had not proved Himself. He was a newcomer. His doctrines were untried. His speech was strange and had the apparent accent of boasting. *This is now.* Nineteen centuries have combined to test His teachings. In all the civilized nations of the world His name is known and revered. The body of His teaching is not bulky. But the application is broad. The world and the life of the world is as confused as life can be. Counter opinions are held, and sharp divisions are manifest, and opposing principles offered for solution.

THE QUESTION ASKED AGAIN.

Today I am forced to ask the question of the Pharisees: "Have any of the

rulers believed on Him?" If many of the ruling men of the day came to believe in Jesus it would be inevitable that the many who ever wait for the leader's signal would soon fall in line. All that is needed today is that "The Rulers" in the various phases of our complex life should turn to Christ and His Gospel and in a definite and practical way declare their belief in Him, and it. And so I inquire, has it occurred at all to any of "The Rulers" that Jesus is "The Way" out? As one reviews the mental actions of the day as they are staged by "The Rulers," is one in any measure impressed by the Christ-likeness of them?

THE PARADE OF "OCRACIES."

There is a broadmindedness that comes from ironing and rolling the mind down to the thinness of a pie-crust. A mind can become broad at the expense of depth. I would like to ask some of those who are giving so much time from the pulpit to technocracy, and what have you, if it has occurred to them that there is such a solution of life's problems as "Christocracy"? "Christocracy" is my theme. I am longing for and working for and preaching in the hope of the reign of Christ. I think I see something men need much more seriously than they need a razor blade that will last through an entire year. I think I see something that women need much more than they need a house that will not need to be dusted. "Have any of the rulers" in the religious realm of life "believed on Him"? I do not ask this question in the spirit of sweeping criticism, and as though the answer is "No." Once a lonely prophet said: "I, even I only, am left," and God severely rebuked him for this and informed him that the number still remained true to Jehovah was a considerable number and one to be seriously reckoned with. It's so today. I do ask the question, however, in a spirit that would remind me sharply that "Christocracy" for me is the all important "ocracy" of them all. I do feel that I must bring myself up standing and demand of myself a full and honest answer to the question: "Do I believe in Him?" Dare I preach Him as "The Way"? Am I justified in saying He is "The Truth." In the interest of Life and for the solution of life's perplexing problems can I unreservedly offer Him as "The Life." Is Jesus *The Saviour* or *A Saviour*?

OUR POWER AGE.

The temptation that meets life at the point of *Life's Power* is a most severe temptation. And "Rulers" in the world of "Power" are preaching the gospel of Power. Has it occurred to any of these "Rulers" that long ages ago it was said out of the heavens, "Not by might nor by Power, but by my Spirit, saith the Lord of hosts"? Do any of the Rulers in the world of Power believe it? Does it follow that because I Can I have a Right? Will that sort of thinking and reasoning save us. Just because we can come out of it undamaged personally is not justification enough for any act. "Have any of the rulers believed on Him?" Have any of the rulers in the realm of Power taken into consideration the power that is lodged in "The still small voice"?

THE GOLDEN RULE OR THE RULE OF GOLD.

"Have any of the rulers believed on Him" enough to try his remedy? "Whatsoever ye would that men should do to you, do ye even so to them." "Have any of the rulers believed on Him?" Yes, here and there one and

another. Their lives are lived under the "Golden Rule" and not under the "Rule of Gold."

This great "Debt Question" of today, how shall it be solved to the lasting satisfaction of all? Not an easy question to answer offhand. "Have any of the rulers believed on Him?" I mean have any of the men who shape these programmes, whether they be programmes of loan or programmes to avoid payment, have any of them given any consideration to the merits of the Christ-proposed way? Some way I am hoping that when the conferences are held there be not a few of "The Rulers who will believe on Him." I believe that it will take only the firm belief of these ruling men to swing the confused and conflicting mind of the day over to that position.

THE PERSONAL THOUGHT.

But there is a very real sense in which every one in his individual life is a ruler. And just now, particularly, things are going none too well in the Kingdom. Discontent and discord, protestations and rebellions are going on. The affairs of state are in a bad condition. Questions domestic and questions foreign demand immediate answer. How to rule my own life and how to rule my own life as it relates to your life, that's the rub. And not a few are willing to offer an answer, and not a few are quick to speak in defense of the answers they have to offer. As a ruler, with all the sovereign power that you possess, and as one who must and will make the final decisions in these great matters, may I ask you, as I have asked myself: As a ruler over your own life, do you believe on Him? The first wisest man of the ages had this to say in his time: "He that ruleth his own spirit is better than he that taketh a city." No one has ever suggested a revision of this statement. It's true. It will be true evermore. Jesus in His life and in His teaching tells the how of it.

"HIS LIFE AND OURS."

He came to do the will of God. He developed a mind that recognized the right of God over His life. "He came not to be ministered unto, but to minister." He had compassion on men and women in their suffering. He cared. He, "when He was reviled, reviled not again." He turned the other cheek. He went the second mile. "He emptied Himself." He died that I might live. There is a definite relationship between His life and mine made possible through faith. For "we walk by faith, and not by sight." In Jesus there is for life "The vast wealth of an unfathomable mine." It's there, my good friends, it's there. For too many of us this mine is unworked, or worked too little. "If ye have faith as a grain of mustard seed, ask what ye will," Have any of us who are seeking rule over our own lives "believed on Him"? Have we?

(2)

Tenth Sunday After Trinity.

THEME: *Mortgaging the Future.*

THE REV. WILLIAM R. SIEGART, D.D.

SCRIPTURE: Luke 19:41-48.

TEXT: "Give me the portion of goods that falleth to me." Luke 15:12.

HYMNS: When All Thy Mercies, O My God.—*St. Fulbert, C. M.*

My Faith Looks Up to Thee.—*Faith, 664, 6664.*

So the prodigal spoke to his father. You know the rest of the story because it has oft been repeated. This son drew on the future, expecting to enjoy it in the present. The days came and went, and the spending of the life and the inheritance went with them; there was nothing laid by for the years to come.

While this story of the prodigal is a very old one, the fundamental spirit he manifested is still with us, although its appearing may not always be apparent to us. Into our very life fibre the practice of mortgaging the future has so woven itself that we sometimes wonder just what values are left. Installment buying in many forms appeared during the days before the depression as the child of increased trade. No matter where this may appear it is simply an attempt to sell more goods while tying up the income of the future; its principle is that which lies back of the old mortgage.

A mortgage is security for a bond. A person desiring funds now gives his bond and secures it by a mortgage on property of some sort. It is his pledge that at some future time he will pay the debt. In other words, he says, "Let me have my way now; I will straighten up in the future."

Certain things have come to be realized regarding this whole business which need almost constant repetition. The first is the fact that the only real security back of a mortgage is its quick and forced sale value, and this depends upon a number of factors. Another thing is the fact that many people mortgage their incomes for years ahead, closing off further buying and therefore stalling trade. While one is paying for purchases in the past it is a self-evident fact that his purchases in the present will be less. Yet another thing has been learned regarding this whole practice, and it deals with the question of saving. Often have we heard the cry: Buy or build now before costs and prices go up; thus you will save. There are times when that may be true, but there are times when it is false. For a fundamental law of life is touched here, and it is this: You cannot save what you do not have.

Why do we discuss this at all this morning? Because it leads to fundamental questions of morals and religion very much applicable today. Social norms and practices do have a way of forcing themselves into lives and we show them at many times.

Consider first the question of idleness. A few years ago there wasn't so much of this as now. Idleness may be of several sorts and kinds, though fundamentally it be of the same essence. But to confine ourselves to our particular sphere, what do we find? I dare say we find a measure of activity, but not the amount which ought to be manifest. Many churches have strangely busied themselves with serving tables, to the neglect of the weightier matters of the law, justice, mercy, truth. On the question of life, religion and morals the Church cannot remain silent and perform the duty entrusted to her.

Individually folk have been idle. The call of the Church to service has many times gone unheeded. In some quarters it has been merely a spirit of indifference. Folk have been content to let others share the burden and do the work. With the tremendous man power at the call of the Church, Kingdom spreading of great significance could be made. Consider the small number which evangelized the Roman world, and it will be discovered how the spirit of consecration can cure idleness.

When approached, these idle Christians often say, "Let me alone for the

present. I will have plenty of time later on to consider such things." What they are doing is simply mortgaging the future of their lives for a present idleness. They will suffer for it. The security back of the bond becomes less valuable with the passing of the years because the Christian life is being neglected, and the soul is not being developed. Such folk should ask themselves what the value of their souls would be in the sight of God if immediately they were called before the judgment seat.

This question of mortgaging the future appears also in the search for pleasure and excitement. Many hundreds of people appear to give up all else for this quest. Restlessly they go hither and yon to find some new excitement of the moment. All their future seems to be mortgaged against the pleasure of the present.

Now pleasure is certainly one of the quests which is laudable. But real pleasure comes from something more lasting than transitory excitement. Christianity is a joyous religion, but such joy comes from a quality of soul; not from something added on the outside.

He who seeks in life mere pleasure and excitement is certainly finding nothing but a mortgage being laid on his future life. Serious work must come with proper development of any life. No person can continually laugh and play if it is expected the future will hold anything worth while. Not even youth can do that. In the past few years we have seen the detriment of idleness and pleasure of a transitory sort, and we should realize the value of serious work. If set to responsible work many of the youth of our day would be better off. The command, "Go work in my vineyard," is an antidote against the mortgage drain on the future life.

Besides the effect of idleness and transitory pleasure seeking in draining future life resources, there is also the multitude of wasted opportunities. Again and again people have said, "Oh, there will be plenty of chances in days to come." But it is rare indeed that two opportunities of equal value come to the same individual. Time lost is time lost forever; we cannot make up for lazy years.

Nor can we offer youth a burned out old age. Many times the apparent tranquility of age is simply the result of a dissipated youthful fire. We must always point youth to a present time of surrender and lead them with the Christ through the years.

The future should not be spent in paying off debts to character, morals or religion; but to full development of the great life with God.

PRAYER

Our Heavenly Father, open Thou our eyes to Thy manifold mercies, help us to see the mountains of the Lord about us, help us to look toward Thee in times of doubt and misgiving, help us to trust in Thy love in times of anxiousness, help us to accept Thy love as all that is necessary. Help us so to live this hour that we may look back to it as to a shining gem, help us to leave the future in Thy loving hands. We ask in Jesus' Name. Amen.

SUNDAY SCHOOL LESSON

God Leads a People.

LESSON: Ex. 13:17-22; 14:10-15.

GOLDEN TEXT: "The Lord will guide thee continually." Isa. 58:11.

DEVOTIONAL READING: Psa. 37:1-7.

INTER. & SR.: How God Leads Today.

Y. P. & ADULTS: A Nation Following God's Leadership.

The tradition is that years before the Exodus the tribe of Ephraim had made an abortive attempt to leave Egypt. Josephus declares that 200,000 of them had attempted to fight their way out of the land and had perished. It may be that reference is made to this in verse 17. God was afraid that the Israelites, seeing these mouldering bones in the desert, would become terrified and disheartened.

The description is so minute that the route followed by the Israelites is plainly traceable today. Scholars have followed, step by step, the geography of this route and have found the biblical account reasonable in every point. The teacher should point out to the class that the pursuit of Pharaoh with his consequent disaster was all a part of the plan of God. See 14:1-16. In his stubborn rebellion, the king rushes upon his own destruction. God has taken these Israelites under His own blessed keeping and nothing can harm them. Here is a great opportunity for the wise teacher to stress the providence and the wisdom of God.

The ministry of trial and the outworking of difficulties and of deliverance are clearly illustrated in this lesson.

The terror of the Israelites may better be imagined than described, as they find themselves between the forces of Pharaoh behind and the rolling waters of the Red Sea before. Moses, alone, remained calm and poised. Reassuring them, he says to the people, "Fear ye not. Stand still and see the salvation of Jehovah, which he will work for you today."

The teacher should read Number 33 for a condensed history of the itinerary of the Israelites, through their journey.

No individual and no nation can become hopelessly lost when God guides their footsteps.

Something of the difficulty of the task which Moses faced may be glimpsed by a study of 14:11, 12. It is very difficult to make free men of people who are slaves in spirit. Is it not a wonder that Moses was not fatally discouraged by this attitude of the people?

TOPICS FOR YOUNG PEOPLE'S SOCIETIES

CHRISTIAN ENDEAVOUR and B. Y. P. S.

Y. P.—The Universe God Made. Gen. 1:1-8, 31; Psa. 8:3-4; 19:1-2.

Inter.—Kill Time? Put it to Good Use! Eph. 5:15-21.

EPWORTH LEAGUE—Vacation Activities.

Sr.—Questions That Puzzle Us. Movies That Thrilled Me.

Inter.—Whence This Earth? Rocks Tell of God as Creator.

LUTHER LEAGUE.—August Theme: Recreation.

1. Wholesome Fun. Eph. 5:15-20.

WALTHER LEAGUE.—August Theme: You and Your Personal Life.
Your Success.

SUNDAY, AUGUST 8

CALL TO WORSHIP: "Unto Thee, O Jehovah, do I lift up my soul. O my God, in Thee have I trusted." Psal. 25:1.

PSALM: 32.

PRELUDE: Sarabande.—*Corelli*.

ANTHEM: Lead Me, O Lord.—*Peery*.

OFFERTORY: Melodie.—*Massenet*.

POSTLUDE: Festival March in C.—*Huhn*.

OFFERTORY SENTENCE: "Say not unto your neighbour, Go, and come again, and tomorrow I will give; when thou hast it by thee."

OFFERTORY PRAYER: Many of us, O Lord of Hosts, need to be reminded frequently of the things that are of lasting worth. We see about us the display of the temporal, and we forget the eternal. Grant us grace in abundance to help in our struggle to apply wisdom unto our ways. We desire to serve Thee in all ways, and we pray Thee for strength and compassion in our efforts. Amen.

BENEDICTION: The grace of the Lord rest upon you all.

MORNING SERMONS

(1)

THEME: *Faith, a Throughway to God.*

THE REV. W. BRADFORD MASKILL.

TEXT: "Have faith in God." Mark 11:22.

HYMNS: My God, How Wonderful Thou Art.—*St. Stephen, C. M.*

O Master, Let Me Walk With Thee.—*Maryton, L. M.*

Some roads are dead-end streets. Others are throughways. Dead-end streets terminate at the end of a block, and do not take you very far. Throughways go all the way to a desired destination.

Faith is a throughway. It does not stop just after it begins. Take the way of faith, and you take a way of unrealized possibilities. So direct and so continuous is the way of faith that it is a throughway to God. It takes the traveller clear through into the very presence of the Eternal Creator of all.

Faith is a throughway to God, because faith is a way of venture. It starts a journey out into the unknown. Columbus ventured forth into unknown seas by the way of faith. Lindbergh ventured forth into unknown skies by the way of faith. When Jesus said, "Have faith in God," He challenged His disciples to make a venture into spiritual realms unknown.

Venture is thrilling. To engage in something new is exciting. Christian conversion makes its lasting impression because it begins with the enthusiasm of venture. If we had more ventures with Christ, we would have more joyous and lasting Christian beginnings.

Faith is a throughway to God, because faith is a way of vision. It begins with an objective. It has purpose. At the start of the voyage, Columbus hoped for India. At the take-off for the flight, Lindbergh saw France. When Jesus said, "Have faith in God," He put ultimate reality into the journey of life for all who follow Him. God is the supreme objective.

The discovery of God necessitates faith. "Without faith it is impossible to please Him, for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him." Take the way of faith, and you take the sure way to God.

Faith is a throughway to God, because faith is a way of endurance. Jesus sent His disciples on a missionary tour and said to them, "Blessed are they that endure to the end." That is faith. Columbus resisted the opposition of his fearful men and endured to the end. Lindbergh prepared himself for the strain of the flight and endured to the end. When Jesus said, "Have faith in God," He meant the practice of endurance.

Sometimes enduring faith is hard to maintain even in God. But the outcome of such trust is always sufficient power to carry on. No one who holds to the way of faith in God ever falls by the wayside. God would not permit it. "By grace are ye saved through faith; and that not of yourselves: it is the gift of God."

Faith is a throughway to God, because faith is a way of the will. It is a matter of personal choice. One may or may not reach God through faith, depending upon the direction of the will. Columbus willed to venture on a sea voyage across the Atlantic by way of faith. Lindbergh willed to venture on an air flight across the Atlantic by the way of faith. When Jesus said, "Have faith in God," His appeal was for an act of the will. He wanted His disciples to realize the necessity for such decision.

Taking the way of faith in God is a matter of one's own choosing. Man has freedom of will. The Almighty does not force anyone into the way of faith in Himself. God says, "Here is the way, walk ye in it;" but the initial step is not compulsory. Each one decides for himself.

The way of faith is a venture for an objective that continues to the end by the power of endurance and the strength of the will. He who takes the way of faith does so with heart and mind set at arriving at the visioned goal. Such faith is always a throughway to God. Faith never fails in its approach to God. It is a way that goes through everything to Him.

Finding God through faith brings the Eternal Father into one's life. The outcomes are more than can be numbered and more valuable than can be estimated. Providential guidance, divine protection, spiritual power, inspired love, eternal life; such are the resultant possessions. Therefore Jesus said, "Have faith in God."

(2)

Eleventh Sunday After Trinity.

THEME: *The Expectancy of Faith.*

THE REV. WALLACE M. CRUTCHFIELD.

SCRIPTURE: Luke 18:9-14.

TEXT: "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." Mark 11:24.

HYMNS: O Love Divine, That Stooped to Share.—*Hesperus*, L. M.

In the Hour of Trial.—*Penitence*, 65, 65, D.

It is said that a man who can pray is a Christian, but this is not true of the man who simply says his prayers. For a lifetime this man Saul of Tarsus had said prayers at the family altar, in the town synagogue and in the stately services of the temple, but he had not prayed until he met Jesus in the way and learned that the name of Jesus is the countersign of prayer.

The upward reach of the entire spiritual nature toward God is prayer. The crucial test of faith is expectancy. Let us remind ourselves that no man who does not pray is a Christian; that true prayer is prayer offered in faith; and that no faith is true faith which does not expect to get what it asks for.

Our proposition is embodied in the words of our text: "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." To the father of the demoniac Jesus said, "If thou canst believe, all things are possible to him that believeth." To Mary and Martha He said, "Said I not that if thou would believe thou shouldst see the glory of God?" To the blind man of Jericho He said, "According to your faith be it unto you." The answer to these prayers is in accordance with the expectancy of the recipients.

This proposition is consistent with reason and plain common sense. If you propose to go to Chicago you purchase your ticket, take your seat in the proper car and confidently expect to arrive. Your expectancy is based on your confidence in the railway. You will not have less confidence in God than in a public carrier.

Revelation is a second ground on which our proposition rests. The Bible is full of promises addressed to those who pray with confidence. "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." Lest some might doubt, He further stated, "Everyone that asketh, receiveth; he that seeketh, findeth; and to him that knocketh, it shall be opened." Our God in Christ Jesus seeks to induce us to ask what we will have, and get it. What a draft on the exchequer of God!

Observation is a third foundation on which we may base our proposition. Let us lift up our eyes and see. The world still has a multitude of people ready to testify that God has answered their prayers in full measure.

It was nearly a hundred years ago that George Muller became interested in the poor and neglected children of Bristol, England. With no funds and no wealthy friends, he said, "I will undertake to care for them and trust the Lord to provide." There were observers who looked upon this venture as a wild and foolish dream, but the facts are against them. That was some ninety-seven years ago, but the work of Muller for those needy ones and their successors still goes on. In all this approximately a century of time no contribution has been asked from any soul this side of heaven. Five orphanages grew without a drive or a campaign for money. A continuous stream of a thousand orphans have depended upon these institutions for food, clothing and shelter. All this has been achieved because George Muller undertook a great thing for God and expected great things from God. I count this as great a miracle as the feeding of an ancient prophet by the ravens in the cleft of the hills. Every answered prayer is a miracle, and God waits today to hand them out to expectant people who pray believing.

Experience is a fourth ground of our proposition. Taste and see that the Lord is good. David was a man whose expectancy was in God, and he said, "This poor man cried, and the Lord heard him, and saved him out of all his troubles." Peter and his companions launched out into the deep and cast their nets in obedience to the command of the Lord. They got a wonderful net full of fish—a hundred and fifty and three. It always comes that way. God's promises do not fail.

Faith is like the coupler that unites the cars to the engine. When faith unites us with the great dynamo, then limitless power works through us. That was a word of truth uttered by Paul when he said, "I can do all things through Christ that strengtheneth me." One great fact that overtops others on the horizon of human life is that God in Christ Jesus loves us. Power is never wanting to a man filled with all the fullness of God. Close akin to the love of God in Christ is the fact of human faith which couples a man up with the infinite power and person of God.

The widow of a minister, long long ago, went to the prophet's house to weep out her story, "My creditors have come. I have nothing to pay, save a pot of oil. They require my sons in pledge. What shall I do with nothing in my hands?" The prophet sent her back to borrow vessels, and she borrows not a few. He tells her to shut the door and pour out, which she did until many vessels were filled. The miraculous supply of oil kept flowing. At length the mother told her sons to bring more vessels, and they told her that there were no more. Then the supply ceased to flow. God's resources are infinite. The oil of His grace flows on forever, but the vessels give out. We do not borrow enough. Let us pray for faith that expects great things. Let us learn to take God at His word: "If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you."

PRAYER

Heavenly Father, we come to Thee in all humility and penitence, believing that we may yet discover the true meaning of the prayer Thou didst teach Thy children so long ago. Give us grace and faith to accept the statements in Thy lesson for today, help us to see that only as we believe may we gain that which is needful in Thy sight. Make the words of Thine own prayer stand out in our consciousness as gems in a crown. Help us to believe fully, as we say, Our Father, who art in heaven. . . .

SUNDAY SCHOOL LESSON

God Feeds a People.

LESSON: Ex. 16:11-20; 17:3-6.

GOLDEN TEXT: "Every good gift and every perfect gift is from above, coming down from the Father." James 1:17.

DEVOTIONAL READING: John 6:32-40.

INTER. & SR.: How God Provides for Our Needs.

Y. P. & ADULTS: God's Supply Adequate for a Nation's Need.

The event recorded in Ex. 16:11-13 is a common occurrence in the late summer. Quails are regarded as one of the greatest delicacies in that region and immense numbers of them migrate from Europe, flying across the Mediterranean and land, often utterly exhausted, on the Northern shores of Egypt and Sinai. Sometimes the people catch them by hand. They often use low nets into which the exhausted birds fly and are easily taken. These nets range from two to twelve feet in height and sometimes are 300 yards long and are set up a short distance in-shore. Having spent the summer in Europe the

quails are deliciously plump and succulent. In the British Museum is a table of offering held by the Nile God Hapi, and surrounding this table are images of quails.

God thus provided meat for His people and He also provided manna. Just what this manna was is not definitely known. It was a small, round, white, thing like a coriander seed. It tasted like wafers made with honey. It could be ground in mills, beaten in mortars, seasoned in pots and cakes could be made of it (Num. 11:8).

The stubborn, stiff-necked and rebellious spirit of the people is clearly illustrated in the second passage of our study today. What patience and forbearance Moses must continually have exercised in dealing with these impatient people!

The teacher should remind the class that the children of Israel coming from Egypt had been accustomed to an abundance of water. It took some time, therefore, for them to become used to the comparative scarcity of water in Sinai. It is true that Sinai is not a fertile and well watered spot, but, on the other hand, modern exploration has discovered a great deal more water in the peninsula than was dreamed possible two or three generations ago. Only once later do we find any complaint as to the lack of water, and that was on the borders of Palestine (Num. 20:2-10).

Moses, having lived so many years in this region, would be familiar with the location of the water and would plan his route accordingly. Recent surveys have shown that it was impossible to get more than twenty miles from water in Sinai. It was, therefore, entirely possible for the Israelites to exist in this region. Wallace Bey's report for the Central Narcotics Bureau says, "The difficulties besetting preventive work are not only those attending any such work in the desert but are multiplied by the fact that Sinai is by no means a waterless desert. In a waterless desert smugglers must follow a well-defined route, that is, routes on which water exists, but in Sinai water is to be found in some form within some thirty kilometers of any given spot."

TOPICS FOR YOUNG PEOPLE'S SOCIETIES

CHRISTIAN ENDEAVOUR and B. Y. P. S.

Y. P.—Gambling a Racket. Ex. 20:15; Matt. 27:35.

Inter.—God's Temples—The Out-of-doors. Ps. 24:1-4; 104:1-14.

EPWORTH LEAGUE.—Right and Wrong.

Sr.—Books I Like.

Inter.—The Earth's Secrets (Visions of Better Days).

LUTHER LEAGUE.—The Value of Sports. 1 Cor. 9:24-27.

FOR THE BULLETIN BOARD

Character, like secrets, will soon be discovered.

A dollar for the movie, a penny for the church, is the rule of many.

The highway to heaven is never crowded.

You came as an individual, you'll leave as an individual.

God is always ready to lead, but He doesn't ask for votes.

Thinking persons furnish their own entertainment.

SUNDAY, AUGUST 15

CALL TO WORSHIP: "Lo, I am come to do Thy will, O God."

PSALM: 34.

PRELUDE: The Lord is Mindful.—*Mendelssohn*.

ANTHEM: Lift Up Your Heads.—*Hopkins*.

OFFERTORY: Idylle.—*Wely*.

POSTLUDE: March of the Israelites.—*Costa*.

OFFERTORY SENTENCE: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of Heaven and pour you out a blessing, that there shall not be room enough to receive it."

OFFERTORY PRAYER: Thou hast given to us as we have made known our wants, and it is meet that we follow Thy example in bringing our offerings to Thee. We bring a portion of Thy gifts, knowing that Thou hast need of us and our gifts in carrying out Thy plans. We present ourselves as living examples of Thy compassion and love for mankind. Accept our gifts and our offerings, for Thy Name's sake.

BENEDICTION: The grace of the Lord Jesus Christ, the love of God and the communion of the Holy Ghost be with you all.

MORNING SERMONS

(1)

THEME: *Do We Hear the Trumpets?*

THE REV. RALPH WELLES KEELER, D.D.

TEXT: "Jesus said, Be of good cheer, I have overcome the world." John 16:33.

HYMNS: Far Off, O God, and Yet Most Near.—*Hursley, L. M.*

The Strife is O'er.—*Victory, 8, 8, 8.*

Do we hear the trumpets blowing their challenge to spiritual victory? Or do the noises around us dull our spiritual hearing until we fail to hear the trumpets of God announcing victory and encouraging men and women to faith that overcomes?

It is so easy to be convinced that righteousness cannot prevail, that there is no use trying to change evil conditions, that to follow Jesus Christ in any real sense will make us so different from our friends that we will not be acceptable to them. When we arrive at this state of mind we are likely to forsake our quest of things eternal, unless we stop short and listen for the trumpets with their cheering assurance.

And when we hear the trumpets of God, things look quite different. We then realize that righteousness can and will prevail if we hold steady in our convictions and loyalty to God. We then become convinced anew that evil conditions can be changed and that we are one of the men and women through whom it can be brought about. We suddenly awaken to the fact that there is no more reason why we should be like our friends than that they should become like us. Moreover, we become eager that they may become like us in so far as pledging their loyalty to Christ and seeking to follow Him is concerned.

There are discouraging times when it seems almost as though the battle were lost. These are the hours when faith demands sight, and is not satisfied to be faith. These are the days when we forget God does not remove every hard and burdensome experience from us, but that He gives us courage and the

strength to live them and become conquerors in the process. These are the times when we realize our own insufficiency to meet the whole of life alone.

Then do we hear the trumpets blowing. We behold the Christ listening to them in the wilderness and standing erect to follow their challenge. We see men and women the world over lifting their heads to hear the trumpet notes the while others tell them there is not a sound in the air. And we know that these brave disciples of Jesus Christ, who are worn and weary with the battle, hear the trumpets. For they stand erect once more, they throw back their shoulders, they go on again with a fire in their hearts and a glow in their eyes.

John H. Yates once wrote:

"Encamped along the hills of light,
Ye Christian soldiers rise,
And press the battle ere the night
Shall veil the glowing skies;
Against the foe in vales below
Let all our strength be hurled;
Faith is the victory, we know,
That overcomes the world."

How those who hear the trumpets rise in their faith and press on through the day! E. Stanley Jones, who refused to be a bishop of the Methodist Episcopal Church, heard the trumpets challenging his faith to stay in India at a time when his Lord needed him there. The prospects of making Christ Lord and Saviour of India may not look encouraging, but the trumpets called, and this modern disciple passed up honour and glory for self to give honour and glory to his Master.

In a hospital in Lambarene, Equatorial French Africa, Dr. Albert Schweitzer hears the trumpets. And against almost insurmountable obstacles his faith rises to victory as he cures the ignorant natives of fever and mends their broken bodies. He would like to come to America, but he wrote me: "I have always been prevented by work and fatigue." The trumpets sound. More work. More fatigue. More honour and glory to Jesus Christ.

The trumpets these men hear call to victory. And with John they both declare in their Christ-dominated lives: "This is the victory that hath overcome the world, even our faith."

Do we hear the trumpets? They call us to

"A faith that shines more bright and clear
When tempests rage without;
That when in danger knows no fear,
In darkness feels no doubt."

The trumpets are calling! Let us stop a moment that we may hear them! They call us to victory in the face of blinding defeat!

(2)

Twelfth Sunday After Trinity.

THEME: *The Works of the Lord.*

THE REV. J. HOWARD WORTH.

SCRIPTURE: Mark 7:31-37.

TEXT: Mark 7:37.

HYMNS: O Jesus, Lord of Heavenly Grace.—Wareham, L. M.

Father of Heaven, Whose Love Profound.—Rivaulx, L. M.

As we meditate on the works of our Lord we become, with the multitude of old, beyond measure astonished. In this present life we see, as it were, through a glass darkly. Even the most profound, in this life, view but superficially the powers that are operating in this world and in this life.

And they were beyond measure astonished when they saw His power manifesting itself.

I. HIS POWER IS PERFECTION.

Physically.

Mentally.

We read that they bring unto Him one that was deaf and had an impediment in his speech. They recognized in this man, who was thus afflicted, the imperfection of his state. They must have recognized the power of Jesus over imperfection. They must have felt that Jesus stood for perfection, else why should they have brought this man, with his natural imperfections, to Him and expect to receive sympathy and aid. Their instincts were right. They were on the right track. They were looking for a power that they did not possess, a power which is in sympathy with the ills of humanity, but which is not in sympathy with the imperfections of Nature. They, therefore, came to Jesus, and were astonished when they found in Him the very thing which they were looking for, after which they were groping. We are all to a certain degree physically imperfect. How often have we looked for sympathy, how often have we felt the unsympathetic nature of the world. Let us be brought to Jesus. Let us be assured of His sympathy. It is not necessary that He heal our physical imperfections. It is necessary to know that there is One, who has power over them, who has sympathy for them, and who stands against them.

And he was healed not only physically, but *mentally*, as well. "He spake plain." Through the power of Jesus his mind was perfected so that he spake plain. The mental processes that were denied him so long were immediately started, and he spake plain. The power of Jesus is perfection.

What is a worthy motive that is found in all life? It is the seeking after perfection. If one is really seeking in all sincerity and truth, to perfect his or her life, day by day, and to find perfection, he will bring his life unto Jesus and he will allow His power to enter in, even as this poor man, who was deaf and dumb, received His power.

II. HIS PERFECTION IS POWER.

In the world.

In our lives.

His perfection is the great power in the world today. His righteousness exalteth a nation. His perfection is the only power that can exalt the world. Where His perfection is seen and looked upon, there we have the highest form of civilization, there we have the foremost nations of the world. Where His perfection is not seen, we see only sunken humanity and falling and fallen nations. Why is it that among certain nations, that once were heathen, there now is found a high state of civilization? The arts flourish, and the grosser forms of heathenism are no longer known. Because they have looked upon and have been shown the perfection of Jesus. Beholding the perfection of Jesus, and

coming to know His power against imperfection, they have become ashamed of their own imperfections, they could no longer find it within themselves to glory in them. They have received the power of Christ, and through this power they have been exalted. Nations and peoples that have beheld the glory of Jesus no longer glory in their imperfections, rather do they try to make their imperfections appear as perfection. Sin is not practised openly, but under cover, in the dark, because we feel that sense of shame within us, after having beheld the perfection of Jesus. So the world, as it looks upon the perfection of Jesus, becomes ashamed of its own imperfections, it ceases to glory openly in them. 'Tis true that nations that have looked upon the perfection of Jesus do continue to glory in their own imperfections, but not openly and brazenly, as they did before the perfection of Jesus was revealed to them. Does a nation say, "I have stolen," when it steals? Nay, rather does it show through its diplomatic proceedings that it gained, in accord with the standards of righteousness, what it hath taken. Yet heathen tribes were accustomed to glory in their ability to steal. The world seems to be getting ashamed of war. Some nations are coming to the point where they would be ashamed to be the aggressors in starting a war. What has made the change? The perfection of Jesus is the power in the world that makes even the world outwardly ashamed of its imperfections, though inwardly it may rejoice in them.

CONCLUSION.

Let us therefore pray God, in this our day, to be pleased to use our lives, in bringing our own lives, and the lives of others who are deaf and dumb, unto Jesus that He may be enabled to speak that gracious word over us, "Ephphatha, that is, Be opened."

SUNDAY SCHOOL LESSON

God Gives Laws to a Nation.

LESSON: Ex. 20:1-7.

GOLDEN TEXT: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. . . . Thou shalt love thy neighbour as thyself." Matt. 22:37-39.

DEVOTIONAL READING: Psal. 19:7-14.

INTER. & SR.: Why a Nation Needs Laws.

Y. P. & ADULTS: Basic Laws for a Nation's Life.

This law of God given on Mt. Sinai, in tones of thunder and amid lightning and terror has not been left derelict on the roadway of progress and civilization. This law has become the basis of the legal framework of every civilized country.

We speak flippantly of *breaking* the "Ten Commandments." No one ever broke a single one of these Commandments. If we disregard them or attempt to ride roughshod over them, we, ourselves, are broken. The laws stand today. These laws are not something external. God's fiery finger wrote them on the hearts of men long before they were inscribed on the tablets of stone. They are a part of our very constitution. These laws are a part of

our soul. Their violation means a blasted personality, a shriveled and lost soul. They are not something imposed upon men from without. They cry out to us from within.

Do not miss the significance of the text, "And in His hand was a fiery law, yea, *He loved the people.*" This law is expressive of God's love. Its very rigour is a testimony to the deep and passionate love which lies behind it.

The observance of these laws leads to the highest freedom and the greatest power in life. It is always those who know the truth and obey it who are free. Mark the man who says he will do as he pleases, he will continue as he is doing long after it has ceased to please him. The path of disobedience leads to the most abject slavery. The path of obedience leads to freedom and power. It is true in the field of science, in the field of painting, in the field of art, in the field of pleasure.

The violation of this law leads to penalties prompt and dire. These penalties are not artificial, they are not superficial, they are not imposed from without, they are deep and vital and they are automatic and instantaneous and inescapable. A man who disobeys this law is marked at once as an enemy of the very universe and the universe punishes those who are its enemies. It crushes them silently, relentlessly, resistlessly and certainly. There is no noise, no threatening, no confusion. Moral laws do not threaten. They operate.

TOPICS FOR YOUNG PEOPLE'S SOCIETIES

CHRISTIAN ENDEAVOUR and B. Y. P. S.

Y. P.—How Much Moral Fiber Do We Have? Mark 10:38-39; Luke 9:57-62.

Inter.—God's Temples—Our Bodies. 1 Cor. 3:10-17.

EPWORTH LEAGUE.—Nature's Best in the Out-of-doors.

Sr.—What Influences My Decisions?

Inter.—Doors of Opportunity Life Opens to Me. (Immortal Stories.)

LUTHER LEAGUE.—Play Planned for Character. Col. 3:16-17.

FOR THE BULLETIN BOARD

If you're afraid to be alone, study your heart.

God never speaks in competition to others.

If there's love in your heart, you can know God.

Stamps stick if they expect to get there.

Jump hard enough, and you can clear any obstacle.

Dig hard enough, and you will be rewarded.

Gold comes in many forms.

Only worth-while things bear imitation.

Pleasure hunters seldom succeed.

Blessings increase in value as they are removed.

SUNDAY, AUGUST 22

CALL TO WORSHIP: "Hope in the Lord; for with the Lord there is mercy, and with Him is plenteous redemption. Draw nigh unto God, and He will draw nigh unto you." Psa. 130:7.

PSALM: 112.

PRELUDE: Memories.—*Demarest*.

ANTHEM: The Day of the Lord Cometh.—*Nevin*.

OFFERTORY: Andantino.—*Faure*.

POSTLUDE: Breathe on Me.—*Wheeler*.

OFFERTORY SENTENCE: "And they offered great sacrifices that day, and rejoiced; for God had made them rejoice with great joy, and the women also and the children rejoiced; so that the joy of Jerusalem was heard even afar off." Neh. 12:43.

OFFERTORY PRAYER: Gracious Lord, Heavenly Host, make all the churches in our land rise to Thee in prayer and thanksgiving. May all the causes of beneficence everywhere come up in remembrance before Thee. May Thy kingdom come and Thy will be done. Amen.

BENEDICTION: Grace, mercy and peace from God the Father and Jesus Christ our Lord, be with you always.

MORNING SERMONS

(1)

THEME: *Then I Hear Another Voice.*

THE REV. CLARENCE EDWARD MACARTNEY, D.D.

TEXT: "And their voices prevailed." Luke 23:23. [87, 87, D.]

HYMNS: Glorious Things of Thee Are Spoken.—*Austrian Hymns*,
Stand Up, Stand Up for Jesus.—*Webb*, 76, 76, D.

The voice is a wonderful thing!

"Oh, how wonderful is the human voice;
It is indeed the organ of the soul."

When King Lear came in from the heath with his dead daughter in his arms, he looked down upon her and said:

"Cordelia, Cordelia! stay a little. Ha!
What is't thou say'st? Her voice was ever soft,
Gentle and low, an excellent thing in woman."

The voice is the perfect medium and expression of the soul, and the secrets of character are immediately revealed by the human voice. "Thy speech betrayeth thee."

I. HOW THESE VOICES CONFLICT IN HUMAN CONDUCT.

Here is the voice of ambition and self-gratification. It tells man to arise and to seize what he desires, to think only of himself and his own advancement and welfare, it tells him to push his own interests without regard to the feelings or the interests of others. But that voice is not left unchallenged or uninterrupted. Upon its music there breaks the sound of another voice which reminds the man that the great thing in life is not what we get or hold, but what we are, and that in seeking our own desires and following our own ambitions we cannot think of ourselves alone. No man can stand by himself. He

is either for the world or against it. This other voice tells him of other hearts and other desires and other interests and other feelings, and holds up before him the model and example of Him who said that He came not to be ministered unto, but to minister. Roughly speaking, you can divide the world into those two classes—those who heed and hear and follow the voice which tells them to seek merely their own pleasures and desires, purposes; and those who, while hearing that voice, are not unmindful of the other voice which tells them that he that findeth his life shall lose it, and he that loseth his life shall find it.

Voices there are which urge a man to make a gain or take a profit or stand in a place at the sacrifice of absolute honour and truth. But that voice, too, is never permitted to speak alone. Another voice always speaks and shows to a man how, when he takes such a course, he is stripping himself of that which is his most valuable possession—his own self-respect. In the great tale of *Les Misérables*, Jean Valjean is a perfect illustration of what we are trying to get at,—the conflict of the two voices, the angel and the devil within the man. Outside of the Four Gospels, where the soul-struggle of Christ with evil is described, there are few pictures of the battle of the divine with the evil in the human heart so clear and so vivid as that which Victor Hugo paints of his hero, Jean Valjean.

The voice of malice and hate and resentment and revenge sets up its raucous croaking in a man's breast. It repeats to him a thousand times the real or imaginary hurt and slight which he has suffered. If his wound is about to heal, they tear it open and display it anew to him. This voice bids him arise and avenge himself and holds out to him the delusion that the highest joy will be the joy of venting his anger and satisfying his revenge. But another voice, too, is speaking—the voice which tells him to consider himself, to remember the frailty of human nature and the brevity of human life, and how all at length come unto the grave. This voice speaks sweetly of forgiveness and echoes the words of Jesus, "Love your enemies, pray for them that despitefully use you and persecute you;" it tells him that life is hard enough without making it harder by carrying a burden of resentment and of hate. This is the voice which sounds in the storm and whirlwind of man's anger and hate like the singing of a bird in the midst of a thunderstorm.

Then there is the voice of doubt and despair. Tennyson, in his famous poem, "The Two Voices," speaks of the clashing of the voice of doubt and the voice of faith. The first voice, the voice of doubt, tells man that life is such—its burdens and temptations, its roughness and harshness—that it would be far better for him not to live at all. But always that answer of faith is heard in clear, ringing, and invincible tones, proclaiming life's sacredness and holiness over against the indictment that life is sordid and mean and ugly.

In John Bunyan's *Grace Abounding* we have one of the greatest autobiographical treatments of this moral and personal fact, the conflict of voices within the breast. A voice is telling him to choose Christ, to seek peace, pardon in the Cross. Yet he tells us that for almost three months, and every hour of the day, he would hear the voice speaking within him, saying to him, "Sell Him, sell Him, sell Him!" and he was almost persuaded to renounce and to reject Christ.

Another awful voice speaks to the life of man. It is that awful voice of passion and temptation, a voice which is always dangerous because we all share in fallen human nature, and that voice speaks to the corrupted and the sinful within every life. It tells man to rise and eat at the banquet of indulgence, to mind neither heaven nor hell; friend nor foe, past, present nor future in having what he desires. But that voice is not permitted to speak by itself. In a deep undertone are the notes of warning which tell that the way of the transgressor is hard, that lust when it hath conceived, bringeth forth sin, and sin when it is finished bringeth forth death.

II. THE CONFLICT OF THESE VOICES AS TO CHRIST.

The invitation to any human soul to believe on Christ and receive forgiveness and eternal life forever signalizes and distinguishes that soul. The fact that Christ is offered to man immortalizes man. But whenever Christ is presented, His claims are spoken, the soul, mysterious though it may be, hears the other voice.

We have a striking illustration of this in the circumstances of the trial of Jesus from which we take our text,—“Their voices prevailed.” Without his own seeking or choosing, Pilate had to pass a verdict on Jesus. Christ stood on trial before him. For Christ there was speaking Pilate’s better self, which had been awakened into life the moment he came face to face with the Son of God. There was the still, small voice, too, of conscience, which told him that he ought not to condemn this innocent man to death; and even out of the unseen world, through the dream of Pilate’s wife, there came the voice which said, “Have thou nothing to do with that just man, for I have suffered many things this night in a dream because of Him.” Pilate was evidently disposed to obey those voices, but over against Christ was the voice which bade him consider his office as Procurator, his revenues, his palace, and chariot, the comforts and the good things of this life; the voice of the mob, “Thou art not Cæsar’s friend!” And when he heard their clamant and incessant cries, “Crucify Him! Crucify Him!” Pilate obeyed the second voice rather than the first. “And their voices prevailed!” That was the tragedy in Pilate’s life. The second voice prevailed. It is always a sad moment when that must be the last word in the history of a soul where good and evil are in conflict.

So in the chambers of the human heart, voices clash with voices regarding Christ. Christ is not a command, not an ideal, not an example to be vaguely followed, but He is a choice, a decision, and we vote for Him or against Him.

Against Christ there speaks the voice of the spectre of an old sin. I always wondered how much that had to do with the case of the man of our sermon tonight. Was it the dead and arresting hand of an old transgression which held him back and told him that whoever belonged to Christ, he could never be His disciple? Who knows that this was so? Then there is the voice of the sinful habits of the present, reminding man of what he is accustomed to do, what he is accustomed to have, and trying to persuade him that he cannot endure the discomfort and pain of their relinquishment. There is the voice, too, of doubt which speaks against Christ—“Who is Christ? Did He come into the world as the Gospels say He did? Did He ever exist at all? Did He arise again from the dead? Does He exist now? Was He, if He existed at

all, more than any other historical person? How can Christ command our affections? How through Him have we the forgiveness of sin?

For Christ, on the other hand, there speaks clearly the still small voice of conscience; the voice of the soul's deep need, telling the soul that it needs a Saviour and His cleansing; the voice of our best moods, when we yearn for purity and for peace; the voice of the prayers of friends, and the sweet pleadings of hope.

So do these voices clash in human hearts, in daily life. Only the soul who hears them can decide which voice will be heeded and obeyed. Every life is a decision, and each dismissal or refusal or evasion makes it harder to render the right answer and to obey the voice of God. Each one, too, must decide for himself. Sermons may be preached, examples cited, prayers offered, warnings given, tears shed, but you and I must make the decision.

"And their voices prevailed." We know what voice it was prevailed in the case of Pilate. How will it be with you tonight, and tomorrow, and the day after tomorrow? God give us grace, courage, strength to obey His voice.

(2)

Thirteenth Sunday After Trinity.

THEME: *Unexpected.*

THE REV. PAUL LEVI FOULK.

SCRIPTURE: Luke 10:23-37. **TEXT:** Luke 10:31.

HYMNS: Take My Life and Let It Be.—*Patmos*, 77, 77.

A Charge to Keep I Have.—*St. Ethelwald*, S. M.

Ye Servants of the Lord.—*Narenza*, S. M.

Life flows through at least two channels into the ocean of human experience. There are the expected and the unexpected.

The world has been enlarged by many unexpected happenings. Our heritage of the unexpected is rich and we are heirs of much good that has come to us like a flash from the unknown.

It is said that the Phœnician ships, driven far from their course by storm, stranded on a strange sandy beach. Unable to find stones, they took blocks of saltpetre from their ships to build a fireplace. The fire melted the blocks and fused them with the sand. A hard substance resulted, and glass was discovered. Could anyone imagine a world of today without glass?

On October 28, 1831, Faraday was experimenting in his laboratory. He had a copper dish, running it between the poles of a horseshoe magnet he saw sparks, and from this discovery unexpectedly learned the secret of generating the electric current. Could anyone imagine this modern world if we did not have this dutiful servant of electricity?

Columbus was one of the few men who believed that this earth was a sphere. One could sail west and get to the east. After many weary years and not a few disappointments he secured three small ships, and enough unwilling sailors to man them, and set sail. It was August 3, 1492, and to Spain goes the credit of helping outfit this most adventurous expedition that ever shoved off from civilized ports. Certainly he never dreamed of the importance of that first voyage.

Coal was accidentally discovered by hunters who used black rocks to build a fireplace in the mountains of Pennsylvania. They found their rude fireplace burning briskly in the morning. Gold was accidentally discovered by a labourer in a California mill race, and the gold rush of '49 was on. The value of coal to modern civilization can hardly be estimated, and the output of gold in California has enriched the nation by many millions of dollars.

In our Holy Bible we have a long list of unexpected happenings. The expulsion from Eden came as a surprise. And what about the flood to all who would not listen to the ark-builder? That reunion of Jacob with his long-lost son Joseph was a happy event unexpectedly made real. The Hebrew children in Egypt never dreamed they would be slaves, neither did they expect to be delivered in such a miraculous manner. And what about their lapse into calf worship at Sinai when viewed from the standpoint of their tireless leader, Moses?

In the New Testament, even the birth of Christ came in an unexpected place. Who ever thought of Christ being born in a manger? Who would ever have predicted that there would not be room in a house for Him? Read about the foolish virgins, they did not expect the door to be closed. Neither did that Samaritan woman who came to draw water from Jacob's well expect to find her Lord. Every one of the three miracles of Jesus in which life was restored were unexpected to the friends. Thus in our gospel, neither official of the church expected to meet a wounded man. How unexpected, too, that both should pass by on the other side. How equally unexpected to read how well the Samaritan cared for a wounded Jew, even going the second mile in helpful service.

In life many unexpected things occur. It is quite important to note personal reactions to unexpected happenings. The sudden storm tests the strength and staying qualities of the giant oak, and the unexpected events that suddenly confront us reveal true character. Disease attacks the body; resistance and comeback is measured by physical endurance. Temptations assault our moral nature and season it with noble resistance or wreck it by submission and yielding. The auto driver's skill is tested when suddenly he is subject to close quarters and must decide in a split second. To hesitate means a smash-up; to know what to do instantly means escape. Decision means life or death when the unexpected is met. Job was stayed and true when tested. No person, not even his wife, could persuade him against his better judgment—namely, that God who kept him in prosperity would also be his protector in adversity. And his afflictions came out of a clear sky, but he stood firm for all that he stood for before the afflictions, separations and loss.

It has been said, if we wore our deeds on our foreheads the prevailing style of hats would be large enough to cover the forehead. Unexpected exposure of character would wreck most people. Unexpected wealth has ruined some folk; unexpected poverty revealed the defects of their lives. Joy and sorrow measure character. Profession and possession of things worth while is vastly different when viewed under the microscope of the unexpected. To have approval or disapproval on life's undertakings seriously affects life.

How do we react to a surprise visit, or unexpected absence? How do we use, or do we misuse our chance opportunities? The priest and Levite failed glaringly, and they were representatives of orthodox religion. The Samaritan,

probably a traveling salesman, showed true nobility of character by aiding even a Jew. How do we act in such emergencies? The unlooked for happenings are like lightning flashes illuminating our real selves. Like a snapshot, our neighbours know us best when we are not expecting they are looking.

This lesson calls us to a daily balancing of life's accounts, just as a bank or methodical business firm does at the close of the day. Material things so unexpectedly given to us for our welfare and convenience but lead us to think of the moral issues that come from the unexpected.

SUNDAY SCHOOL LESSON

The Place of Religion in a Nation's Life.

LESSON: Ex. 25:1, 2, 8, 9; 29:43-46; 40:34-38.

GOLDEN TEXT: "Blessed is the nation whose God is the Lord." Psa. 33:12.

DEVOTIONAL READING: Isa. 2:2-4.

INTER. & SR.: Why a Nation Needs Religion.

Y. P. & ADULTS: The Place of Religion in a Nation's Life.

Israel is the supreme illustration, in the history of the world, of a nation, the very centre of whose life was religion. This phenomena is due to the wise plan, the gracious providence, and the power of God in the first place, and second, to the able leadership of Moses.

The power of religion in a nation's life is supremely illustrated in the history of Israel. Through His holy word and in the history of Israel God teaches us that a nation is made great by its religion. On the pages of history appear the tragic records of nations which have gone to wreck because of a lack of religion or because of an unworthy form of religion. The stagnation of Africa, through all the centuries, is due to the form of religion, in the main, which Africa has had—a religion which stifled all inventive progress—a religion which quenched all eager searching—a religion which killed all desire for progress and advance. The place of religion in a nation's life is the supreme place. The reason for this is not hard to find. What an individual or what a nation thinks of God determines what they think of themselves.

South America is rich in resources, but South America has lagged in the development of life, and the reason is not far to seek. Those who settled there went searching for gold. Those who came to North America came searching, primarily, for God and freedom to worship Him as their consciences dictated.

TOPICS FOR YOUNG PEOPLE'S SOCIETIES

CHRISTIAN ENDEAVOUR and B. Y. P. S.

Y. P.—Honesty That Makes No Exceptions. Acts 5:1-11; Heb. 13:18.

Inter.—Trails That Lure Us. Prov. 8:1-11.

EPWORTH LEAGUE.—How Jesus Met Questions of Right and Wrong.

Sr.—The Universe is Governed by Law.

Inter.—What Doors May I Open to Others. (Letters That Have Lived.)

LUTHER LEAGUE.—Materials for Recreation.

SUNDAY, AUGUST 29

CALL TO WORSHIP: "All the ends of the earth shall remember and turn unto the Lord; and all the kindreds of the nations shall worship before Thee, for the kingdom is the Lord's and He is the governor among the nations." Psa. 22.

PSALM: 13.

PRELUDE: Larghetto.—*Mozart.*

ANTHEM: O Give Thanks.—*Groton.*

OFFERTORY: Elevation in D.—*Dubois.*

POSTLUDE: Grand Chorus.—*Roberts.*

OFFERTORY SENTENCE: "Offer the sacrifices of righteousness and put your trust in Jehovah. . . . Thou hast put gladness in my heart, more than they have when their grain and their new wine are increased."

OFFERTORY PRAYER: We journey to Thy altar, O God of Comfort and Salvation, bearing our burdens of care and thanksgiving, knowing that we shall find peace at Thy hands. Thy peace shall keep and defend us against every intruder, as we journey in Thy paths. Accept our gifts of thanksgiving, and bless us in Thy service. Amen.

BENEDICTION: The grace of the Lord Jesus Christ strengthen and preserve you unto everlasting life.

MORNING SERMONS

(1)

THEME: *The Toiling of Felix.*

THE REV. PETER ALBERT MACDONALD.

TEXT: "My father worketh hitherto and I work." John 5:17.

HYMNS: Work, for the Night is Coming.—*Walker.*

O Master, Let Me Walk with Thee.—*Gladden.*

About forty years ago some English explorers dug into the rubbish heaps on the site of an ancient city on the banks of the river Nile. They discovered a fragment of a papyrus book written about 350 A.D. The fragment contained several short sentences reported as having fallen from the lips of Christ, but not recorded in the New Testament. All of them are wonderful words of life, appealing peculiarly to Christian faith and imagination; answering the cry of countless souls; quenching the fears that trouble men; changing orphan asylums into homes of comfort and gladness; building temples of worship in human hearts.

The fifth of those sayings reads:

"Raise the stone and thou shalt find me,
Cleave the wood and there am I."

In 1913 Dr. Henry van Dyke wrought these words into a beautiful poem called "The Toiling of Felix." He showed how the unfamiliar lines of The Master had been buried from human sight for centuries; buried "beside the Nile with its summer flood of green and its autumn flood of red;" buried beneath the ancient city with its fire and flood, dust and débris—"like Christ Himself with the hand of God on Him awaiting the resurrection."

Felix was a man who started out in quest of Christ. He had been born in the land of the Pharaohs, where superstition and slavery kept most men's bodies in chains and their minds in darkness. But the young heart of Felix craved the light, and having somehow heard of Christ, he resolved to seek and

find Him. Not being himself a slave, he was free to do this. So he visited libraries and consulted books where creeds were stored. He interviewed theologians and philosophers. He went to shrines and churches where Christians gathered to pray. He dropped common duties and broke human ties that seemed to interfere with his quest. Still the face of Jesus remained dim and distant—a light that was concealed. So that Felix grew weary; his hope dimmed; his prayers, penitence and fasting all seeming to be fruitless. But he did not give up; and one day bowing at the altar of a temple he pleaded for a vision of the Lord's face. He reminded God of his heart hunger; his separation from his brothers; his sacrifice of many gifts, mercies and blessings for the sake of his quest; his eager watching for the hour when the midnight of his spirit might be flooded with the splendour of Christ. As if in answer to his prayer the suggestion came that he should cease seeking in books, temples and shrines; that he should go out into the desert where a saintly hermit named Seraphon lived in a lonely cell. With the suggestion he heard a whispered promise: "Faint not, and thou shalt find." So Felix started for the desert—the blazing sun beating upon his head, the hot sand blistering his feet. He reached a place called "The Mountain of the Bird," where the noisy flocks of the air assembled. Hard by in a cleft of the rock dwelt the hermit Seraphon, who spent his days fasting and praying while the birds brought him bread even as the ravens fed Elijah. Felix kneeled at the sealed door of the cave, "the sunset afterglow falling soft upon his head and shoulders." He called to the hermit to tell him how to find Christ. As he listened for an answer his heart pounded in his breast, but there was no reply. Darkness coming on, he found a place to rest in a deserted tomb near by. Day by day the birds watched over Felix as well as over the hermit. Each day he saw the sun rise, travel toward noonday and set. He saw "the Nile rolling in silver waves toward the sea." At night he watched God's own planetarium with queenly moon and brilliant stars like jewels in the sky. He was encouraged to be patient by the tradition which said that once a year the hermit came out of his cave and blessed a waiting pilgrim with a choice gift. And one morning he was rewarded. The hermit opened the cave door, stood over the pilgrim in an attitude of blessing and left a token in his hands. It was the tattered, wrinkled, faded piece of papyrus unearthed from beneath the sands and containing the fifth of the words of Christ.

As he read, Felix was disappointed. His prayer did not seem to be answered. So he turned his footsteps backward toward his common life. Presently, from a quarry in the hills, he heard the voices of labourers with the clanking of hammers and the clinking of drills. It reminded him of Babel with its dust, noise and confusion of tongues. Hungry for companionship, he turned into the quarry and joined the gang of workers. Swinging a ponderous mallet, he smote the rock to pieces blow by blow. Wielding an axe, he drove wedges into the willow until it swelled and split. After that, with auger, saw and chisel he wrought his will into the wood. As he did so the blood ran red and fleet through his limbs and around his beating heart. Each day he worked still harder. Each night he slept a deeper, sweeter sleep. Meantime his dreams of hermit saintship faded and instead there came to him a profound contentment in his struggle for daily bread. Also his imagination became both vivid

and logical. Across the Nile he saw a city in the building; the white stone walls and the timbers of it having gone out from the quarry where he laboured. Houses and temples, domes and towers, all there as the result of the work of Felix and his companions. With that vision to inspire him, Felix sang bright songs to his co-workers; he told them tales of Christ and taught them prayers to say at night. One day a comrade fainted at his side. Felix sheltered him with palm leaves and gave him spring water to drink. As he did so the quarry seemed to fill with a strange radiance and underneath the palms there flashed a look of the face of Jesus.

Another day a raftsman slipped from the logs he was guiding down stream and Felix leaped into rescue him. As he did so there seemed one beside him walking on the water even as Simon Peter saw Christ on the sea of Galilee.

At last the quarry work was ended and Felix walked the streets of the white and beautiful city his hands had helped to build. He went to a temple of worship and kneeled at the altar to pray. He recalled the commandment on the papyrus leaf, and his obedience to it in stone quarry and willow grove. He thought of the face he had seen under the palm leaves and the figure walking on the water. He expressed gratitude for those visions and for the joy of labour.

As he continued in prayer a mystic Light shone through the temple and the Master of all good workmen Himself appeared. Then Felix saw that the hands of Christ bore the marks of labour and that on His brow was the print of care. Moreover he heard a voice commending him for his friendship, approving his toil; and assuring him of peace passing understanding and of the bread of heaven broken in the sacrament of life. Thus did Felix learn the open secret of life in the Christian spirit; that every labour faithfully done, every burden unselfishly carried, every deed of love and mercy opens the way of man into the presence of Him whose blessing enriches forevermore. In his *Envoy* Dr. van Dyke crystallizes this thought in two verses now quite familiar and suitable for a hymn to be sung in any church that names the name of Him who said: "My father worketh hitherto and I work." I refer to the lines:

"This is the gospel of labour,
Ring it, ye bells of the Kirk!
The Lord of Love came down from above
To live with men who work.

"This is the rose that He planted,
Here in the thorn-curst soil;
Heaven is blest with perfect rest,
But the blessing of earth is toil."

(2)

Fourteenth Sunday After Trinity.

THEME: *Give Me This Mountain.*

THE REV. THOMAS J. LACEY, D.D.

SCRIPTURE: Luke 17:11-19. TEXT: Joshua 14:11-12.

HYMNS: A Charge to Keep I Have.—*St. Ethelwald, S. M.*

The King of Love My Shepherd Is.—*Dominus Regit Me, 87, 87.*

The background of our text is the division of Palestine among the Israelites

in the time of Joshua. The land was parcelled out by lot amongst the tribes. In pioneer days on our Western frontier men staked their claims in the newly acquired territory or stood on the Oklahoma border ready to rush in and secure a possession. In somewhat similar way these Hebrews gathered for their inheritance in the land of promise.

Among those who appeared amongst the claimants was a man named Caleb. He was eighty-five years old, but hale, hearty, strong and vigorous. If you had asked his age he would no doubt have replied, "I am eighty-five years young." For although he had passed threescore and ten, Caleb was a youth at heart, young in spirit and in physical prowess. Youth and age are not reckoned in years at all. Youth is a matter of faith, zest, buoyancy, idealism. Some men never grow old. Some are old at thirty.

A learned professor recently announced that men could prolong their days and retain vitality by attention to a certain diet. He mentioned eggs and fruit and milk and spinach. What our savants are just finding out, the Bible long ago discovered. These ancients followed just such a diet as is recommended. They lived to a good age and retained their powers unabated until the end. Moses and Joshua and Caleb all attained a long span.

But this Caleb was no ordinary man. He was cast in heroic mould. There was nothing small about Caleb. When it came his turn to select a possession he said, "Give me this mountain." He asked a big thing. He aspired to a hard task. The territory of Hebron bristled with difficulties—great and fenced cities, men of large stature inured to warfare. These very difficulties gave it attractiveness in the mind of this intrepid leader. Nothing less appealed to him. He wasn't looking for an easy berth. He was not seeking a "soft snap," to use the conventional language of the street. He was a man of confidence, zeal, action, courage, enthusiasm, ready to do and to dare, and the spirit of Caleb is the spirit of achievement in every line of activity. You recall the lines of the poet:

I slept and dreamed that life was beauty.
I woke and found that life is duty.

DUTY IS SEVERE.

But duty is severe, and as we face stern tasks we grow. Men develop strength as they confront difficulties and wrestle with them. Men schooled in adversity have risen to positions of leadership by reason of their very struggles. Their limitations developed to the utmost their latent resources of soul. It is the story of Lincoln in the Kentucky backwoods cabin; of Emerson waiting on table in Harvard Commons; of Carnegie beginning his career at a dollar a week; of Huyler pulling candy from a hook; of David Starr Jordan earning his way through Cornell by doing chores. Coolidge calls this our "national epic." Men come to their best selves as they face hard tasks.

A man said to me the other day, "Oh, this depression is so dreadful; I simply cannot do anything." That is the spirit of defeat. The present crisis offers a challenge to be met in the spirit of Caleb. I glory in these days. I rejoice that my lot is cast in these times. They afford rare spiritual opportunity. Difficulties are the meat of strong men, and to us it is given to play a part in the reconstruction of society.

There was once an obscure man named William Carey. When someone asked his vocation, he replied, "My business is to preach the Gospel. I cobble shoes to pay expenses." Carey took for his motto, "Attempt great things for God: expect great things from God." And we today look to him as the father of the modern missionary enterprise. He was a man of the spirit of Caleb.

John Wesley was a burning and a shining light. He made his influence felt from Bristol, England, to Savannah, Georgia. His vision knew no limitation. His zeal had no bounds. His sympathy could not be confined to any one channel. "The world is my parish," was his slogan. He, too, was a man of Caleb's spirit.

The Bishop of London delights to tell of two frogs who fell into a can of milk. And the one finding himself in this untoward predicament gave up in despair and sank. Not so the other. He kicked about frantically and splashed and struggled, and ere long found himself securely seated on a pat of butter churned by his own efforts! I would commend to all Christian people in these trying days that you emulate the Bishop of London's resolute frog.

Worthy of Caleb was that sentiment of Theodore Roosevelt when he said, "Let us not pray for a light burden, but for a strong back." I would leave with you this sentiment as the burden of my message.

SUNDAY SCHOOL LESSON

God Condemns Intemperance.

LESSON: Lev. 10:1, 2, 8-11; Prov. 31:4, 5; Isa. 28:1-8; Rom. 14:21.

GOLDEN TEXT: "Wine is a mocker, strong drink a brawler; and whosoever erreth thereby is not wise." Prov. 20:1.

DEVOTIONAL READING: Isa. 28:1-4, 7.

INTER. & SR.: How Drinking Harms Others.

Y. P. & ADULTS: Why Beverage Alcohol is a Social Foe.

The liquor problem has many angles, not the least serious of which is its social implications. The man who drinks injures himself to the extent that he becomes a comparatively unproductive member of society. Society is not so rich in productive units that it can afford to lose any of them, but this is not the end of the tragic sequence. He not only becomes a non-productive member, but becomes a liability. Others must make up for the work that he does not do, they must fill the place that is vacant. They must produce what he refuses or fails to produce and society is thus robbed not only of the contribution which he could make, but of that sum which is necessary to care for him. Even this is not the end of the vicious chain. His family and those dependent upon him are impoverished and their need, also, must be supplied by others: the children, the wife of the intemperate and dissolute, suffer. The drink evil gnaws thus into the very heart of our social situation.

There is another phase to the social aspect of the problem which should be stressed. Liquor releases one from normal and right inhibitions. It lessens self-control, it causes laxness of conduct with all of the attendant evil and tragic consequences. Social disease has always gone hand in hand with liquor and the brothel has always been the best friend of the saloon. The man under

the influence of drink is unable to "put difference between holy and unholy and between clean and unclean."

The tragic toll caused by strong liquor, perversion of judgment, the corruption of political bodies and of individuals in places of authority is beyond the power of accurate description, to state.

Entirely aside from, and in addition to the social consequences of strong drink, stands the Word of God, "No drunkard shall inherit the Kingdom of God."

John G. Gough used Romans 14:21 as one of his strongest arguments for temperance—the influence and example over and for a brother. If one feels oneself able to avoid excess in the use of liquor one should refrain for the sake of one's example to another.

MID-WEEK SERMON

THEME: *Does Our Christianity Make Sense?*

TEXT: Romans 12:1.

(Introductory to following six sermons which are based on "Self-rating Questions" issued by General Council, Presbyterian Church, U. S. A., 156 Fifth Ave., New York.)

Confusion resulting from different denominations emphasizing different doctrines. An intelligent and understanding love the key.

THE CHRISTIAN OBLIGATION TO BE INTELLIGENT: In realm of life and practice. Not to minimize a single doctrine, but "faith without works is dead." Some talk at great length about "belief" and then go to pieces when disaster comes. Life complicated largely because we do not keep it in simple terms. Create an intelligent and intelligible Christian atmosphere.

CONSIDER OUR LIFE ATTITUDES: Here is where we fail to make sense. We accept supremacy of Jesus, worship before His moral beauty, sincerely confess Him as Son of God. But sometimes another corner of our mind becomes obsessed with majestic work of science, and our whole life attitudes reveals that we see only natural law and mechanical process. Live as if spirituality were only a dogma and not a fact. Religion is whole of life dedicated to God, indeed, received from God with His light illumining it.

MAKING OUR CHRISTIANITY SENSIBLE: The support of the local church. Attendance: an outer sign of an inner faith. Worship: not the sermon, except as help. Inspiration. Information: Bible teachings and principles. Support: Christian grace of liberality diminished. If sensible we know adequate support of everyone necessary. Service: working the Church programme. Let us make our Christianity sensible.

TOPICS FOR YOUNG PEOPLE'S SOCIETIES

CHRISTIAN ENDEAVOUR and B. Y. P. S.

Y. P.—Standing Up for the Rights of Others. Gen. 37:21-22; 44:18-34.

Inter.—Forgotten Brothers. Heb. 13:1-3; Matt. 22:36-39.

EPWORTH LEAGUE.—Working for the Common Good.

Sr.—New Occasions and New Duties (As Consumers).

Inter.—We Sing of the New World. (An Evening of Song.) (Men of the Ages.)

LUTHER LEAGUE.—Missionary Stories. Acts 15:4-12.

LABOUR SUNDAY, SEPTEMBER 5

CALL TO WORSHIP: "I will praise the Lord with my whole heart, I will show forth all Thy marvellous works. I will rejoice and be glad in Thee: I will sing praise to Thy name, O Thou most high." *Psa. 9:1, 2.*

PSALM: 143.

PRELUDE: Lento Expressivo.

ANTHEM: Festival Te Deum.—*Buck.*

OFFERTORY: Elevation in D.—*Dubois.*

POSTLUDE: Postlude in B Flat.—*Camp.*

OFFERTORY SENTENCE: "If I forget thee, O Jerusalem, let my right hand forget her cunning, let my tongue cleave to the roof of my mouth, if I remember thee not."

OFFERTORY PRAYER: O watchful heart of God, we need not be reminded of Thy love for us. We can no more forget Thee than we can forget the need of food and shelter. Some of us can endure bodily sacrifice, but not any of us can carry on without Thee. We come joyfully to Thy house, and we bring our offerings with grateful hearts. Bless them to Thy use, and bless us and keep us from harm. Amen.

BENEDICTION: Grace, peace and mercy abide with you all.

MORNING SERMONS

(1)

THEME: *Vision and Practicality.*

THE REV. GEORGE ARTHUR BUTTRICK, D.D.

TEXT: "Then shall come to pass the saying that is written, Death is swallowed up in victory. . . ." *1 Cor. 15:54-16:1.*

HYMNS: O Lord of Life, Our Saving Health.—*Thanksgiving, L. M.*
Soldiers of Christ, Arise.—*Diademata, S. M. D.*

Here, if ever, is a descent from the sublime to the ridiculous. We see first an eagle spirit mounting in rapture, with wings become light against the sun: "Death is swallowed up in victory." Then, with scarcely a pause: "Concerning the collection for the poor." The eagle walks now, scratching in dust. The anticlimax is almost like a blow in the face.

I. Yet, despite the shock, that is the pattern of our life. Not even an eagle can live always "close to the sun in lonely lands." Even his wings tire, and there is no food close to the sun which he can bring back for his brood. As a matter of fact, he lives largely on dead fish found along the shores of lakes. Most of us learn only late this alternative rhythm of first the golden moment and then the faithful commonplace, and we are at odds with it even when we learn. Just as we falsely assume that life meant us to be free from pain (so that we rail against the world when pain strikes), so we falsely assume that life meant to be free from the humdrum task. Plainly life meant nothing of the sort, and a wise man will thank God for a sudden light on his spirit's altar—and prove his thanks by using the light to guide his neighbour's steps. He will exclaim in gladness: "Thanks be to God which giveth us the victory," and then gird himself for the day's work: "Now concerning the collection." Paul may have been guilty of anticlimax, but he had made friends with the realities of daily life.

II. Of course we must safeguard this description. If there is danger in a vision unlinked with practicality (so that a man becomes a mere dreamer),

there is much worse danger in practicality unguided by the vision. We are on our way with an ever more insane speed and tension, but we do not know where we are going: we have chosen no goal and charted no course. Take our cult of mass production. It has been visionless, or cursed by low vision. Why must we have a mass of things in drab replica? Is it to enrich the manufacturer? We are told that it is to lift the level of life for the common man. But can a mass of things in drab replica enrich him? We have found that mass production cannot be maintained without power of mass spending; and that power of mass spending would dissipate the centralization of wealth that makes possible mass production. We have reached an impasse—which may be a blessing in disguise if it teaches us to ask how much mass production we really need for noble living. Wiser economists in a wiser age may show that our practical men have practically ruined us because they had no vision of the kingdom of God on earth. Doing without some grand end in view is at last a feeding on dust, a treadmill drudgery. Even a collection for the poor is meaningless apart from the vision of eternal life.

But the converse truth remains: the vision is a snare when untranslated into deeds. Search the American scene: you cannot easily miss these facts: practical measures unguided by great ends lead us into sand and thorns, and visions disobeyed turn sour so that, in cynical novels and clever doubts, we turn to rend our own idealism. Why not learn the alternation of life: the golden moment wrought out in the hour's faithfulness? Christ Himself came down from the Mount of Transfiguration to heal in the valley a demoniac boy. The poet's song is given us to sing as we toil. The intensity of prayer is girding for a neighbourly spirit. The vision of a New Jerusalem is for the toilsome cleansing of city slums. It is put bluntly in a story attributed to Will Thorne. It seems that in Great Britain they have great speechmakings on Empire Day—probably as oracular as ours on the Fourth of July. A man came home from work demanding to know if dinner was ready. His wife, overworked and harassed by the care of the children, told him he must wait. But he could not wait; there was a great Empire Meeting, and he must go. Whereupon, her patience at an end, she dumped a crying baby on his knee, and said: "See, there's your bit of Empire for tonight." Most of us are more apt to dream great dreams than to tend our particular bit of empire. Paul did both: "Thanks be to God which giveth us the victory. Now concerning the collection for the poor."

III. It is fairly clear that unless a fine emotion or a noble thought is carried into deeds our nature is stultified. A psychologist could show us how an intense feeling runs out through the nerves, and almost demands of hands and feet the appropriate action. He would tell us, in respect of a fear for instance, that to do something unwise is almost better than to do nothing. William James advised years ago that no worthy impression should ever be left without its accompanying expression. Fine emotions untranslated into conduct are like the manna in the wilderness: the Israelites found that they must gather it straightway or it turned rancid. Or shall we say that visions without practical obedience leave character like a tree with all its branches lopped off. The old story of the wealthy Russian lady in Czarist days is not without present meaning: she wept copious tears in the theatre over the fictitious sufferings of the

hero of the play in his fictitious snowstorm while her own coachman in the midst of actuality was perishing of cold waiting for her in a real storm. Perhaps that is the penalty: unless we obey the vision we are cut off from life, and inwardly despise ourselves. At any rate our nature is rent. Whereas when we do even a small thing to vindicate our visions the glow within us testifies to a new wholeness of life.

Even more clearly our world is left in lack when our "thanks be to God" has no compassionate sequel in "now about the collection." Here are an architect and a civic leader with dreams of better housing for the poor. But what use the dream unless someone puts pencil to paper to make a blueprint, and someone else speaks kindling words to arouse men to heal the gaping wound of poverty, and someone else makes bricks, and someone else drives a steam-shovel to dig foundations? Slums will still be unsightly and our social relationships will still fester without the gift and the prophetic word and the deed. Or take for illustration so seemingly drab a matter as a Church school—though in reality no work should be less drab. We all have visions of a world in which every child learns well and gladly of the "child Jesus." It is the present belief of the biologists that acquired traits are not transmitted. The race advances as a social inheritance is bestowed through example, instruction, and comradeship. That is to say, our problem of crime will never be solved by a policy of "go softly, but carry a big stick" (a saying which incidentally, was one of the smallest sayings of one of the greatest Americans): it will be solved by a worthy bestowal of the best in social inheritance. Heywood Broun was right in his remark that we can find under Brooklyn Bridge today the Singing class of 1955. All of which has a bearing on the matter of religious education. The vision has blessed us. Then what? Then this church and every church needs some of its best to do the humdrum things of preparing a lesson, preparing oneself, giving up time and thought, visiting in the homes of boys and girls to make friends of them, inviting them to one's own home. So easy to live in the hope, the dream, the yearning; so hard to take care of our "bit of empire." The more we dwell upon it, the more this anticlimax seems the mark of greatness.

IV. "But," says somebody, "the deed is always so pinched compared with the vision as hardly to be worth the doing." To which answer had better be made bluntly: If that particular devil has been whispering in your ear, learn now that he is one of the most devilish of all devils. He *has* whispered to us: "What difference can my gift make?" . . . "One vote does not make an election any more than one swallow makes a summer: it will not matter if I fail to register." (Incidentally one swallow *does* make a summer—when was a swallow mistaken?—and one vote and one vote and one *does* make the election) . . . "But what difference can my voice make for world peace? Oh, I know that preparedness cannot make peace, since plainly it never has; and I know that peace will come ultimately not by legislation but by the pressure of a resolved and enlightened public opinion. But my word where I live: how can that count?" A particularly devilish devil!

The facts are precisely opposite. A vision obeyed is by the obedience made so mighty that a small deed becomes in its hand like a sword of lightning. What could Paul do, being carried into a seventh heaven by a rapture of

eternal life? Only write a letter. But we read it still! Only take a collection for the poor. But that was the first linking of churches in a missionary cause, and from it has come the far-flung work which shall yet make a Christian earth. For that matter, what could Jesus do? Speak to a few folk about God, heal a few in a little hidden corner of the world, die upon a cross so small that a man could carry it. And yet—and yet! His vision of God took the small event and made it an ocean of compassion, a heaven of light. What can my vote do, my word, my witness? The answer is, in sober truth: There is nothing it cannot do if it is empowered by complete surrender to the dream. "A cup of cold water in my Name"—even a cup of water ennobled by His nature shall be a well of water springing up into eternal life.

"Grant us the will to fashion as we feel,
Grant us the strength to labour as we know,
Grant us the purpose, ribb'd and edged with steel,
To strike the blow.

"Knowledge we ask not—knowledge Thou hast lent,
But, Lord, the will—there lies our bitter need,
Give us to build above the deep intent
The deed, the deed."

Yet that is given: God does not mock us. We can do what we ought to do. And, meanwhile, the small deed is made mighty by the dream. One man had learned the pattern of life. God gave him the vision of eternity. He promptly harnessed it to the humdrum tasks of earth, and said: "Now, about the collection for the poor" . . .

(2)

Labour Day Sermon.

THEME: *Jesus Christ and the Social Question.*

THE REV. MURDOCH MACKINNON, D.D.

TEXT: "No man hath hired us." Matt. 20:6.

The Church of today stands aloof from the social, economic and industrial problems that bring tragedy into the lives of countless thousands of her people, at her peril. Jesus Christ stood very close to His people in their pains and trials, and it is impossible to think of Him as unconcerned with matters that vitally affected their material and spiritual welfare.

The fact of unemployment is apparent to all. The tragedies incident to it are becoming equally clear. Misery has been rampant in many an erstwhile happy home. Every pastor in this city is painfully aware of the religious effects of unemployment. People deprive themselves of the church fellowship which they need especially at such a time as this, because, as they say, "they cannot afford to be connected with a church."

The cries of our missionaries, the reduction in our forces, the closing up of some of our work altogether are but hints of many ways in which this question of unemployment is affecting and damaging the religious and spiritual enterprises to which the Church has given itself zealously and loyally for many generations.

What have we to offer young people leaving school and college? Did they

create this situation? There are three thousand people connected with this congregation, and our records show two young ladies as the grand total of young people married this year. The future home and happiness of our people are involved, and we cannot be prudently silent or stolidly indifferent.

We stand to create a condition where every honest, capable man or woman who wants to work will be able to work. Who can estimate the financial or material loss to the nation due to unemployment? How many of those who have suffered, will be a permanent burden to the community? Not to have work means in the course of a short time to become incapable of work. When morale is broken down and self-respect is broken down and normal vigour and enthusiasm are broken down there is nothing for it but to become a public charge.

The Christian Church has a duty and responsibility which it cannot evade or escape. We claim—and we do so today with greater confidence than at any time in the past—that the Gospel of Jesus Christ has in it the power to so change conditions as to give every man and woman a fair and equal opportunity at life. God has a purpose in every life, a purpose which is being frustrated by enforced idleness. The Church must become a more potent influence in the shaping of public opinion and determining the ideals that must govern our whole educational system. Less cleverness and more moral stamina. Less emphasis on material success and greater prominence to the virtue of helpful service. Making a pile is of less importance than making a character. Would that more public men spoke with the accent of Sir William Mulock—"to come to the goal first with torch extinct is to lose all."

1. There is need surely of better vocational guidance and training. An analysis of the educational experience and training of those who are almost always on the border line of unemployment and want would be illuminating. The less efficient suffer first. Let there be greater efficiency and more careful and sympathetic guidance given to our young people as they come to face the question of their life's work.

2. Manhood and character is our chief concern. The tremendous increase in productive power due to mechanical and labour-saving devices carries with it the necessity of having human beings work fewer hours a day. This in turn would involve a greater number of people employed. Better have two men work six hours each than one man twelve hours. A man should have a chance to cultivate his family, to read and rest and play that life may be a thing of joy and happiness to him and his family. The sight of one man returning home at night hardly able to greet his little ones, with wages reduced at that and another vainly looking for work from one end of the year to another, is not one to inspire faith in the Christian character of our civilization.

3. Men must learn to put more conscience and heart into their work. Whatsoever thy hand findeth to do, do it with thy might. It is still a good motto. If there is ever going to be a proper understanding between employer and employee there must be mutual consideration and integrity. If there are to be fewer hours, let them be hours filled with honest and faithful work. I question the moral value and effect of the regulation that prevents a man from working up to his full strength while he is at it. Men are not equal in their producing power and ought not to be forced in an artificial equality.

4. When the question of men versus dividends have to be considered we insist that men come first. The most damaging and damnable fact in our whole social and economic arrangement today is that dividends have been put first. There are some noble exceptions. There are Christian business men who have tried and struggled to keep their men at work when material standards of business would call for dismissals and adding to the army of unemployed. What the Christian Church must insist upon is that the welfare of people is more important than the declaration of profits. It is not necessary that profits should always be declared, but it is necessary for the stability of the social structure and the integrity of the home, that needs of the individual worker and his family must be considered. This one Christian factor alone would have prevented thousands of domestic tragedies in the city of Toronto.

5. No man can be at his best who is afraid that any day he may be on the street without any support for his dependents. As I understand the situation industry has been so organized these years that a considerable body of unemployed is virtually necessary for the successful working of that industry—men who can be called in here or sent forward there on a moment's notice. In that case the loss due to their recurrent unemployment ought not to be borne by these men alone. Let them and their associates pay their share, and let the industry pay its share, and let the community which is concerned with the welfare of all its citizens, in a just and reasonable way pay its share. Thus the spirit of fear may be laid and what Robert Burns called the glorious liberty of being independent, conserved.

6. Then finally there must be a more just distribution of the fruits of labour. Every man is not endowed with the same gifts. There are those with five talents who use them, and with one talent and who fails to use it. According to the laws of the Kingdom of God those who use their opportunities will have more, and those who bury their talent will eventually be deprived of even that which they have.

This law must be viewed in relation to another law, the one suggested by the parable of the vineyard. There each man received a penny. The law of the kingdom is that a man is finally judged not by the volume of his achievement but by his faithfulness to opportunity given. "What I aspired to be and was not comforts me." And was it not Browning who also said that "'Tis not what a man does which exalts him, but what man would do."

If in the modern economic world we fall hopelessly short of the high spiritual principles enunciated by Jesus Christ, let us remember that it must be our earnest endeavour to reward every man according to his faithfulness and not alone according to his quantitative achievement, that a man's need as well as a man's service must come in for final reckoning, and that where he has had no responsibility for his comparative idleness, his case demands the serious and Christian consideration of the householder and owner of the vineyard.

Ruskin says: "Go thou forth weeping, bearing precious seed, until the time come, and the kingdom, when Christ's gift of bread and bequest of peace shall be unto this last as unto thee; and when, for earth's severed multitudes of the wicked and the weary, there shall be holier reconciliation than that of the narrow home, and calm economy, where the wicked cease—not from trouble, but from troubling—and the weary are at rest."

(3)

Fifteenth Sunday After Trinity.**THEME: *Jesus Touches Our Hearts.***

THE REV. RICHARD K. MORTON.

SCRIPTURE: Matt. 6:24-34.

TEXT: 2 Cor. 4:6.

HYMNS: I Need Thee, Precious Jesus.—*St. Christopher*, 76, 76, D.
Thou Art the Way.—*St. James*, C. M.

Jesus touches our hearts because He had such a heart Himself. Into our human lives He brought the divine; into our unhopeful lives He brought a light and a faith and a way. He revitalized the faith of His day. He probed deeply the real meaning and trend of the customs of His day. He sought real faith, real God-consciousness, real brotherhood, real love. He wanted religion to be simple, sincere, deep, vital, world-transforming. Because His teachings stood for these things and His life exemplified them through brief years of teaching, many days of anguish and service and striving, culminating in the cross, He could not fail to touch our hearts.

He touches our hearts because His own so obviously beat faster with compassionate love and longing as He beheld human sin, human weakness, human aspiration, human failure, and human sorrow. You can just feel the emotion in His words as He talks to men and women, or as He puts His hands upon little children. You know how deeply He felt the tribulations and waywardness and failures of men. You see something of the wistfulness of His countenance and its radiant love.

A group of miners once confessed that all such things meant nothing to them until they looked into the faces of their rescuers who worked long and hazardedly digging them out after a mine-shaft cave-in.

An elderly man once attended a church service in which a very young preacher poured out his soul. Many things he said were crude and immature, and some the elderly man entirely disagreed with—but he came up to him afterwards in gratitude, because of the light within and the flaming fire of conviction he showed. He was sincere and earnest and full of a great passion to do something for his Master—and that had its own power, independent of his words.

Jesus touches our hearts because He looked so deeply, but so lovingly, into them. He hated the sin He found—but never stopped loving us. He showed He cared. He showed He lived what He told us.

Above all, I think Jesus touches us as we study His life. Some of us, physicians, ministers, lawyers, social workers, and so on, think we get little response or appreciation, and that our work is without purpose or value. But did ever anyone work with such poor support as Jesus, or with so little hope of success? How little He received for what He did, and how full His life of disappointments, hardships, and rejection!

No teacher ever had such poor students, no leader such poor followers. There was a sublime dauntlessness and confidence in His faith, a glorious fellowship in His Sonship with God, an unlimited outreach toward men. He touches us by the devotion He manifests toward men and the exaltation of His

character. By the way He spoke and acted men saw God anew and their dead faith was revived, and God lived again in their souls. God shone in the face of Jesus Christ; God was in Him. And because of His life and His love, that light shines in our own hearts.

We are thrilled by the very vastness and hopelessness of His ideal of human regeneration and the transformation of the world into God's kingdom. We are amazed at what He sees of good in all life, and the intensity of His earnestness. He carried love, forgiveness, faith, brotherhood, service, and sacrifice to the very ultimate extent of their outreach. Nothing was held back. The vastness of His message encircled all men, and sought the whole world as God's kingdom. The vivid reality of His faith in God made religion spring to life again for man. The majesty of His character set man a new standard of daily living. The elements so combined in Him, and the purpose of God was so served in Him, that men ever since have risen up and cried, with their sense of the presence of God, forgiveness, and peace: Behold, the Lamb of God! Jesus touches our hearts because He shows us how God reaches out to claim our hearts, at great cost of sacrifice and love. He touches our hearts because He shows us in a way we can understand what life is really for and what purpose the world should serve. He touches our hearts because we see in Him what the indwelling spirit of God can do in the life of man.

But above all, Jesus touches our hearts because He so loved us and so gave Himself for us, outlining a new way of life that was based on love and faith and service. And in that life we see how God so loved the world that He gave us Jesus. We see how God planned the world that one day we should give Jesus ourselves.

ADDED ILLUSTRATIONS—SEED THOUGHTS

OBEDIENCE.

Christ never asks of us such busy labour
As leaves no time for resting at His feet;
The waiting attitude of expectation
He oftentimes counts a service most complete.

He sometimes wants our ears, our rapt attention,
That He some sweetest secret may impart;
'Tis often in the time of deepest silence,
That heart finds deepest fellowship with heart.

We sometimes wonder why our Lord doth place us
Within a sphere so narrow and obscure,
That nothing we call work can find an entrance;
'There's only room to suffer, to endure.

Well, God loves patience. Souls that dwell in stillness,
Doing the little things or resting quiet,
May just as perfectly fulfill their mission,
Be just as useful in the Father's sight.

And yet He does love service, where 'tis given
By grateful love that clothes itself in deed;
But work that's done beneath the scourge of duty,
Be sure, He gives to such but little heed.

Then seek to please Him, whatsoe'er He bids thee,
 Whether to do, to suffer, or lie still;
 'Twill matter little by what path He led us,
 If in it all we sought to do His will.

—John L. Deaton, D.D.

The calibre of a man can be accurately gauged by noting how much it takes to discourage him.

God is extravagant in the help He gives to those who humbly undertake to do His will.

SUNDAY SCHOOL LESSON

God Requires Social Justice.

LESSON: Lev. 19:9-18, 32-37.

GOLDEN TEXT: "As ye would that men should do to you, do ye also to them likewise." Luke 6:31.

DEVOTIONAL READING: Amos 8:4-8.

INTER. & SR.: Championing the Rights of Others.

Y. P. & ADULTS: My Responsibility for Social Justice.

Because God is a Holy God, His people must be characterized by holiness and justice in all of life's relationships. After all, the test of a man's religion is his life. The sense of exultation on the part of the Israelites was so great, after their own triumphant passage and the destruction of Amenhotep's army, and they saw the Egyptians dead upon the seashore, that from that moment they felt themselves the redeemed people, sustaining a peculiar relationship with God. In following ages, when the Israelites were tempted to forsake Jehovah, nothing had a more powerful influence in rallying their hearts to Him than the plea, so often repeated by Moses and the prophets, to remember that they were the nation whom the Lord brought up out of Egypt. This was the foundation upon which all the law was based. Moses therefore makes an appeal again and again to this sense of unique relationship with God and outlines these laws for social justice. Sustaining this peculiar relationship they must guard themselves in their social life, at points where, otherwise, they would be tempted to compromise and to adopt standards unworthy of their high destiny.

Nor are these laws, set down by Moses, applicable to and to be observed only, by the Israelites. This is God's Law for His people.

A redeemed people must be a great people and a holy people. If these laws of social rectitude and honour, of sympathy and of co-operation were binding upon the Israelites, how much more should they be binding upon those of us who have experienced the grace, the love and the power of Christ and who have heard from His lips the reinforcement which He gave to the social passion and message of the ancient prophets.

The habit of the exact weighing of commodities was one to which the Israelites had been thoroughly accustomed to in Egypt. The Egyptians employed balances of all sizes, the larger ones having a thick pole for support, a beam of several feet in length and large scale pans hung by cords.

Sharpness and trickery in dealing are common Oriental sins. Even to this day it is very difficult to find Oriental stores with fixed prices and with just weights and standard measurements: One set of weights for buying, one set of weights for selling—this was and is the rule in the Orient. God's people must not be so.

Honesty and integrity are the foundation of all business success, no matter what may be said to the contrary. The teacher should point out how many of these provisions for justice root back in the experiences of the Hebrews, the forced labour, the galling sense of wrong, the consciousness that they were retained against their will as slaves and in a foreign land: all these things burnt into the soul of the Hebrews in such a way that they were never forgotten. Notice how Lev. 19:33, 34 reflects this background. See also Deut. 10:19; Ex. 22:21.

THEME: *Defeatism.*

THE REV. FREDERIC M. ADAMS, D.D.

TEXT: Psalms 8:3-4.

INTRODUCTION.

One of the greatest bits of jingoism in our present world is the propaganda that causes fears, anxiety, and defeat in the hearts of men. We are told that this is the only way out of our difficulties. We listen and do nothing about it. For example, we hear that we must expect war in five years. What do we do? Nothing. Why should we try to prevent it when the best informed folk tell us it will be a reality? Why waste our energies that way?

We accept the sense of defeat at once. Since the early days of our present economic upset, we have accepted whatever comes without trying very hard to ward off the difficulty. The general feeling we find is one of why fight against something that is bound to come anyway. Fate has decreed it to happen. Psychologically, the world has to overcome this feeling. It must get out from under this chaos of fear. Fatalism, pessimism, and mechanical acceptance of life as it is, certainly makes for what we know as the inferiority complex.

WHAT TO DO.

Let us stop trying to shift the blame for our present troubles upon the universe. Stop placing the blame of our failures upon God and religion. We should hook the blame where it rightly belongs, upon ourselves. We are always whining and saying, "I could do so and so if . . ." This "if" phrase has become more of a bane than a blessing to mankind.

Let us face defeat, let us face the facts of our failures, and then try to see what can be done. It takes more than faith and courage. It takes *Christian intelligence*. Have we that intelligence that will face what is here and then adjust ourselves to whatever comes, until we can find the way out?

THE NEED TODAY.

Not merely to get a religious philosophy of life, but to get a vital approach to the Christian faith. We need to become practical users of the teachings of

the Christ. He tells us to seek, to ask for, and then to knock upon the door that leads us into a world of understanding. How many of us have really ever accepted these rules? If we believe as we say we do, why so much worry? Why are our lives filled with fear? Why is there so much confusion in our thinking? Why are we so impatient? The answer lies within us. We have not been intelligent in our requests for wisdom. We have failed to knock loud enough. We have even been too indifferent in seeking the doorway. All too much bother! There are so many other things that interest us more. We have been self-centered and selfish. Some who found the way were unwilling to share their knowledge and, as a result, they became a static pool of shallow water. One found no refreshment there.

Impatient men and women failed to get answers at once to their prayers, and their own impatience causes the blockade. God is blamed.

Do you really want to become the sons of God? Do you want to have the power to live the abundant life? If so, then you must look with real and fervent zeal to God. You must strive for the spirit of understanding. This will mean that you will have to be intelligent in what you do as a Christian. It will mean that your thoughts, as well as your every action, will have to reflect God. It will be no easy task. You will find many against you. But if you will take the correct Christian attitude, if you will approach human behaviour with understanding hearts, you will soon discover that life is not so bad.

The average man should know himself, his abilities, his weaknesses. He should have more faith in himself and in what he can do. He should trust God's Holy Spirit to guide him, even in the trivial rounds of life. Face the economic, social, and spiritual processes of life, do not be caught up in them.

The power door is before you. Do not get blinded by the fears and the confusions of men. God will show you a way to work your problem out. You will become the laboratory. In you will the experiment take place. It may not come out correctly at first. Very few experiments do. Persevere, keep up the work, and see what will emerge. From within will come the answer to the knock. You will find an inner security that will bring in its wake an outer security.

CONCLUSION.

Jesus used the method of the direct attack. So must we. The huge shadow of this so-called animal, Defeat, is always before us. We must attack it from all sides. Do not let its shadow cast a chill on your hearts. If you have faith in God, He will not forsake you. We must not surrender to the things that cause us to lose our worthwhileness. We must hold to the fact that His love never leaves us. We must accept the fact that His purpose for man is above all other purposes. We may be ill in mind, body, or estate, yet His Holy Spirit will never allow us to fail. But we must believe all this. We must know that Jesus, the Son of God, came to be our helper. If we follow His teachings, we will be blessed. Through them we shall find ourselves reconditioned to meet life. He, the Lover of human souls, will never cast us aside. He will show us our place in this universe of ours. Where He leads, there can be no defeat.

MID-WEEK SERMON

THEME: *The Ideal Church Member: Attendance and Response.*

TEXT: Hebrews 10:25.

Let the Church examine itself. Is the sun rising or setting?

A CHURCH APPRAISAL: "Certainly the churches in America are in a bad way. . . . Broadly and loosely speaking, 'church work' has in general deteriorated into a desperate struggle to raise sufficient money to keep the machinery moving. . . . Religion is increasing and the effectiveness of the churches is diminishing. . . . There really is no more Christianity in the land than is embodied in the faith and character and service of men and women in their personal capacity. To throw all responsibility for loyalty and worship back upon each individual would have somewhat the same effect that entrance upon maturity has on irresponsible youth."—Wm. T. Ellis.

RATING OUR CHURCH LOYALTY: "How would I rate: 1: My sincerity and vitality with relation to my church vows. . . . 2: My attendance at, participation in, and appreciation of the worship services. . . . 3: My intellectual and spiritual response to the preaching message. . . . 4: My loyalty to the Communion service. . . . 5: My presence at and interest in the mid-week services." Distinctly personal. Remember content of church vows.

ATTENDANCE AT CHURCH: Without participation and appreciation, attendance practically dead.

For what purpose come to Church? To worship God. To fellowship with men. To witness for Christ.

RESPONSE TO PREACHING MESSAGE: What has preacher tried to do? Open the Bible. Present Jesus as the Saviour from sin. Deal with human problems, and meet them in the light of Jesus' teaching.

"Human activity in the growth of a church is only co-operation with God." But it is that, and the church cannot grow without it.

TOPICS FOR YOUNG PEOPLE'S SOCIETIES

CHRISTIAN ENDEAVOUR and **B. Y. P. S.**

Y. P.—The Dignity of Honest Work. 1 Cor. 3:13, 14; Eph. 4:28; 2 Thess. 3:1-13.

Inter.—Brothers at Work. Gen. 4:9, 10; 1 John 4:20, 21.

EPWORTH LEAGUE.—How to Use My Bible.

Sr.—Labour Sunday (Workers).

Inter.—A Christian Plan for Living—Planning My Time.

LUTHER LEAGUE.—September Topic: Luther League Ideals.

1. Labour Day Programme.

WALTHER LEAGUE.—September Theme: You and Society.

You and the Problem of Crime.

FOR THE BULLETIN BOARD

Death teaches us much about life.

Hate is rarely based on fact.

Time heals differences.

Liberty seldom flourishes in the care of politicians.

Man is more than machine; man is the expression of God's will.

SUNDAY, SEPTEMBER 12

CALL TO WORSHIP: "Be of good courage, and He shall strengthen your heart, all ye that hope in the Lord." *Psa. 31.*

PSALM: 139.

PRELUDE: Morning Prayer.—*Gillette.*

ANTHEM: The Lord Is My Shepherd.—*Rogers.*

OFFERTORY: Offertory in F.—*Stultz.*

POSTLUDE: Coronation March.—*Meyerbeer.*

OFFERTORY SENTENCE: "Beloved, imitate not that which is evil, but that which is good. He that doeth good is of God."

OFFERTORY PRAYER: Thou hast given manifold over that we have earned, and we present these gifts as our token of gratitude for Thy goodness to us and the countless blessings Thou dost bestow upon us daily. We bring to Thee according to our light and understanding of Thy plans. Some of us have small gifts because our gratitude is hardly awakened; some of us bring gladly a generous portion of our possessions, and we join in our appeal to Thee to guide us into greater service and closer fellowship with those heroic souls who carry forward your programme on earth. Bless this offering to Thy use, and grant us a greater love for Thee. Amen.

BENEDICTION: The grace of the Lord Jesus Christ abide with thy spirit.

MORNING SERMONS

(1)

THEME: *Not Good if Detached.*

THE REV. ALFRED GRANT WALTON, D.D.

TEXT: "But now they are many members, but one body. And the eye cannot say to the hand, I have no need of thee: or again the head to the feet, I have no need of you." *1 Cor. 12:20-21.*

HYMNS: Take My Life, and Let It Be.—*Hendon, 77, 77.*

Lead Us, O Father.—*Langran, 10, 10, 10, 10.*

"Not good if detached!" How often we have read these words on coupons, tickets or cards of admission. In the transportation booklets used by commuters riding from suburban areas to great cities, the individual stubs have this phrase printed upon them. The two parts of the pasteboards admitting the holder to big league football games bear a similar legend. It is easy to understand why a ticket must be attached in order to give a validity. At a gridiron contest no end of confusion would be created if a person could pass the gate by presenting one-half of the admission card. Now, of course, a piece of pasteboard is just the same whether divided into two parts or not. It is composed of the same paper, has the same weight, form and size, but, in the case of tickets, the attachment gives the parts validity.

"Not good if detached!" Man himself often loses much of his worth when he is detached from the world of persons and things about him. There are some forms of created life that live in relative isolation. A sponge fastens itself to the bottom of the sea and completes its life cycle there. A lichen grows on the side of a rock and, while it spreads around slightly, it never moves from its original location. But not so with man. His power and usefulness come not in isolation, but through union and co-operation with others.

A human being will lose much out of life through detachment—detachment from great books, great persons, great thoughts or great ideals. Workers

with the congenitally deaf testify that such persons are very happy. It is quite possible for them to communicate their ideas satisfactorily to others by signs. But despite such abilities, they suffer a great limitation, for only a very few know the language which they can understand. The blind suffer from another kind of detachment. The Associated Press carried an interesting story of two children on whom successful operations were performed which gave them sight. They saw the blue sky, the wonder of the zoo, lakes, trees, and people. One of them was particularly impressed with the warm color of bricks. "Bricks!" shouted the boy. "I knew the shape of them, knew how they felt, but look at the colour! Just look at the colour! Lovely, lovely bricks! The colour of them!" Blasé city folks fell under the spell of his comment and saw beauty in city streets where they had never found it before.

While in the case of deafness or blindness, the detachment is the result of circumstances over which the individual has no control, in other circumstances the detachment may be quite voluntary. We have free public libraries where anyone can secure books, yet there are thousands who never take out a book and who have almost completely detached themselves from the realm of written things. In contra-distinction to such persons, think of the many who have found life immeasurably enriched by such associations. A man may be deprived of money and of comfort and even of the necessities of life, but he may be rich indeed if he enjoys a fellowship with great minds through books.

Booker T. Washington tells a story of a company of men who were on a sailing vessel which had been shipwrecked on the Atlantic Ocean. They drifted for many days until their water supply was completely exhausted and it seemed as though they were certain to perish. At last they sighted another vessel and by means of signals communicated that they had no water. The answer came: "Drop down your buckets where you are and drink." Later it was discovered that these men had drifted into the broad, open mouth of the Amazon, where the water was not salt, but fresh. Right where we are we may drop down our buckets and drink. Right where we are we may make the associations which are helpful to us.

It is quite apparent that while our lives should be attached to persons, institutions and causes, the value of these attachments will be determined by the nature and strength of the connections. Often our attachments are so superficial that they amount to nothing! One day I found myself attempting to care for six different community interests. I concluded that I had been of very little service to any one of them because the attachment was not strong enough or deep enough to be effective. There are some people who are called "joiners," and they identify themselves with every organization that comes along. But often their membership means nothing beyond the payment of dues. Every large social club and philanthropic organization has a considerable percentage of members who belong, but do not participate. Their connections have little value because they are not close and intimate.

We should be connected with something worth while. One evening I sought a few hours' relaxation in a cinema. What did I see? I saw crime committed and a policeman brought a recalcitrant prisoner under control. I saw one man shoot another, I saw violence and hatred as still another person clawed at an enemy's face. I saw a criminal, seeking to escape from justice, fall from the

ledge of a window to his death. This is the way I was entertained, and this was the worthless attachment I made on that evening. Every person ought to consider his attachments. Are we interested in the great political issues which are associated with democratic society? Do we have contact with the great cultural forces in our community? There may be something available for us in our own city which, if we would connect ourselves with it, would enrich our own lives and add greatly to their significance. A little child was sick almost from the day of birth. Everything conceivable in the way of food was offered, but the child was unable to get adequate nourishment, and at the end of the first year the baby weighed less than on the day it was born. Then, at last, the parents discovered a formula that was what the child needed, and today this infant is a strong, healthy, robust girl. There are people who have everything that life can offer, but their souls remain starved for want of the one thing which will nourish them.

There is no greater or important attachment which one may have than an attachment to Christ. When we think of Christ, certain facts stand out boldly, clearly, positively. No person ever lived who has exerted a more profound influence upon civilization. His life is the most constructive influence we have, and the Church which has been established in His name is the greatest institution of virtue that humanity has known. If it is important that we should be joined with the best that life contains, surely we should be connected with Him. Yet many do not know Him except to use His name in blasphemy. Others give Him only a conventional allegiance and a gesture of deference in an occasional attendance at a church service. Dr. E. Stanley Jones in India is completely mastered by the spirit of Christ, and he is exerting an influence that is leavening the life of countless millions. Kagawa lived with the poor and the outcast, with the criminal and the diseased until his own eyesight has virtually been lost by such contacts, but he is the greatest spiritual force in Japan today. There are others who are showing their allegiance to the Master. A superintendent in a church school in a great city has just completed fifty years of service. He is a man of culture and broad interests, but his desire to serve in the kingdom of Christ has made him willing to sacrifice a day each week for the period of a lifetime in order that others might discover the truth which he himself has found. We could revolutionize the world and solve all the problems which now confront us if there could be a sufficient attachment to Christ on the part of all who profess His name.

If we believe that we should be attached to Christ, it follows as a logical corollary that we should be associated with the Christian Church. Once in a while an individual says: "I can be just as good a Christian outside of the Church as in it." I would not say that one could not be a Christian outside of the Church, but the only effective way for Christian people to accomplish their high purposes is by identification with the institution established to perpetuate Christ's kingdom. The Church has its weaknesses, and there are those in it who are false to their vows, but if we wait for perfection we will never get anywhere. A soldier fighting a battle alone or a single man working with pick and shovel trying to dig a Panama Canal would scarcely be more ineffectual than a Christian trying to establish the Kingdom of God all by himself. There are people in every community who are essentially Christian in

spirit, but who have nothing to do with the Church. "Not good if detached" is the label we might well put upon their lives.

Consider your attachments and detachments. Above all, attach yourself to Christ and His Church, and a new spiritual power will come to you. Let us bind ourselves to all that is noble and good and true.

(2)

Sixteenth Sunday After Trinity.

THEME: *Procrastination.*

THE REV. WILLIAM R. SIEGART, D.D.

SCRIPTURE: Luke 7:11-17.

TEXT: "And they all with one consent began to make excuses." Luke 14:18.

HYMNS: O Jesus, I Have Promised.—*Angel's Story*, 76, 76, D.

My Faith Looks Up to Thee.—*Faith*, 6, 6, 4, 6, 6, 6, 4.

Sometimes we put off until another time things which should receive our present attention. The person who does loses much of what life holds dear. These folk of the Gospel story had an opportunity presented to them, but they all with one consent began to make excuse.

The text is taken from a parable Jesus told on His last extended journey. He had entered a home for a meal and while there healed a sick man. He then told them a parable to illustrate His teaching that a man should not always be seeking the chief seat, and that service should be rendered all men. Then one of the diners remarked, "Blessed is he who shall eat bread in the kingdom of heaven." It was a rather common-place remark for the occasion, and sounds like an attempt to relieve what the speaker must have thought was an unpleasant subject. He did not understand what Jesus was saying. To him good deeds seemed to be associated with the future kingdom, instead of with the present. It was a species of procrastination. Jesus noted the remark when He began to tell them another parable, this time about a feast. The invited guests were indifferent and sent, every one, an excuse. Two had business cares and a third was newly married. Jesus shows His indignation against the sins of indifference and procrastination by adding that these invited ones would be excluded and others would take their places. It is always true that he who continues to put off until tomorrow what he should do today will sooner or later find out that he has sold his birthright for the pottage of pleasantries and procrastination.

Time is something which a great many folk waste. Time is the stuff of which life is made and when we waste time we waste life. It is true that our sense of efficiency seeks to save minutes and hours, but when these are saved they are so often misused.

At the best calculation Jesus had only three years in which to start the greatest revolution that ever shook this old world. Looking back we would say He did not have enough time. Our method would probably be to create a large organization and seek to have it function. That would take more years. But Jesus was wiser. He took plain men, filled them with His Spirit,

overcame them with His love and sent them out empowered to spread the Gospel.

It is not so much a question of time as it is of consecration. A consecrated soul always finds time to carry on for Jesus.

When you have time, the friends you hold so dear,
May be beyond the reach of all your sweet intent;
May never know that you so kindly meant
To fill their lives with sweet content—
When you have time!

Now is the time. Ah! friend, no longer wait
To scatter loving smiles and words of cheer
To those around, whose lives are now so dear;
They may not need you in the coming year—
Now you have time.

Another aspect of procrastination comes to us clearly; it is one about which some of you have been thinking. The call comes to us as it did to others ages ago, "Come unto Me all ye that labour and are heavy laden and I will give you rest." "God sent not His Son into the world to condemn the world, but that the world through Him might be saved." "For God so loved the world that He gave His only begotten Son, that whosoever believeth on Him might not perish but have everlasting life." Such is the call of God to us to receive salvation, a salvation from evil to good, from that which is base to that which is highest. Do not procrastinate. Do not put off its reception until it is too late, but receive it now. Often folk say they will await some more convenient time, another season. But there is no better time than the present; there is no greater moment than now. A decision made when the occasion arises is strength and balm to any soul.

Through this toilsome world, alas!
Once, and only once I pass.
If a kindness I may show;
If a good deed I may do
To any suffering fellow-man,
Let me do it while I can;
Nor delay it; for 'tis plain
I shall not pass this way again.

Select the present moment not only to show kindness to others but also to render thanksgiving and service to God. In the Bible we have no resolutions of the Apostles, but we do have an Acts of the Apostles. Let us receive the gift of the Holy Spirit while it is offered. Let us enter into covenant relation with the Christ who is able not only to forgive sins, not only able to comfort us in sorrow, not only able to strengthen us when we are weak, not only able to empower us when we feel faint, but who is able also to give us life and to present us faultless before the Throne of Grace. Procrastination is one of the deadliest of sins; today alone belongs to man; let not tomorrow, as a desert mirage, lure us to destruction; but let us accept while time remains the life our Lord offers us.

ADDED ILLUSTRATIONS—SEED THOUGHTS

MY NEIGHBOUR IS A CARELESS MAN.

My neighbour is a careless man,
Who never looks quite dressed;
His hat is slouched, his tie is loose,
His clothes are never pressed.

In speech, he uses "ain't" and "got"
And split infinitives;
Yet all his friends admire him, for
They like the way he lives.

His ruddy cheeks, deep wreathed with smiles,
A sense of joy impart;
The glint of sunshine on his face
Reveals his blithesome heart.

He is not rushed. I've seen him stop
To hear a singing bird;
For neighbours, tradesmen, strangers, all,
He has a cheerful word.

Although he lacks a certain grace,
Which culture seems to give,
At least he has discovered what
It really means to live!

What matter though he does not have
Refinement's polished mould;
Beneath a rough exterior
He has a heart of gold.

Choose well your clothes, be neatly dressed,
Speak rightly if you can,
But, don't forget, there's something else
That really makes a MAN.

—*Alfred Grant Walton.*

SUNDAY SCHOOL LESSON

A Nation Needs Religious Homes.

LESSON: Deut. 6:4, 5; 11:18-25.

GOLDEN TEXT: "Train up a child in the way he should go, And even when he is old he will not depart from it." Prov. 22:6.

DEVOTIONAL READING: 2 Tim. 1:3-6.

INTER. & SR.: What Makes a Home Christian?

Y. P. & ADULTS: Influence of Christian Homes in a Nation's Life.

Among the nations of antiquity the Jews stand supreme in the beauty and purity of their home life. This was one of the most distinctive and fascinating features of Jewish life. It is maintained today to a striking degree. In a Jewish home the rearing of children was a recognized and stated part of the family life. It was an obligation which the parents shared jointly and which there was no attempt to evade or minimize in the slightest degree. Their cus-

tom stands in sharp rebuke to the lack of method prevailing in most Christian homes today. The Church today stands in tragic need of home training, administered by the parents on behalf of the children. The memorization of Scripture, the learning of the Catechism, the counsel and quiet, earnest talk on things of the spirit and of the eternal life, the establishment and maintenance of a time of prayer for the entire family. The teacher should read *The Cotter's Saturday Night* by Burns for suggestions of inspiration on this line.

The relation of the Jewish husband to his wife was most beautiful. "The good wife is the great gift of God. To him that fears God is she given." The reverence of children towards their parents, in Jewish homes, was carried to the sublime. Every young Hebrew was instructed from his earliest year as to how the finger of God, Himself, had written on the tablet of stone, "Honour thy father and thy mother that thy days may be long upon the land which the Lord, thy God, giveth thee." Disobedience to parents was made a public crime which a community might punish with death (Deut. 21:18-21). Unworthy children were laid under the most awful threatenings of Divine Displeasure (Deut. 27:16; Prov. 20:20).

Family life rested upon the holiest duty and reverence.

There is no joy in life comparable to that of seeing one's children develop in stature and in favour with God and man and in wisdom, and there is no obligation on parents more heavy than to see that such development occurs. It will not occur unless religious instruction is given faithfully and effectively in the home. A man is blessing the future when he is training his children in godly living. He is making the greatest contribution to the perpetuity of his nation and to the elevation of its life.

The joy, the naturalness of Christ's religion speaks of the unconstrained and holy influences thrown around Him in His early years. A wise and tender guidance in the things of God, *leading* the way to Heaven as well as *pointing it out*, marked both Mary and Joseph.

Pious Jewish parents took special care to have an old manuscript of the Jewish law in the old Hebrew characters as their special domestic treasure. When the Asmonean kings sought to undermine the Jewish culture and to introduce Greek customs and foreign religion, it is significant that their greatest fury and their first assault was directed against home training of children. It is significant, in our day, that when Russia, in her revolt, forsook God and became bitter in antagonism towards all that stands for religion she first proscribed all religious training in the home for young children. The devil knows where the point of vantage lies. Would that God's people would recognize it and know it as clearly and as well. In the ancient Jewish home the word from the law looked down from over the outer door or gateway and portions of it were inserted into the right post or inner door or nailed against them. These cylinders, containing a portion of the law, were called "mezuzah" and as the Jew went forth in the morning to his work, he laid his hand upon this cylinder and said, "In thy name, I go forth, O Lord, bless thou me in my undertakings." The entire home life and activity of the ancient Jew was permeated through and through with religious atmosphere and thought.

EVENING SERMON

THEME: *Near Relations.*

THE REV. MURDOCH MACKINNON, D.D.

TEXT: Psalm 146:5.

Words, as well as persons, may be related. The words "whole," "health," "hallow," and "holy," are all near relatives, first cousins, in fact, and all four look back to an Anglo-Saxon old-timer by name of *hal* as their common grandfather.

But words may also be relatives when they do not have a common ancestor. They suggest the same group of ideas—ideas which hold together like the different parts of a living organism, each part needing the assistance of every other. *Help, hope, happy.* They are plain words and while they spring from different parentage they live, as it were, in the same house, breathe the same atmosphere and have long since learned the fine art of functioning on a co-operative basis.

Help. Promotion comes to those who are helpful, to those who will go out of their way to encourage others, and to help the lame dog over a stile. Our homes are made centres of joy by the presence of people, young and old, who do what they can to straighten out every tangle. We can do it as citizens and Christians, and if, at the present time, every one bends his energies to relieve a situation rather than to aggravate it, we shall be much farther ahead. If every citizen will but maintain the integrity of his own soul and reach out the hand of kindly, human helpfulness wherever possible, he will be making a real contribution toward the ushering in of a better time.

Hope. It is an easy thing to scatter a gospel of blue ruin. It is like a contagious disease, easily spread and difficult to get rid of. True, one is not going to change the economic structure of our modern society by singing "the glory song" or any other song, and there may be some hard thinking ahead of us if the necessary readjustments are to be effected which will guarantee a more just social order. But we are not going to do it by cherishing an attitude of pessimism. We have Plato on our side when we deny that "The Helmsman of the universe dropped the tiller and withdrew to his place of outlook." He has the tiller well in hand and whatever storms we may encounter one day our ship shall round the Cape of Good Hope and arrive in the harbour of our hearts' desire.

The Diary of Captain R. N. Scott should be familiar to the youth of this country. The first Britisher to set foot at the South Pole and to unfurl the Union Jack there. The Scott party found the flag of another nation already waving there, a flag which Roald Amundsen, the Norwegian explorer, had planted one short month before! Then came the return journey. The miles were longer, the snow deeper, the sleds heavier, the winds more cruel and unkind when hope was gone. There was patience and grandeur in the last scenes amid the silent wilderness of snow, but Captain Scott and his heroic party perished because of the bitter disappointment, the inexorable and irremediable discovery that what they hoped to be the first to do had already been done by others.

The spirit of hope is the antidote to the lowered morale of many people

today whereas all the finger-marks are pointing to a better time ahead. The world is learning lessons of industry and thrift which it sorely needed and which a period of depression can alone teach. Too many people have been living off their wits and off the products of other people's labour. That had to be stopped, and we should rejoice in the fact that it is being stopped. The Christian Church is being disciplined in the art of translating its message into something living and real and not alone into a set of forms on a body of teaching.

The Band of Hope was once an effective agency in promoting temperance. It is still needed to foster and maintain the moral convictions which make temperance legislation effective. But it is needed in every department of life, a band of hopeful and hearty citizens who believe in themselves and in their ability to render service, who believe in their country, its present prospects and future worth, who believe in the Gospel message and in "the one far off divine event."

Happy. No one is happy who does not radiate a spirit of helpfulness or who is devoid of hope. He who is hopeful is helpful, he who is helpful is happy. Some people live as if it were a sin to be happy. On the contrary it is a sin not to be happy. We can understand something of the fragrance of the flowers, the sweetness of the songs of the birds and the merriment and laughter of little children on the assumption that "heaven wills our happiness," but on no other. It is a sin to be drooping in spirit, to be devoid of good cheer, to be miserable ourselves and to make others miserable when the world stands in sore need of a healthy and hopeful outlook.

Here is Goethe, Germany's greatest poet: "Joyousness is the mother of all virtue." Listen to the French Racine: "Happiness seems made to be shared." Read the declaration of the American revolutionists: "We hold these truths to be self-evident, that all men are created equal, endowed by their Creator with inalienable rights; that among these are life, liberty and the pursuit of happiness." Axiomatic is the last proposition: man's unquestionable right to the pursuit of happiness—not indeed for its own sake but for the sake of every one who shares in the quest.

Here, too, is our good friend Robert Louis Stevenson. In his *Apology for Idlers* he makes this remark: "There is no duty we so much underrate as the duty of being happy." This entry appears in his diary: "I attended church twice today and have not been depressed." What a significant commentary on the church services of his day! Why shouldn't our homes be centres of joy and gladness? Why shouldn't our schools be places of cheer and merry faces? Why shouldn't church services be gladsome? It is the privilege of religion to quicken, stimulate and inspire folk to be at their best. "Rejoice evermore," is the refrain that comes to us from the earliest Christians. Stevenson is quite justified in his observation and in teaching us to pray that we may be delivered from every mood that induces the attitude of defeatism.

If I have faltered more or less
In my great task of happiness;
If I have moved among my race
And shown no glorious morning face;

If beams from happy human eyes
 Have moved me not; if morning skies,
 Books and my food, and summer rain
 Knocked on my sullen heart in vain:—
 Lord, Thy most pointed pleasure take
 And stab my spirit broad awake.

Hopefulness qualifying us to help; helpfulness training us to be happy; happiness issuing in loving and kindly service! Each virtue acting and reacting on the other two until they blend in the unity of Christian character. It is with delight and genuine surprise, then, that we come by an old Hebrew poem (Psalm 146:5) in which the oneness of the three distinct conceptions is made beautifully plain and where the three friendly words we have fondled and cherished stand together, heart to heart, and hand in hand:

Happy is he that hath the God of Jacob for his
Help, whose
Hope is in the Lord his God.

MID-WEEK SERMON

THEME: *An Ideal Church Member: In Co-operative Service.*

TEXT: 1 Corinthians 12:27.

"How would I rate: 6: My part in the Christian Education programme of the church. . . . 7: My sharing in the organizational life of the church. . . . 8: My cordiality and co-operation toward young people and their work. . . . 9: My interest in and care of the poor, sick, and troubled. . . . 10: My contribution to the unity and mutual happiness of our church people."

CO-OPERATIVE SERVICE: What does it mean? (1) The church is a unit. Not organizations but church. (2) All activity directed to strengthening the church. (3) Plans of others given a chance, by not interfering, by actually and actively supporting. (4) Placing the church above personal ambitions, pride, and even opinions.

FOUR NECESSARY ELEMENTS: Conviction as to place of church in life. It is of God. It is of supreme value in character-building. There is no substitute.

Vision of possibilities of church. Service in life of people. Leavening of community. Agent of Christ, His Body.

Understanding of other fellow's efforts. Fellow-workers in organizations. Desirable goals attempted. Minister's place and problems.

Consecration to church service. Giving church first place. Personal giving of time and effort. Personal relation with Christ.

TOPICS FOR YOUNG PEOPLE'S SOCIETIES

CHRISTIAN ENDEAVOUR and **B. Y. P. S.**

Y. P.—How Jesus Reveals God. John 1:14-18.

Inter.—Being Christian at School. 2 Tim. 2:15-26.

EPWORTH LEAGUE.—Working for Prizes.

Inter.—Directing My Energy. Programme Planning.

LUTHER LEAGUE.—Luther League Ideals.

SUNDAY, SEPTEMBER 19

CALL TO WORSHIP: "Make a joyful noise unto the Lord, all the earth; break forth and sing for joy, yea, sing praises, for He cometh to judge the earth with righteousness, and the people with equity." Psa. 98.

PSALM: 130.

PRELUDE: Andante.—*Bartlett.*

ANTHEM: In Humble Faith.—*Garrett.*

OFFERTORY: Offertoire.—*Grey.*

POSTLUDE: Postlude in G.—*Read.*

OFFERTORY SENTENCE: "Therefore, my beloved brethren, be ye steadfast, immovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord." 1 Cor. 15:58.

OFFERTORY PRAYER: Our faith in Thy promises, Heavenly Father, helps us to keep our minds and hearts centered on Thee and Thy work, and to maintain a feeling of good will and brotherliness toward those among us who seem to be favoured with this world's goods. We ask Thy blessing upon our gifts, knowing Thy guidance will cause them to be used as Thou wouldst. Amen.

BENEDICTION: The Lord bless you and keep you. The Lord make His face shine upon you and be gracious unto you. The Lord lift up His countenance upon you and give you peace.

MORNING SERMONS

(1)

THEME: *But We See Jesus.*

THE REV. GEORGE ARTHUR BUTTRICK, D.D.

TEXT: "Now we see not yet all things put under him (man), but we see Jesus . . . for the suffering of death crowned with glory and honour." Hebrews 2:8-9.

HYMNS: Fairest Lord Jesus.—*Crusaders' Hymn, Irrg.*

Far Off, O God, and Yet Most Near.—*Hursley, L. M.*

I. What is Christianity? Possibly no generation has been more befogged than ours as to the essential meaning of what Christendom has called "The Gospel." We can make no sound judgment because (let the truth be told) we do not know very much about Jesus Christ. That knowledge would seem desirable, for Christianity is presumably *Christ-ianity*.

II. Then what *IS* Christianity? With this grand text for guide we can say that Christianity is a kindling hope held in stark realism. "We see not yet all things put under man." But the universe intends that all things *shall* be put under him: such is the hope and it could be shown, we think, to be characteristically Christian. To the Greek history was an endless turning; to the Jew history could be redeemed only as it was destroyed; to the Buddhist history is a delusion, and the only happiness (if such it can be called) is in the death of desire; but to the Christian history climbs to its divine consummation.

Yet the hope is held in stark realism: "now we see not yet all things put under him." After nineteen centuries we must needs echo the lament, "not yet." How tragically man has failed to fulfill his destiny! Superstition? It is at our doors in Harlem, as witness that amazing cult of Father Divine. We speak not condemningly of the followers of the cult: the policy racket is in white hands, as is the landlordism of property that breeds tuberculosis and juvenile delinquency; and Harlem has suffered worst from the depression.

People there are not to be blamed if they run from what is almost a hades of poverty to an easy heaven of chicken dinners magically forthcoming, and call a man by the name of God. But that such superstition should flourish at our doors! And greed? Mr. Walter Lippman declared recently in a noble article that the Lindberghs in their flight are the victims of our yellow journalism. He told how repeated attempts had been made to bribe their servants, how their privacy had been invaded, and how their car had been forced from the road that photographs might be taken of their second son—all for the sake of making money by catering to the morbid curiosities of the crowd. There we see greed, unchecked either by law or public opinion, compelling two of our noblest citizens to leave our shores. And war? The last holocaust shook our civilization to its foundations. War, if it should become wide-spread, would break it in fragments; and all that is noblest in our culture would probably go into eclipse in a new dark age. Yet mankind does not learn. Forever cutting himself on his cruel weapons he will not throw them away. His fears having ruined him, he yet will not trust his faith. The stark realism of Christianity says: "Now we see not yet all things put under man;" and, being a fundamental honesty, Christianity would probably concede the argument to the cynic and the pessimist, except for—what? Except for Christ! "Now we see not yet all things put under man, but we see Jesus!"

III. He is the reason why, however stark the realism, the hope of "one far-off divine event" is still held. Christianity is neither a blind credulity (saying that every syllable in the Bible is true), nor a vague altruism, nor any particular economic pattern (since economic patterns must forever change): Christianity is a being laid-hold-on by Jesus, and an answering avowal that He is what God means, and what life with its joys and sorrows would have us become, and what the whole universe must finally honour. Christianity is neither a dogmatism nor a sentimentalism: it is the leap into light of those who, seeing Jesus, exclaim: "I have sought the meaning of this ambiguous earth. He is the meaning. He is the heart of God. He is mine, as I am His. Henceforth I live for Him."

Christianity is the "acknowledgement of God in Christ," as Browning said it was; the soul's certitude that God and man and the purpose of the world are best revealed in Him.

IV. The fuller meaning of Christianity becomes clear only as we study Jesus. Is His gospel merely an individualism, a making-over of people one by one? How could it be when the one phrase constantly on His lips was "The Kingdom of God," the comradeship of the would-be Christlike? It is true, of course, that only saved individuals can make a new environment; but it is also true meanwhile that a bad environment is preventing individuals from being saved. Crime statistics in New York studied by neighborhoods rise or fall as the neighbourhood is congested or beneficial. Christ is intent upon a changed world. This fact has not yet been incorporated into our liturgies: preaching is more and more being socialized, whereas worship still is couched in severely individual terms. Some day soon we shall all pray for a richer, fairer earth: then we shall know such prayer to be Christianity with power.

But turn the matter round: Is the gospel merely a social pattern? How

could it be when each of us is at long last locked within his little hermitage of flesh? The gospel is what we do "with our aloneness." Beyond all social and economic theories sickness comes and sorrow darkens. The gospel has its solving word about affliction and death. Those tragic facts, with Christian light around them are here in this text: "But we see Jesus . . . for the suffering of death crowned with glory and honour; that He by the grace of God should taste death for every man." The challenge of Jesus is to the separate soul: "Take heed to thyself."

Is the gospel merely a mysticism, a steeping of the self in prayer and meditation? How could it be when Jesus "went about doing good," healing the sick, and from the solitude of great thinking laying on mankind incisive and glowing words that shall never pass away? Then is the gospel merely a social service? Not when Jesus spent whole nights in prayer! Bread would choke us and freedom be a fetter if there should perish from the earth that radiance of friendship and strength of insight that came from Jesus Himself, drawn by Him in secret from the hidden springs of communion with God. The gospel is the wholeness of the life of Christ, relived as best we can, and held as the best clue to the meaning of the world.

V. It is not only a life, but a method and a power. Here it parts company both with communism and fascism, and with forcible coercion wherever practised—except when it is by united will under due process of wise law.

Neither in Germany nor in Russia can unity ever be achieved by the divisiveness of the sword. An autocracy of brute power is no better than any other autocracy. We do not reach brotherhood through an initial slaughter of hatred, nor Heaven through an initial hell. Jesus refused any means that might separate Him from those who opposed Him. He would suffer, but He would not compel them to suffer—save as they suffered in what might have been a pure conscience. Compulsion degrades the man who uses it and clouds his vision; and it treats as chattels instead of humans those against whom it is used. The method of Jesus is resolute goodwill, an unflinching standing for the truth, and if need be a Cross. It is a method that bestows no legacy of bitterness, no seeds of new conflict, no hurt except a hurt to the heart that issues in healing.

And it has power. That young martyr who for Christ's sake kissed the sword of the tyrant who was about to kill him; or Margaret Wilson tied to a stake in the Firth of Forth until the rising tide should drown her, and meanwhile singing her hymns to cheer an older woman who was tied nearer the shore than she and would die later: what power in such dying! And what subtle but mighty reinforcement in our lives as we think on them! Christianity does more than avow in noble faith that Jesus reveals the heart-purpose of the Unseen: it avows that to those who study Christ and hail the unknown under His name power comes to conquer life and redeem the world. That double avowal is initial Christianity.

VI. In one of Hugh Walpole's novels (for this illustration we are indebted to Dr. Richard Roberts in a big little book entitled *That Strange Man Upon His Cross*) there is a character, Rogue Herries, who dreamed and all his life sought the perfect love. A man of strong passions, he stumbled often, and hoped perversely to find what was high among what was low. At seventy his

whole life seemed a blunder and an emptiness—a bitter waste. Then the moment came of perfect rapture. Thereafter all the lusts, the evil, and the pain fell away from him; and, says Dr. Roberts, “he stood cleansed in his brief paradise.” His judgment on his whole adventure was this: “Life has a meaning: one fine hour is enough.”

Christianity looks back on the turbulent years of man—sees him climbing slowly, and then swiftly sinking back into the beast; sees him burning his foolish fingers again and again, and deeming gold more precious than friendliness. And Christianity, being a quest for truth, could almost despair: “Now we see not yet all things put under man.” Then Christianity looks again at Jesus: the lusts and heats and hates of the years fall away! One fine hour is enough! We did not make Jesus: how little any man could make Him. In the process of the years, and in the grace of God, He came. One fine hour is enough.

“Ring in the valiant man and free,
The larger heart, and kindlier hand;
Ring out the darkness of the land,
Ring in the Christ that is to be.”

“Now we see not yet all things put under man, but we see Jesus for the suffering of death crowned with honour and glory.”

(2)

Seventeenth Sunday After Trinity.

THEME: *The Barren Fig Tree.*

THE REV. E. C. McCULLAGH.

SCRIPTURE: Luke 14:1-11.

TEXT: Mark 11:12-26.

HYMNS: I Need Thee, Precious Jesus.—*St. Christopher*, 76, 76, D.
A Mighty Fortress.—*Ein Feste Burg*, 87, 87, 5556, 7.

This passage has ever been a difficulty to Bible students. Jesus displays a harshness foreign to His nature. His action is out of character. At the first glance He seems capricious and petulant. Chagrined at finding no fruit He used His divine power to blast a tree. Is there any reasonable explanation? And can we connect with this miracle the teaching which follows for this too seems out of place? Were it not that Matthew follows the miracle with the same teaching as Mark we might think that the verses on faith, prayer and forgiveness were just arbitrarily inserted here.

I suggest that this miracle is an acted parable. In the history of prophecy we find that very often the prophets acted their message to make it more vivid and impressive to their hearers. For example in Jeremiah 19, the prophet takes an earthen vessel and invites the leaders of the people to come with him to the Valley of Hinnom. There he delivered his message, and raising the vessel he smashed it to pieces before them. Again in Ezekiel 4, the prophet draws on a tile a picture of Jerusalem and goes through all the motions of a siege, and delivers his message predicting the fall of the city. In all three cases the teaching is the same: judgment on the fruitlessness of Jerusalem.

To understand the action and the teaching of Jesus in this passage we must feel our way back into the atmosphere of the time. Jesus had come to Jeru-

salem for a definite purpose. Before He had evaded conflict with the religious authorities, though when brought face to face with them He never side-stepped. But He had deliberately for a time got out of their way, even going so far as to leave the country. But He had come to a decision to put Himself and His claims to the test. He bearded the Church and nation in its stronghold. He put forward His claims. He forced the issue. Imagination must be brought into play to make us feel the tension of that week. Jesus more than suspected the outcome. In this atmosphere we can realize why Jesus dealt so drastically with the fig tree in order to impress on the minds of the disciples the perils of failure to fulfill the Divine purpose, or to put it another way, the perils of uselessness.

Now as to the appended teaching in verses 22-26, concerning faith, prayer and forgiveness. The teaching does not at first glance seem to spring directly out of the incident. I am sure the disciples did not see the connection at the time, but in after years they remembered when they faced the situation Jesus faced. "Jesus answering said unto them, Have Faith in God. For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith."

The real mountains are the obstacles which hinder easy access to the holy city of God. They are selfishness, greed, avarice, malice and the black sins of the human heart. The real mountains are a bar to humanity's progress, are a blight on the landscape of our social life, and under whose shadow multitudes of our fellow human beings drag out a bare subsistence. Ignorance, prejudice and vice are the mountains of our national life, for whose removal the Church must ever pray and work.

Jesus saw this in the Jewish national life. He had just the day before been confronted with organized graft in the Temple. He challenged it and cleansed it. Every reformer knows the invulnerability of entrenched graft. It is bad enough when a graft is sanctioned by the State, but when a graft is sanctioned by Church and State, as the traffic in the Temple was, it is well-nigh impossible of reform. Faced as Jesus was with the situation in His own country and seeing with His marvellous clarity of vision the state of the human heart, He said to His disciples who were going out to bring the Kingdom of God in by their lives and preaching, "Have faith in God." Surely no better word could be spoken to mortal men who have the good of society at heart than just that. The men of goodwill must be men of faith and sure of God.

This brings me to the last part of the exposition of this passage. "And when ye stand praying, Forgive, if ye have ought against any. . . ." This is also an important message for the reformer and man of goodwill. *Beware of bitterness.* The man of goodwill must ever be a man of goodwill. Jesus gave the supreme example when He prayed for His enemies on the Cross.

There are three classes of people in the world. First a small class, the salt of the earth. Men who see the evils of the world with clear eyes and who are determined to do something about them. They are the men of vision and are ever found in the vanguard of reform. At the other end of the scale are the articulately bad. People actively oppose all reform and impede so far as lies

in their power by ridicule and other means. The scorners. Between these two are the great mass of the indifferent. People who will not lift their little finger to help in any way. A dead mass impervious to appeal. They will come over to the right side when it has triumphed and is safe. These are an even greater trial to the reformer than the actively bad. Here the man of goodwill faced a subtle temptation. He feels a natural resentment at the apathy of the people. This grows and may grow into hate and bitterness. When this comes his usefulness is at an end.

How often the good that men would do is nullified by an unlovely spirit? How often a great life has failed because of bitterness. The man of God must follow the example of Christ in this as in all things. He must be a man of faith but he must also be a man of love.

ADDED ILLUSTRATIONS—SEED THOUGHTS

MY CHURCH:

Is the branch of the great fellowship of Christian believers in my community with which I have chosen to be identified and I will give it my noblest efforts and my greatest enthusiasms.

I will support my church regularly. It is not too much to ask of any man that he give one hour each week for the worship of the living God.

I will think of my church not simply as an organization from which I may derive benefit but one through which I may give my devoted service.

My church will have my full support and undivided allegiance. I will be prompt to recognize its virtues and quick to overlook its faults.

Since my church is composed of many individuals of varied training and diverse backgrounds, I will be ready to respect the opinion of others, seeking a basis of unity through comprehension and not through compromise.

I will support my church financially, not as a matter of duty but as a Christian privilege.

I will give my full co-operation to the pastor, my complete fidelity to the church's programme and my prayers will be raised for its progress, prosperity and peace.

"Christ also loved the Church and gave Himself for it."—*Alfred Grant Walton*.

SUNDAY SCHOOL LESSON

Choices and Their Consequences in a Nation's Life.

LESSON: Deut. 11:8-12, 26-32.

GOLDEN TEXT: "Choose you this day whom ye will serve." Josh. 24:15.

DEVOTIONAL READING: Deut. 7:6-11.

INTER. & SR.: The Importance of Our Choices.

Y. P. & ADULTS: My Part in Making Up the Nation's Mind.

The national history of Israel stands as a perpetual and solemn warning to the nations of the world against the violation of God's law. If God hesitated not to send His own elect people into bitter bondage and to scatter them abroad over the face of the earth because they disobeyed His command, upon what ground can we hope that He will show favour toward other nations who flagrantly violate His law? Hours of decision and of distinct choice come in the life of nations, as well as in the life of individuals. The lesson today clearly sets forth before us the opportunity of these ancient Jews, as they stood at the crossroad and made decision as to which way they would go. No one can plead the excuse

that they did not understand the issue. In words perfectly clear and unmistakably plain, God set before them a curse on one hand, a blessing on the other. The choices made by an individual and by a nation seal the destiny thereof, nor are these crises solitary or occasional. They are repeated day after day and year after year. The choices made determine destiny and they determine the gradual rise or the gradual decline of a nation as again and again unworthy choices are made, or holy and right decisions are made. It is at this point that the ministry of the Church is so vitally necessary. People need continually to be reminded. Their perception needs to be quickened. Their moral aptitudes need to be sharpened and strengthened. They need to be encouraged to choose wisely. Their ability to perceive,—literally, “to see through,” a proposition and choose in sight of God’s will and law need continually to be exercised. No nation subsides in a day, as it does not rise in a day, but its decisions, repeated again and again, determines eventually the direction of its life and its destiny.

We repeat over and over again the same old foolish blunders. We make the same tragic mistakes, we drift along in the same careless, unworthy way. We stumble over the same stones and we commit the same old sins. God help us in the church to stab broad awake the spirit of men in our own nation that we may leave behind some of these incredibly foolish and silly blunders and advance in personal and national life to higher heights.

EVENING SERMON

THEME: *A Church Year Inaugural.*

THE REV. JOHN LEONARD COLE, D.D.

TEXT: 1 Peter 2:11-23.

The bishop had announced the minister’s name assigning him to his parish for the fourth year. That momentous Sunday, the Sunday after conference, was come. What should he say? He sought among the pages of the Book of Common Prayer for the third Sunday after Easter. In the epistle for that Sunday appeared two sentences much older even than the Book of Common Prayer. They formed a splendid start for a heart-to-heart talk by pastor to his flock because they began with the word, “Beloved.” Now after being associated for three years with the members of the parish, sharing their sorrows and joys, hopes and fears, a minister even though he be most fearful of cant or formalism, finds it natural to address those commended to him as “Beloved.”

But the end of the two sentences which Peter wrote to his ancient parish is what gave point and purpose to this paragraph. As a starting-point for a year of religious activity the minister could find no better objective to set before his congregation than the goal which the first century pastor set before his: “*That they may glorify God.*”

The church to which this exhortation was directed in the first place was in the midst of “hard times.” For that reason, as well as the “beloved,” it seemed to fit the occasion. True this modern church in the small town had not been subjected to the physical torments that Nero laid upon this early body of believers. But the minister knew as he looked down upon them that Sunday that they were undergoing hardship. Practically all had seen incomes shrink.

Cutting sorrows had entered into many homes. Things counted upon, material and moral, had failed. This little group, though in a different way from the early Christians, was bending under heavy loads and grappling with grievous questions. And a minister, in the first or twentieth century, has to urge to another than material goal in time of suffering and reverse.

One can hold up, in good times and bad times, the aim which Peter gave his church in that old letter, namely, "that they *may glorify God*." This may seem rather indefinite and intangible a goal to hold before a group of Christians all eager to serve well their God. Nevertheless, in a day of intellectual groping and spiritual uncertainty there is nothing much more essential than that a church should so live and labour that beholders, by the good works which they see, should become indubitably convinced that there is a God and that He makes a difference. The testimony of every intelligent missionary, the report of the Laymen's Committee, the conclusion of every serious student of social trends in America, converge upon the supreme issue: will it be materialism or theism? It is not a matter of Confucianism or Buddhism versus Christianity. It is certainly not a matter of Catholicism or Congregationalism versus Methodism. The paramount issue of this day among people who think is, God or no God; theism or atheism; soulless machine or purposeful Mind? Certainly no group of religious people in a small town or in a big town, in Tokio or in Toronto could perform a more fundamental service to the world than so to live, with dignity and patience, with hope and poise, that those who are questioning and bewildered might be compelled to glorify God.

The world seems to be very wistful in that quest of certainty. A veritable deluge of books has issued from the press in the last ten years on both sides. But the surest help is a group of sincere folks here and there who are themselves convinced, and living and working side by side with their companions, sharing the same setbacks and sorrows, but still radiant with the confidence that God is real, that God is good and God is available.

So the minister, the man on the bridge charting the course, pointed the Church toward that goal. The authority of a mind which had been kindled by Jesus Himself was back of it. And the need of a humanity most desperate in its search for reality claimed it: "That they may by your good works which they behold glorify God." He knew that, could he get himself and people to so "abstain from fleshly lusts which war against the soul," to have a "behaviour seemly" among their neighbours (even though he and his people might be spoken against, "evil-doers"), those who were fair-minded would, in the long run, glorify God. It was not so important what happened to the church as an organization; whether all the quotas were fully met and the denominational prestige maintained. The only thing of vital importance for that year, or probably for any year that they might work together, was that people around them might be induced, with more certainty and enthusiasm, to "celebrate God."

Harry Lauder told once of sitting in the gloaming as a man passed his window. It was the lamplighter. He pushed his pole into a lamp and lighted it, and he went to another and another. Now he could not see him. But he knew where he was by the lights as they broke out down the street until he had left a beautiful avenue of light. To perform the work of a lamplighter in

a world all too dim is about the wisest and finest mission of any man or congregation. Though they themselves may be hidden, if the lights can break out and shine upon the face of God so that men may rejoice in Him, then have they, as Christians, in hard times like Peter's or ours, justified their existence.

MID-WEEK SERMON

THEME: *An Ideal Church Member: In Evangelistic Spirit.*

TEXT: Acts 26:29.

"How would I rate: 11: My interest in and efforts to win inactive members. . . 12: My personal activity in leading others to Jesus Christ."

New Testament churches growing churches. Paul's passion, even when on trial for life.

AN ACTIVE AGGRESSIVE CHURCH: The church at Ephesus an example. (1) Looked into their own hearts. Repentance. (2) Laid themselves on the heart of God. Faith unto salvation. (3) Gave themselves to God in works. Service.

A MISSIONARY-MINDED CHURCH: No church can be active and aggressive unless missionary-minded. No individual can be a strong, positive Christian unless seeking to share Jesus Christ with his neighbour and with all the world.

Our Lord's last command. Matthew 28:19-20. Obedience the only guarantee of success.

MEMBERSHIP WITH EVANGELISTIC SPIRIT: Three distinguishing marks of New Testament church. (1) Called out by the Spirit of God. (2) Called out for a certain purpose, establishment of the kingdom of God. (3) People possessed of a certain intent, to live after the spirit and method of Jesus Christ, Head of the Church.

A congregation may be composed of separate individuals, gathering together for an hour on the Sabbath, then going their individual ways for balance of the week. But a church is a welded group, welded together by the spirit of God. We must desire a church rather than a congregation.

TOPICS FOR YOUNG PEOPLE'S SOCIETIES

CHRISTIAN ENDEAVOUR and B. Y. P. S.

Y. P.—Teachings of Jesus for Today's World. Matt. 5:1-12, 38-48; Mark 12:30-34.

Inter.—Learning from the Great Teacher. Matt. 7:7-12.

EPWORTH LEAGUE.—Finding the Treasures of the Bible.

Sr.—Planning a Programme.

Inter.—Handling My Money.

LUTHER LEAGUE.—Luther League Programmes.

SUNDAY, SEPTEMBER 26

CALL TO WORSHIP: "Be wise now therefore, O ye kings, be instructed ye judges of the earth, serve the Lord with fear and rejoice with trembling. Blessed are they that trust in Him." *Psa. 2.*

PSALM: 121.

PRELUDE: Idyll.—Kinder.

ANTHEM: Nunc Dimittis.—Stainer.

OFFERTORY: Londonderry Air.—Coleman.

POSTLUDE: March in B. Flat.—Faulkes.

OFFERTORY SENTENCE: "And God is able to make all grace abound unto you; that ye, having always all sufficiency in everything, may abound unto every good work; as it is written, He that scattereth abroad, He hath given the poor; His righteousness abideth forever."

OFFERTORY PRAYER: We join the throng today in our acclaim of homage to Thy Son, Jesus Christ, knowing that He is the Son of God, come to seek and to save. We bring our offerings as the throng of old, when Jesus Christ rode in their midst, but we place our offerings in Thy hand, Heavenly Father, so Thou mayest direct their use in every detail. We acknowledge Thy Presence, Thy love and Thy gifts to us, and we ask Thee to bless us in continuing service in Thy name. Amen.

BENEDICTION: The grace of the Lord Jesus Christ be with you all.

MORNING SERMONS

(1)

THEME: *Withered Hands.*

THE REV. WILLIAM F. ROTHENBURGER, D.D.

TEXT: "And it came to pass on another Sabbath that He entered into the synagogue and taught; and there was a man there and his right hand was withered." *Luke 6:6.*

HYMNS: O Master, Let Me Walk with Thee.—*Maryton, L. M.*

We Thank Thee, Lord.—*Field, 10, 10, 10, 10.*

CONFLICTING CONCEPTS.

The incident in our text suggests a sharp conflict between two conceptions of religion which are ever present. Jesus, on the one hand, was bent upon restoring the impotency of the withered member. His opponents were bent upon keeping the traditions. To render this human service, Jesus occasionally broke conventionalities and traditions, thereby making Himself the target of many formal religionists. On this occasion the Scribes and Pharisees watched Him to see whether He would heal on the Sabbath Day. They were aware that according to the Talmud no sick or impotent man could receive the ministry of the Church unless he were in imminent danger. "Knowing their thoughts," Jesus with His accustomed courage turned to the cripple and in their very presence said, "Rise up and stand forth in the midst . . . stretch forth thy hand. And he did so: and his hand was restored."

The Church today may well take its cue from Jesus rather than from its Scribes and Pharisees. Jesus still insists upon serving men, if need be, at the expense of formalism and tradition. The modern Scribes and Pharisees, on the other hand, are quite as insistent upon preserving tradition, and if need be, at the expense of human welfare. The centuries have taught us that this emphasis at the sacrifice of human welfare must ultimately fail to command

the respect and coherence of any determining number of individuals. When the Church does not serve, it goes into the discard.

TAKING INVENTORY.

In this day of unprecedented change Christians do well to take inventory of their programme and standards of measurements. Do we consider ourselves successful when we report many additions to the church, large budgets raised and huge buildings erected? Or do we conceive real success to be measured by the soul of the church and by a vital religious expression? Christianity is successful only in proportion as it moulds the life of the individual and the community and influences the behaviour and attitude of institutions and nations in the direction of kingdom ideals.

I once asked Mahatma Gandhi what form of Christian missions had been of the greatest help to his people, the educational, the social service or the institutional? Without a moment's meditation he said, "As I understand Christianity it began as a religion of love. But I greatly fear that it has degenerated into a commercial thing." By way of explanation he continued, "I once came into possession of the annual report of one of the denominations operating in my country. Its pages were replete with figures—so many dollars spent, so many converts made."

I cannot wholly share the attitude of men like the Mahatma, and others, in their attitude toward institutional Christianity. Neither could I accept all the implications of the Laymen's Report at this point. Nevertheless, it becomes increasingly clear that the Church, first of all, must render loving service to men. Membership will inevitably follow.

WITHERED HANDS.

It is easy to imagine the low and disturbed mood of our subject. Was he a Scribe, his hand had ceased to push the stylus or hold the scroll. Was he a mason, a carpenter or a worker in marble, he could not take his place among strong men?

Every generation has its withered hands. In the City Hospital I find a lad with a mangled forearm, the result of an accident. Nurse and parents are conscious that medical skill will be impotent to restore it. Sitting before me each Sunday is a paralytic whose hand is useless. Every minister tries to console the sick and the unfortunate. This is one of the major portions of his priestly function. I confess, as I stand face to face with physical misfortune and sickness, I wish again and again that I could speak the word as Jesus did and see men rise from their beds, leaping with joy. But for some reason my prayers have fallen far short of healing. Therefore, I must be content to pray that the sick may have patience and faith and find in medical science a partial answer to my petitions. But I go away from the sick with the tenacious query—Has the orthodox Church lost a power which it ought to try to regain?

There are other kinds of withered hands which the Church may more easily restore. All about us are hands which have lost their physical skill because of low moods or shattered morale. To these the Church can and must minister. But first of all, it must discover the causes, a few of which come within the experience of every close observer.

Prominent among these causes are concealed heartaches. In crossing Lake Erie on the stately C. & B. Liner its captain related to me an interesting fact about one of his most trusted men. His old pride in the boat had waned, his schedule had become irregular and his old efficiency greatly impaired. The humane and psychologically inclined captain was moved to find the cause. It resulted in the discovery that in the conflict at Vimy Ridge two of his brother had fallen. The blow had literally benumbed him to the point of visible inefficiency. Only a beneficent captain saved him from collapse and discard. Is there an employer in the land who does not have it in his power, again and again, to restore the lost skill of men through diagnosis and generosity of heart?

Again, there is a great army of men today who have spent long months in enforced idleness and consequent anxiety which have made their hands unsteady. An unemployed graduate of a state university in the Class of 1932 recently spoke thus, "On commencement day I felt I was equal to any opportunity which might come to me in my own field. Now I wonder whether I could hold a position should one be available. Furthermore, I wonder if there is sufficient demand for college men to make it worth while to pay the price for an education." Whatever the cause of the depression, when it is over and millions return to the counting-room and to the fields of industry, too much cannot be expected of them. The world must treat them patiently and give them time to regain their skill through a restored morale. These are days of opportunity for private conference and encouragement such as Jesus so gladly indulged in.

JESUS AND HIS CHURCH.

The climacteric thought in the incident lies in the fact that the withered hand found restoration through Christ in the house of worship. We are indebted to Amos R. Wells for letting his imagination play upon this incident. He chooses to call the man Reuben and his wife Rachel. He conceives him to have been an artisan and pictures the couple going to the synagogue on the Sabbath Day to find what they greatly needed. With a gush of enthusiasm Reuben exclaims

"Praise God! Praise God! Give me my tools again!
 Oh! let me grasp a hammer and a saw!
 Bring me a nail, and any piece of wood,
 Come, see me shut my hand and open it,
 And watch my nimble fingers twirl a ring.
 How good are solids!—Oak, and stone, and iron,
 And rough and smooth, and straight and curved and round!
 Here, Rachel: for these long and weary years
 My hand has ached to smooth your shining hair
 And touch your dimpled cheek. Come, wife, and see:
 I am a man again, a man for work,
 A man for earning bread and clothes and home;
 A man, and not a useless hold-the-hand;
 A man, no more a bandaged cumberer.
 Oh, blessed Sabbath of all Sabbath days!
 And did you hear them muttering at Him?
 And did you see them looking sour at me?
 They'll cast me from the synagogue, perchance;

But let them: I've a hand, a hand, a hand!
 And, ah, dear wife, to think He goes about
 So quietly, and does such things as this,
 Making poor half men whole, in hand and foot,
 In eye and ear and witless maniac mind,
 To get such praise as that! Well, here's a hand,
 A strong, true hand that now is wholly His,
 To work or fight for Him, or what He will;
 For He has been the hand of God to me."

(2)

Eighteenth Sunday After Trinity.**THEME:** *The Sower and the Seed.*

THE REV. WILLIAM R. SIEGART, D.D.

SCRIPTURE: Matt. 22:34-46.**TEXT:** Luke 8:4-15.**HYMNS:** O Jesus, Lord of Heavenly Grace.—*Wareham, L. M.*Father of Heaven, Whose Love Profound.—*Rivaulx, L. M.*

This lesson was selected by the ancient church for a good purpose. Easter has long been the great ingathering time of the Church. During the Lenten season evangelistic efforts are redoubled. But after a year or two, or even after a few months, we find some of these new church members have fallen by the wayside. Some few do not even come after the Sunday on which they are received. The Scripture teaches us that certain people will not be saved, that even Jesus did not win every one to His program or to His Kingdom.

A sower went forth to sow his seed. Jesus designated every one of His followers as an evangelist. It is not given to a few to spread the Word of God, but to every believer. Each must be prepared in his heart and soul for this great work. No gardener or farmer who hoped to raise his crops expressly by his own power could ever hope to succeed, for God must give life and increase. So the sower of the Word of God must realize that he cannot hope to succeed by working alone, but he must have God with him. As Paul so well expressed it: one sows, another waters, and another reaps; but it is God who giveth the increase.

His seed will fall on many types of soil, which are many types of human souls. The first which Jesus mentions are the wayside souls. Here the Word is trodden under foot, the devil himself so crowds and hardens the heart that it cannot bring forth fruit. Talk as we will, preach and teach as we will, make the Gospel ever so attractive, and still the hardness of their hearts will not permit them to let the tiny seed take root.

Sometimes these are like those of whom Rabbi Silver writes: "We are too engrossed in the pursuits of material comforts and pleasures to be interested in the cultivation of our spiritual life and so we blame our religious institutions." Often that is exactly the case. We hear people condemning the Church for its failure to change modern life or to meet modern conditions. Many of these people have not been inside a church for years, yet do not realize that they are speaking of something about which they know little or nothing. They fail to realize that our institutions are projections of men. The Church is made up of human souls, and without them it cannot exist.

The real fault with these people is exactly as Jesus says. The devil has so possessed and hardened their hearts that the Gospel seed cannot sprout. Before their spiritual lives can develop they must have a complete change of heart and soul. They are even as certain soils which must be completely changed in composition and chemical analysis before anything good can be grown on them.

Other seed will fall on rocky ground where there is light soil and little moisture. These are they who receive with joy the Gospel teaching. They come into the Church with enthusiasm. The seed sprouts and begins to grow. But in time of temptation they fall by the wayside, for the roots of spiritual life have no depth; they are shallow souls.

For a time these give every appearance of being among the best followers of the Master. Yes, they are good starters, but poor finishers. Cain knew God and talked with Him, but fell. Judas lived with the Master for three years but His soul was shallow. Why even the devil knows God! No, it is not enough simply to know God and to receive the Gospel with enthusiasm. There must be a continuous growth so that the fruits of the spirit may come to ripeness.

Jesus told about another type who had enough depth to permit the Gospel seed to sprout and grow, but who then let briars and thorns choke it. These try to carry the Gospel of the Christ and mix with it the cares, riches and pleasures of the world. No spiritual fruit can be brought to perfection under such conditions.

There is an old story among Jewish legends which states that an old reed temple flute was handed down from Moses. It was sweet and beautiful of tone, and the worshippers loved it. Then in later years a priest thought to make it more beautiful and plated it with gold. Thereafter its sound was dull and heavy. How like many human souls!

This type may also be well illustrated by the twelfth century man of Siena who wanted to be religious and who loved money. To salve his conscience and to give an appearance of being religious he placed above his table fourteen little bags of gold. One he named Jesus, one Mary and the other twelve after the apostles. All might as well have been named Judas!

Yes, this type also will not bring forth good fruit until they are completely changed. The soul must first seek the Kingdom of God if it would attain perfection.

We think from this that our work is difficult, and it is, but there is yet another type of soil and soul—that which brings forth much fruit. Why?

It is prepared
It is nurtured
It is cultivated
It has depth
It is fed by God

No soul can grow apart from God. Convicted, cleansed and pardoned a soul will grow in grace as it lives with God in Christ. This we must preach and teach. We should not cheapen the Gospel to appeal to men. Instead it should be held high and dearly.

SUNDAY SCHOOL LESSON

God in the Making of a Nation.

LESSON: Deut. 8:11-20.

GOLDEN TEXT: "Beware lest thou forget the Lord thy God in not keeping His commandments and His ordinances, and His statutes, which I command thee this day." Deut. 8:11.

DEVOTIONAL READING: Isa. 51:4-8.

INTER. & SR.: God in the Making of a Nation.

Y. P. & ADULTS: God in the Making of a Nation.

Psalm 147:20 declares, "He hath not dealt so with any nation." This statement is particularly true of God's marvellous dealing with Israel. It is true also, of course, in a striking way with God's dealing with America. Benjamin Franklin arose in the Constitutional Assembly and said, addressing George Washington, who was presiding, "Mr. President, if a sparrow cannot fall to a ground without the attention of our Heavenly Father, is it likely that an empire can arise without His aid?"

Certainly the empire of Israel arose with the distinct and vivid aid of God at every step of the road. Moses recognized this truth clearly and, in these verses, which comprise our lesson today, calls upon the people to bear continually in mind their indebtedness to God on this score. Master psychologist that he was, Moses recognized the tendency of the human heart in days of prosperity and wealth, to forget the long, hard road over which they had reached that goal and to neglect Him whose assistance had held them on the path that brought prosperity and success. Later history demonstrated how timely this warning was and in how great need the people stood of it. It was at this very point that Israel sinned. She became self-reliant. She became puffed up and swollen with a sense of her own importance and strength. She turned in scorn from God's law and brought swift destruction upon herself. The teacher would do well to cite the history of America pointing out particularly God's marvellous providences to us and applying them vividly and with point, according to the Scripture of the lesson, to our own national situation.

Source material for a discussion may be found in *This Unique America*.

EVENING SERMON

THEME: *The Mirage of Tomorrow.*

THE REV. W. FRANKLIN HARKEY, D.D.

TEXT: "Come ye, say they, . . . and tomorrow shall be as this day, and much more abundant." Isa. 56:12.

The truth which Isaiah uttered is found in the message of James, "Whereas ye know not what shall be on the morrow." We ignore tomorrow with fatal effect. The trouble with the people in Isaiah's time was that they were giving themselves over to wild excesses, believing that these things would continue indefinitely. What was a greater sin was the fact that they were ignoring God in their calculations. They thought they saw unbounded prosperity and

a chance for continued indulgences. But, in reality what they saw were mirages.

A recent traveller on the old road from Damascus to Bagdad tells of seeing mirages. (Emma Jewell Ross, in December, '35, Holland's.) She relates that the morning they set out from Damascus to Bagdad, "The horizon blazed orange and red and the sands were pink as we drove out onto the desert; stunted bushes of grey-green camel's thorn were growing in the barren soil, and millions of tiny bright flowers were blooming all about us. It was spring-time, and it had rained on this part of the desert."

And then as they moved on into the desert the mirages began to appear. "The mirages were beyond description. All day long we saw the most wonderful and fantastic scenes, all more beautiful than a picture any artist could paint; but there was nothing about it to make us think that it was a picture. It was real. There were hills reflected in a river of heavenly blue, which glistened with bright unearthiness; there was a lake of silvery-blue waters, with trees and lofty palms flanking its shore, where stood houses with bright roofs—a most peaceful, beautiful Arabian paradise peopled with fairylike creatures. But there were no hills and rivers—just desert. We were truly in the land of the Arabian Nights."

How like life that is! The mirages of tomorrow are more real to our minds than the reality of present duties and obligations. Ponder the significance of this thought.

I. THE VALUE OF TIME.

The value of time is an old thought. Much of our modern life has been centered on the problem of saving time. Our entire life in a generation has quickened its pace. The new automobiles have greater speed than the ones of last year. In the olden days one travelled with great hazard from Damascus to Bagdad. It took three weeks by camel back. Now with a modern automobile the trip is made in two days and nights. Or, take the illustration closer home. Soon the business man in San Francisco will be able to be at his office all day, lie down to sleep in a luxurious airliner in the evening and be in New York the next morning ready to transact business. Life moves with tremendous fever. We gaily clip days and weeks from the journeys which our fathers took.

The serious question comes, are we living really and truly, or are we only seeing mirages? We should be deeply concerned as to whether or not the time we have saved is making for finer and nobler living and acting. The time saved should make life more meaningful.

II. THE TENDENCY TO PUT OFF UNTIL TOMORROW THE THINGS THAT SHOULD BE DONE TODAY.

This is the besetting sin of most of us. In the matter of our acceptance of the claims of Jesus this is one of our great failures. There are very few people who are definitely against Jesus and His claims. There are multitudes who mean well, but they will not decide for Christ now. Too many people make their plans for the future with God left out. The prophet's hearers said, "Tomorrow." They lost sight of their own frailty and mortality. Instead of giving themselves to worth-while tasks now, they presumed on the future.

Then, too, for many tomorrow offers more alluring prospects. We shie at present duty believing that the future will offer better opportunities for serving the Lord.

If we could challenge youth to face this fact how much better their lives would be. Many are idling their time away vainly hoping that something will turn up. It is true in the matter of life's work. It is true also in the religious challenge. There will never be a better time for youth to accept Christ and engage in His service than now.

III. THE DANGER IN DELAY.

These people to whom the prophet addressed his message were secure and confident that their prosperity and ease would continue. They said, "Tomorrow," to the finer things of life, to religion and to God. And in that delay there was a subtle danger. God offers today in which to repent. There is no assurance of tomorrow. Centuries ago the wise man said, "Boast not thyself of tomorrow; for thou knowest not what a day may bring forth." The Epistle to the Hebrews exhorts, "Wherefore as the Holy Ghost saith, Today if ye will hear His voice, Harden not your hearts, as in the provocation."

The Scriptures are insistent on this point. Paul, before Felix, urged an immediate acceptance of the claims of Christ, but the Roman Governor answered, "Go thy way for this time; when I have a convenient season, I will call for thee." There is no record that He ever again had the promptings of the Holy Spirit. The urgency of the claims of Christ rests upon the fact that life's habits are soon formed. That's why we urge youth to give their hearts and lives to Christ early.

IV. THE OPPORTUNITIES OF TODAY.

The present offers opportunities for helpfulness. Souls are hungry for salvation. Men and women need to be liberated from the bondage of sin and evil.

The present offers the best opportunity we will ever have to serve God. Today is the wise man's day, tomorrow is the fool's day. The work you mean to do, the help you expect to give, the service you intend to render—do it now, tomorrow may never come.

"For Yesterday is but a Dream,
And Tomorrow is only a Vision;
But Today, well-lived,
Makes every Yesterday a Dream of Happiness
And every Tomorrow a Vision of Hope."

Christ calls for workers in His Church today. If you intend to do work for God, do it now. If you intend to live a holy life, begin today.

MID-WEEK SERMON

THEME: *An Ideal Church Member: In the Grace of Liberty.*

TEXT: 2 Corinthians 8:1-5.

"How would I rate: 13: The form and quality of my systematic and pro-

portionate giving. . . . 14: My intelligence concerning and support of our denominational Boards."

THE GRACE OF LIBERALITY: Churches in Macedonia: their affliction and deep poverty compared with the riches of their liberality. Paul terms it the result of "the grace of God given" to them. It became a "grace" in them. It was a spiritual attainment.

Giving or Liberality is an outward expression of an inward grace. We give, not from the pocket-book, but from the heart. What comes out of the pocket-book tells what is in the heart.

Complaints about church and money. If the church is only a bill-paying corporation, the budget will be a nuisance and an irritant. If the church is the agency of Christ ministering to little children, to old men and women, etc., the budget will be an opportunity.

THIS GRACE NOT CONDITIONED BY—(1) Extent of our resources. We are using all the generosity we have. We are liberal to the full extent of the grace in us. Liberality is evidenced in proportion, not in mass. (2) Number of demands made on us. None give where do not want to give. Must discriminate: first things first. Is church first? (3) Personal attention we are getting. Church is Body of Christ and each of us should do particular work. (4) Other fellow's giving.

THIS GRACE DETERMINED BY—(1) Completeness of conversion, or dedication: v. 5. (2) Breadth of vision. Our knowledge of own church, and of world field. (3) Depth of interest. If we have real heart-interest we will be giving and serving. (4) Sense of duty.

TOPICS FOR YOUNG PEOPLE'S SOCIETIES

CHRISTIAN ENDEAVOUR and B. Y. P. S.

Y. P.—Following the Practices of Jesus. Luke 4:16; John 8:1-11.

Inter.—Can You Take It? Heb. 11:32-40; 2 Cor. 11:23-28.

EPWORTH LEAGUE.—Planning a Programme.

Sr.—Making the Bible Our Own.

Inter.—Rally Day: Making the Most of Myself.

LUTHER LEAGUE.—Luther League Day.

FOR THE BULLETIN BOARD

Churches were conceived to spread the Gospel.

Dodging duty puts you in the way of trouble.

Rainy days provide time for thought.

Brain, like muscle, grows with usage.

Exercise your love for others to keep it healthy.

All things have their price; better look for the tag.

A mortgage usually outlasts the maker.

Promissory notes have to be paid sometime.

"Common honesty" might be a worth-while asset.

SUNDAY, OCTOBER 3

CALL TO WORSHIP: "Blessed are they that hunger and thirst after righteousness, for they shall be filled." Matt. 5:6.

PSALM: 65.

PRELUDE: Pastorella.—*Becker.*

ANTHEM: My Faith Looks Up to Thee.—*Lachner.*

OFFERTORY: Andante Religioso.—*Smith.*

POSTLUDE: Festivo.—*Boslet.*

OFFERTORY SENTENCE: "Upon the first day of the week let each one of you lay by him in store, as he may prosper, that no collections be made when I come." 1 Cor. 16:2.

OFFERTORY PRAYER: We rise to Thee in thanksgiving for Thy great Gift to man, and we respond in our love according to Thy gift of understanding to us. We are unable to understand Thy Gift to earth, the Babe of Bethlehem, but we glory in Thy Coming. Bless us in Thy service, Lord. Amen.

BENEDICTION: Grace be multiplied unto you, and peace, through Jesus Christ our Lord.

MORNING SERMONS

(1)

THEME: *The Everlasting Arms.*

THE REV. RAYMOND LALOR FORMAN, D.D.

TEXT: "The Eternal God is thy refuge, and underneath are the everlasting arms." Deut. 33:27.

HYMNS: My God, How Wonderful Thou Art.—*St. Stephen, C. M.*

Mighty God, While Angels Bless Thee.—*Autumn, 8, 7, 8, 7, D.*

Introduction. This remarkable passage is a part of Moses' blessings upon the children of Israel. When he speaks of the everlasting arms, they are those of the God of Israel alone, and while they were the refuge of the Israelites, they also reach out to destroy the enemy; this, the remainder of the passage plainly states, which is not a New Testament conception at all. The truth of God grows as men's faith, knowledge, and devotion grow; and now we know there is but One God, the Father of us all. The mistaken conception of Moses and the men of his day of a tribal God, does not in any way detract from the truth of the first part of the passage used in the text, "The Eternal God is thy refuge and underneath are the everlasting arms." That was true in the beginning, is now and ever shall be.

The primary need of all of us who live in this "maddening maze of things and tossed by storm and flood," which we call the world, is comfort, a word which means—to be strong together. To be strong is to be properly equipped with knowledge, to know all that we can know about life, its nature and contents; this in turn discloses certain and sure expectations, and when we know what to expect we are better able to meet and master many things that otherwise become problems, and we would at no time be found off guard entirely.

The shock, despair, and discomfort of many are the consequence of an utter lack of the true philosophy of life as a whole. They "cannot see the woods for the trees." The mind and body move from one detail to another, one experience to another, assuming that the norm of life is a balmy day in May with a few variations, and all disturbances are the work of extraordinary and inim-

ical forces; all pain, shocks, afflictions, are the wounds of javalins hurled by giants of evil from over the wall.

What a helpful thing it would be if—not too long after we have learned our first lessons out of books, we might be taught in a tactful, common-sense way that pain, misfortune, adversity, death, are in the very composition of life and not the dark work of external adversaries. To know a thing is coming, is to fortify and save one from such depressing disillusionments as were Hamlet's, also to mitigate the sting of it when it does come and guide one's interpretation of the experience. And this truth about life should not be hidden too long from anybody. It is not a kindness to send one as a shorn lamb into a world of sharp winds.

This is the truth of the facts of life—but there is more truth that we need to know. God has covered all damages with His insurance policy—"The Eternal God is thy refuge and underneath are the everlasting arms." Toward the end of the drama of Job, the Lord appears out of a whirlwind, and addressed Himself to Job in the presence of His orthodox miserable comforters, exposing the distance between man's thoughts and feeble powers, and His own. It is in the form of a questionnaire in language majestic and divine. A few selections follow.

"Who is this that darkeneth counsel by words without knowledge? . . . Where wast thou when I laid the foundation of the earth? Declare if thou hast understanding. Whereupon are the foundations thereof fastened or who laid the corner-stone thereof, when the morning stars sang together and all the Sons of God shouted for joy? . . . Hast thou commanded the morning since thy day? . . . Hast thou entered into the Springs of the Sea? . . . Have the gates of death been opened unto thee, or hast thou seen the doors of the shadow of death? . . . Where is the way where light dwelleth, and as for darkness, where is the place thereof? . . . Hast thou entered into the treasures of the snow? . . . Who has caused rain on the earth where no man is? . . . Hath the rain a father, or who hath begotten the drops of dew? . . . Canst thou bind the sweet influence of Pleiades or loose the bands of Orion? . . . Canst thou send lightnings that they may go and say unto thee, Here we are? . . . Who hath put wisdom in the inward parts or who hath given understanding to the heart? . . . Gavest thou the goodly ways of the peacocks? Doth the eagle mount up at thy command and make her nest on high? . . . Hast thou given the horse strength; hast thou clothed his neck with thunder? . . ."

These are but a few of those poetic mental arousers. Let scientists read them. Let philosophers, let atheists, let all take heed who live from day to day and never notice the Genius of the Divine Giver nor His gifts abundant and marvellous; and the countless evidences of an eternal surety, and certainly for this age of a presumptuous intellectuality. Had the author been living today, he would probably have added something like this—"What canst thou be but a fool who, having seen what I made with the precision and proportion of the Perfect, discovering the governing law I made to control it, say, the law made it? And with all of your descriptive terms of attraction, cohesion, gravity, etc., what is it that holds together a thousand solar systems swimming in space? Answer me if thou hast understanding!" There is only one answer, "Underneath are the everlasting arms."

There is one more thing we need to know, and when we know it, it is quite sufficient. You have heard it, read it, spoken of it, know much about it, but do you really know it? Jesus came to tell it to you. The Eternal God is our Father. The Everlasting Arms are those of our loving Father. That gives the meaning to it all. To many, the burdens and sorrows of this world point to a careless providence, and indifferent sky, allowing Life to struggle and break into pieces. "Where is your God?" they ask. But the fact that the world is as it is, points to a life which is larger, fuller, better, of which this is but a temporal phase, and what appears to be the worst here is but incidental and more than compensated for. Even death, earth's dark event, is considered but little in the New Testament, as dark a fact as it is to us, it is not a reality, and is neither final nor fatal to life. There is no death as we commonly sense it. If this were the only world, it would have been better designed for the finishing and perfecting human life. Strange to say, our difficulties and misfortunes, pains and sorrows, and the whole plan of chance and fortuity, point to an Eternal Life. Lowell, in one of his lectures, wrote, "I take great comfort in God. I think He is considerably amused sometimes, but on the whole He loves us and would not let us get at the match-box if He did not know that the frame of the universe was fireproof." The Eternal God is thy refuge.

The child gets many a bump before it learns to walk, gives the parent many a breath-taking experience as it staggers about, now with its head one-eighth of an inch from the sharp corner of the table, now teetering at the edge of a step of a stairway that goes down, but the child doesn't go down, for encircling and moving along with the toddler, are the careful, loving arms of the mother; later it walks alone; it is a little helpless child no longer; but we can never say that, for in our relation to God and that which is yet to be, this is little child's world. We have narrow escapes, we get hurt and bruised and wounded; we are burdened, and the very clothing of the flesh may be snatched from us, but no real harm can come to the real life of us—Underneath are the Father's Everlasting Arms.

I have a little house among the hills of Vermont. It is sort of another world that I keep referring to and leaning upon. When things are dark and thick here in the midst of this city, I think of the pure and lovely light I have seen there. It is as a refuge for my spirit all year round, and assures me of a place, living, throbbing, loving that will enfold me.

So I live my life in this world, with the refuge of my Heavenly Father's house, not far away. It is there, for Jesus said, "If it were not so I would have told you." I expect disappointments and hurts, afflictions and sorrows, but I know they are all seen and cared for. No bitterness will be in my soul, no cynical word upon my lips, for it is a good world withal. It is my Father's world. I'm here on an errand, a purpose to pursue, and work to do; I shall do it as best I can; and if blow come upon blow, I'll stand as long as I can; then I'll fall, but not far, for underneath are the everlasting arms—the arms you know that reached out to set the star in the firmament, and down to fashion the flower. And they will lift me up—up after the manner of some fathers who gather in their child who comes to meet them holding them up at arms' length, seeing their child against the sky—and then I shall shout:

"There it is, Our Home! It is just as I left it; it is all coming back to me now; have I been away or fallen asleep and dreamed? Yes, true indeed, this is the dream world, not the real one, and "eye hath not seen, nor ear heard, nor entered into the heart of man what God hath prepared for them that love Him."

Live fully, richly, truly, daringly, aspiringly, and be not afraid, for "underneath are the everlasting arms."

(2)

Nineteenth Sunday After Trinity.

THEME: *The Angel's Touch.* (A Communion Meditation.)

THE REV. FRANK E. SIMMONS, D.D.

SCRIPTURE: Matt. 9:1-8.

TEXT: 1 Kings 19:7-8.

HYMNS: Light of the Anxious Heart.—*Gorton, S. M.*

O Saviour of Our Race.—*Venice, S. M.*

Though it was food from heaven that was at hand, God had to touch the prophet's lips unto hunger, and desire for the food. How frequently do we become so filled with the things of this earth, so cluttered up with its affairs that though it be angels' food, celestial bread, that of Christ's own preparing, the appetite fails. Tastes and desires run off to lower and material interests; fires burn low; our energies flag. In just this mood, Elijah was touched by the angel; once, twice. God had not forgotten His servant. He sent His celestial messenger to deal kindly with him. The flutter of angels' wings throughout the Scripture pages, their blessed ministries, bring a touch of heaven and reassure us of the final realities behind the great veil. By the dark rippling waters of brook Jabbok, the angel wrestled with the patriarch till the breaking of the day, and Jacob was a transformed man. On the sacred mount, where the eternal glory broke upon the darkness of our poor earth, messengers from that land, ever far and ever near, ministered to the peculiar and instant need of our Lord. And again, in the dark Garden amid the olives in His hour of mystery and loneliness, the messenger of light broke upon the darkness, strengthened Jesus, giving Him to eat of the heavenly manna that stood Him through the agony of His bitter lonely passion.

And so they ply their ministrations today, touching our lips so that we turn from the husks of the world to the bread of life; often gently, tenderly as the breath of even, cooling our fevered hearts, bringing inspiration and courage in dire distress, bringing light in darkness. By faith, we claim these gracious ministrants in our need, we reach upward the hand through the darkness, and clasp their mighty hands and gain fresh patience and vigour.

And so in the life of the prophet, the miracle of transformation was wrought, defeat becomes victory, despair turns to hope. Outward circumstances remain unchanged, the Juniper tree, the troubling enemies, the old difficulties. But something has happened within, God has given him heart, he sees with different eyes, he sings a new song. And so as the man is transformed his whole world is transformed. Paul's thorn was not removed though he prayed thrice with all earnestness. But God gave grace; His strength made perfect in weakness. And the Apostle fought on triumphantly to the end.

SUNDAY SCHOOL LESSON

Christian Sonship.

LESSON: 1 John 3:1-6, 18-24.

GOLDEN TEXT: "But as many as received Him, to them gave He the right to become children of God, even to them that believe on His name." John 1:12.

DEVOTIONAL READING: John 15:1-8.

INTER. & SR.: What Makes Us Children of God?

Y. P. & ADULTS: Christian Sonship.

It is easy to hold men in contempt. A modern writer has declared that the earth is "one of the lesser planets whose epidermis is infested with a midge called "man." But this is not all of the story. God's Word teaches us that Christians are the children of God, of infinite dignity, of unlimited possibilities. The completion and grandeur of their stature makes for further development. "It not yet being made manifest what we shall be." The great confidence of the believer is that he will see the full revelation of the glory of God in Christ and that when that is made he "will be like Him." With this hope in the heart the believer is actuated by a desire for purification, that he may be as pure as Christ and constantly reaches forward in his life to greater and greater attainments. Only Eternity itself can measure the possibility of development of the children of God. All pettiness, all restricting limits, all circumscribing circumstances will be laid aside and we shall develop into that perfect and full-rounded sonship which is our right in Christ. The triumph of the Christian is that "we shall be like Him." This glorious transformation, however, is predicated upon our receiving Him, a deliberate action of the will, a steadfast purpose of life, receiving Him, laying hold upon Him and clinging close to Him. To those who thus receive Him is given *power to become!* They are not made perfect instantaneously. Sanctification is a *work* of God's free grace, whereby more and more we are enabled to grow, to become, to live, to die unto sin and to live unto righteousness. Each day should mark progress in that growth.

This truth is so marvellous that the apostle cannot repress an exclamation of wonder, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the children of God." Notice that the phrase "children of God" is distinct from "sons of God." Son denotes position, legal relationship, rank. But children denotes birth, origin, oneness of nature. The Scotch use the term "Bairns," which means borne-one. The thought involved is that of a new birth, not simply of adoption, but rather of regeneration. In God's infinite love He grants to us a change of nature, a spiritual experience which involves an entirely new disposition, so vital that we become His children.

The teacher should emphasize this truth. It is one of the most vital in the lesson today. Being His children involves certain responsibilities. We must be interested in the things that interest Him. We must be continually concerned in walking in ways worthy of our relationship. The interest of the great family of which He is the head, must be our interest and we must seek

for the enlargement, we must study the peace, we must labour for the purity of the great family of which we are a part. Of course, by creation all men are His children, yet it is true that there is a new creation and that those who believe in Christ are children of a Heavenly birth, in a special and unique relationship. In order fully to appreciate the fatherhood of God we must come to Him through Christ. The brotherhood of man will remain an empty dream, until men find the Father through Christ the son. John emphasizes this truth pointedly. John gives point to this distinction when he says, "For this cause the world knoweth us not, because it kneweth Him not."

EVENING SERMON

THEME: *How Righteousness Works.*

THE REV. CHARLES HADDON NABERS, D.D.

TEXT: Isa. 32:17.

"And the work of righteousness shall be peace, and the effect of righteousness, quietness and assurance for ever"—these words form the most characteristic of the prophecies of Isaiah. The verse presents a picture from the pen of one both an international statesman and a prophet of God of how righteousness works. Its work shall be peace, and its effects quietness and eternal assurance.

THE MESSAGE CONSIDERED IN REVERSE.

On the negative side this message has an emphasis to every man. The opposite of righteousness is unrighteousness. The simple short word "Sin," gathers up all that is implied in such a term. The opposite of peace is strife. The opposite of quietness is noise. The opposite of assurance is uncertainty. The negative statement of the text would therefore be, "And the work of sin shall be strife, and the effect of sin noise and uncertainty." But it is the positive message of the verse which lifts needy hearts: "And the work of righteousness shall be peace, and the effect of righteousness quietness and assurance for ever." James Moffatt's translation is: "Justice brings us peace and quiet, honesty renders us secure." Righteousness works in three directions.

RIGHTEOUSNESS BRINGS PEACE.

"And the work of righteousness shall be peace." In the midst of conflict and war, between nations, classes, individuals, and tendencies within each twin-personality, we cry for peace. The common salutation of folks who dwell in lands known as Bible lands is: "Peace be unto you." Jesus said to His disciples in the upper room much about peace: "My peace I leave with you."

No question as to how the world has eagerly desired peace, earnestly sought it in every direction. International peace has been searched for by large armies and huge navies, by the expedient of making war so horrible that no nation would embark upon it for fear of annihilation, by the limitation of armies and navies with the result that the smaller the force the more destructive the units become, by a balance of power to prevent one group of nations from imperiling its existence by attacking another strong group, by the hurried airplane visits of prime ministers and foreign secretaries to one sore spot after another, and by league penalties against a nation created a world outlaw

by League edict. Every method except the last has failed, and failure seems to attach itself to that as well. While decrees issue from Geneva, the common man continues to fall on the field of battle.

Economic and social peace has been pursued by trails many and plans multitudinous. To make for economic peace within the nation crops have been curtailed and surpluses have been destroyed. To make for economic peace, the fertility of the soil has been pushed to the limit and man urged to produce beyond any previous limit. Between the upper and nether millstones of greedy capitalism and politicians and fiercely inflamed labour the bystanders have been ground until the lives of women and children have been snuffed out, if not by stray bullets, by fears and slow starvation. From out of rooms where both parties have sat around long tables for hours, the representatives of each emerge with the original enmity increased, and the problem unsolved.

Individual peace lies on as alusive a lane. The ancient ruler had the bands to play louder selections to drown out the cries of the hungry mob howling at his palace gate; men act no wiser today. He takes the wings of the morning and sails on a luxury-liner to ports afar, but he finds no peace, for he takes himself along, and within him are the foes to peace. Nor does one find it by the development of a hobby, be that hobby fishing, golf, the collection of postage stamps and of old coins, or even the giving of time for the consideration of the problem of the unemployables. Every such path leads into a blind alley.

Only one way brings peace. That is God's way for the nation, for the class, for the race, and for each of us. "The work of righteousness shall be peace." When we work for righteousness, we work for peace. That means, when we are righteous we become an exponent of peace. We know peace, and we have peace to share with others.

RIGHTEOUSNESS BRINGS QUIETNESS.

"The effect of righteousness is quietness." In his 1935 visit to the United States, H. G. Wells commented on raucous voices which he heard about voices of wisdom. Ours is a noisy, blatant period in history; such periods are not conducive to spiritual power and growth in the words taught by Jesus. When Paul wrote his first letter to Thessalonica to a church muchly agitated over a question which has called forth great clamour from the days of Paul to our time, he said: "We beseech you, brethren . . . that ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you." Every gardener knows that the bulb or the seed, after it has been planted, and properly fertilized, must be left quiet, undisturbed, if it is to grow. If you disturb it, you mess it up, and not only will it cease growing, but you endanger its life. So with the soul. In quietness do we grow.

Quietness for the mind and heart, like peace, is sought along many avenues, but sought in vain by those who hunt it otherwise than on the pathway marked out by the prophet Isaiah. "The effect of righteousness is quietness." The turmoil within the heart, and the clamour of one's tongue can be completely and permanently quieted only by righteousness. About it is a contagion when such quietness is revealed in a personality under the dominance of God. On many a Sabbath the entrance of one individual into this church has brought a spiritual quietness that otherwise would not have been present in the House

of God. On the other hand, one whose tongue is noisy, and whose spirit is clamorous robs the sanctuary of spiritual quietness. For evil, like good, has its contagion.

When we live righteously, we find quietness within our soul. When we live righteously, we echo unto others the quietness, the repose of God.

RIGHTEOUSNESS BRINGS ASSURANCE.

"The effect of righteousness is assurance for ever." Says Moffatt: "Honesty renders us secure." The people of Israel believed that alliances with Assyria or with Egypt would make them secure, but invading hosts came despite all alliances with powerful nations. Men today think that splendid business and social contacts will make them secure, but all are impotent. The rich feel in Christ's parable thought abundant harvests, and filled barns made him secure, but a voice said: "Thou fool, this night shall thy soul be required of thee." The man today imagines that security can be had by a packed lock-box of stocks and bonds, but every additional bond adds to his insecurity. Solomon asking for wisdom deemed that knowledge might be the means of bringing him security, but it is not enough to know what is right. In his later years his kingdom was but an empty shell, and when he died, it fell. Men who follow knowledge like a sinking star beyond the farthest realm of human thought find that every time wisdom enables them to solve one problem, that in that solution lies the statement of a dozen other more difficult problems, each of which brings shudders of insecurity.

The flower of security is not to be seen save by those choice spirits who trek upward on the hills of God. Security like happiness, which is but a different way of saying the same thing, is reached by no man who makes it a goal. But when righteousness is the goal, the flowers of security blossom brightly and abundantly along the roadway.

Well, the message of this prophet lifted you to the heights and then dropped you with a thud. It said that the three great gifts for men, peace, quietness and assurance are had only when the man who seeks them is righteous. And there was the catch, for we are not righteous, full well do we know it! That being so, we may as well close the case and go home in defeat. Shall we not? Shall we?

I reckon not! My God does not mock trusting souls. When one cries for the way, a voice in the New Testament says confidently, "I am the Way." In the opening section of this chapter of Isaiah is the picture of this Man by whom righteousness becomes possible for us. "A man shall be as an hiding-place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land." That One whom Isaiah dimly discerned, we see with uncovered faces. We see Him bringing peace, quietness, and assurance. We see Him making men righteous. We see not all things, but we see Jesus. That vision is glory for me.

MID-WEEK SERMON

THEME: *An Ideal Church Member: In Devotional Life.*

TEXT: Matthew 6:6.

"How would I rate: 15: The presence of some form of family worship in

my home. . . 16: The value of my personal devotional life. . . 17: My prayers for my church and for the progress of the Kingdom. . . 18: My reading of religious literature."

OURS A RELIGION OF THE SPIRIT: The authority of the church. No longer held infallible.

The authority of the Bible. "The infallible rule of faith and conduct." False interpretations. The spirit of the Bible makes free men. Introduction to Wyclif's Bible: "The Bible shall make possible a government of the people, by the people, for the people."

Our religion is of the spirit. True to Jesus. John 4:23; 6:63. The manifestation of the Spirit: increase of fellowship, growth of group-spirit, spread of community-loyalty.

OUR LIFE IN THE SPIRIT: Above is no rejection of church and Bible. Jesus in His growth used church, Scriptures, prayer, meditation. He rejected only the authority of church to bind men's lives, to impose laws and observances that burdened life. He rejected interpretations of Bible that made God cruel and vengeful. He joined in worship in church, read Bible. He took disciples to church. Expounded Bible. Always insisted must live in and by spirit of God.

DEVELOPING THE SPIRITUAL SIDE OF LIFE: A great spiritual law, the soul can have what it desires. Matthew 5:6.

Where and how shall we find nourishment for the soul? Where and how Jesus found it. In church, in Bible, in prayer, we go seeking the face of God. There we shall find Him. To neglect the means of grace is to lose that Face.

The necessity of family devotions. The care of the children.

We must take time with God if we are to know Him. Text.

TOPICS FOR YOUNG PEOPLE'S SOCIETIES

CHRISTIAN ENDEAVOUR and B. Y. P. S.

Y. P.—New Adventures for Our Society. Phil. 3:13-14.

Inter.—Be Loyal. 2 Tim. 2:1-7; 1 Thess. 5:12-13.

EPWORTH LEAGUE.—Alcohol and Life.—Group Fellowship.

Sr.—What Makes Real Fellowship?

LUTHER LEAGUE.—October Topics: Multiplying Christians.

1. Prepared to Win. Eph. 6:10-18.

WALTHER LEAGUE.—October Theme: You and Your Church—Your Foreign Missions.

FOR THE BULLETIN BOARD

One evil person can paralyze a community.

One repentant sinner can point a community toward God.

A false witness can send an innocent man to death.

One selfish worker can create strife among ten thousand.

One drop of sour milk will sour the can.

Of what use is money if we don't grow better ourselves?

We all know men "who almost did" something.

SUNDAY, OCTOBER 10

CALL TO WORSHIP: "I am Thy servant; give me understanding, that I may know Thy testimonies." Psa. 119:125.

PSALM: 62.

PRELUDE: Adagio.—*Mendelssohn.*

ANTHEM: Thanks Be to God.—*Mendelssohn.*

OFFERTORY: In a Monastery Garden.—*Ketelbey.*

POSTLUDE: March Romaine.—*Gounod.*

OFFERTORY SENTENCE: "Be not afraid when one is made rich, when the glory of His house is increased; for when he dieth, he shall carry nothing away and his glory shall not descend after him." Psa. 49:16.

OFFERTORY PRAYER: Heavenly Father, accept our imperfect gift of money for the progress of Thy work among men, but accept our hearts as a necessary addition to the gift of money, because we cannot read Thy commands without open and willing hearts. Thou showest the Way, but we can follow Thy guidance only as our hearts are centered upon Thee. Grant us light, grant us forgiveness of shortcomings, and raise the divine life within us to a point where we may commune with Thee from whence we have come. Accept our gifts in the Name of Thy Son, Jesus Christ.

BENEDICTION: Grace, mercy, and peace from God our Father and Jesus Christ our Lord be with you alway.

MORNING SERMONS

(1)

THEME: *The Greatest Business in the World.*

THE REV. CLAUDE ALLEN MCKAY, D.D.

TEXT: "Christ also loved the Church and gave Himself for it . . . that He might present it a glorious Church." Eph. 5:25-27.

HYMNS: Lead Us, O Father.—*Langran, 10, 10, 10, 10.*

Mid All the Traffic of the Ways.—*St. Agnes, C. M.*

No sooner have we read these words, "Christ loved the Church," than we hasten to ask, "But what church?" What was the church that Christ loved and gave Himself for? Certainly not any particular body with a sectarian or denominational label which has been acquired in the past few centuries. The answer has to be bigger than that. We must think of an *inclusive* rather than an *exclusive* Church. It must be a Church that is great enough to include all the disciples of Jesus of every name or sign. It will most certainly have the breadth of the Christ who said, "They that are not against us are for us," and who defined His followers as those who are "the children of your Father which is in heaven."

Let us not be so childish as to allow ourselves to think of the church as a building, or an organization. The real church is something alive. It is a group of the friends of Christ, bound together in Christian love and loyalty, with its chief purpose to be Christlike and to work together to make a world of brotherhood and peace in the spirit of Jesus. If your church is like that, it is the kind of a church that Christ loved and gave Himself for.

Paul's words about the church beckon us to further inquiry. What does he mean by "a glorious church"? What makes any church "glorious"? "Age?" Some may imagine that antiquity gives a church glory. If so, the Church of Christ has that. Centuries before this western hemisphere was opened by Columbus and others for settlement, the Church of Christ had come

to strength, wealth and power. But is that enough? Does age make any church "a glorious church"? Let us not be too ready to throw stones at those who take pride in its great age unless we have a better reason to offer.

Perhaps it is size that makes a church glorious. We Americans like to talk in superlatives. We boast of the "biggest cities," the "biggest skyscrapers," the "biggest factories in the world." It will be easy for us to point to the Church of Christ and say, "That is the biggest business in the world." For it is true. What other institution, organization or movement is so gigantic in size? It is "the biggest business in the world." But does that make it "a glorious church"? No; that is not the perfect answer. Mere size is not necessarily greatness. When the church was the smallest, it may have been the greatest it ever has been!

First of all, any church, or any other institution for that matter, may be measured by what it does for its members and those who attend its services. The church calls people together for common worship, and in that worship they should attain together what none could attain alone. Even as an orchestra can carry us to heights which no single instrument could do, or as a constellation of stars light the heavens as no lone star can do, so is public worship. "Marching together," said Dr. Joseph Crooker, "the distance is short; singing together the cheer is great; standing together temptations are easily met; lifting together the burdens are light." If the worship in your church corrects spiritual defects, instructs in the deep things of God's truth and inspires to live greatly and do valiantly, yours is "a glorious church." If your church is truly "a society of the friends of Jesus," there is no limit to the joy, strength and courage that can come to its members and attendants.

In Matthews' gospel we are told that when Jesus called that group of twelve men to form the first church, He called them "that they might be with Him." Just being with Him was to be a training, a discipline, a refining power, a preparation for their discipleship. There are persons whom you and I have known in whose presence we were inspired to be our best, little things seemed little and great things we saw were truly great. Worship does that, or should. In the presence of our Lord and in the comradeship of like-minded Christians, we become better and greater. The church that has that kind of a service of worship is a "glorious church."

Secondly, any church can be judged by what it does for humanity, through its members, in the name and spirit of Christ. Our Lord and Master said to His disciples, "Ye are the salt of the earth." But we know that the value of salt is in losing itself to give taste or preserve the integrity of something else. Again Jesus said, "Ye are the light of the world." But we know that light does not exist for itself. It gives itself to light another's path or to make the world beautiful and bountiful. Our Lord called His followers "salt" and "light" because He expected them to give themselves as salt and light for the world.

Some one has said, "Christianity came to teach the western Goth that nothing pays without God." That is true, except that we have a hundred names to substitute for the word "Goth." And therein lies an urgent and awful duty for the Church. For the disciples of Jesus, as they looked out on the Roman and barbarian world of that day, faced no more challenging world

than the world which the disciples of Jesus are facing this hour. If they had failed, there would have been no Christianity for us. If we fail, there will be no civilization for our children. Vast areas of corruption call for "salt" to save it from itself. Who will provide it if the churches fail? Multitudes walk in the darkness of ignorance, suspicion, fear, greed, national and racial hatreds. "Light" is needed, the "light" of the knowledge and brotherhood of Jesus Christ. Who will provide that light if the churches fail?

One other test of a church is worth our attention. A "glorious" church surely is one that so thoroughly embodies the spirit and purpose of Christ that it is truly "the body of Christ," as Paul called it. The body is not the spirit, but it reveals the spirit; it serves to make the spirit known and loved; it makes the purposes of the spirit effective. A church that does that for the spirit of Christ is surely a glorious church. Think what a high privilege that is for your church!

His spirit of love is the hope of the world. His parables have been fruitful in character building as no other teaching. His golden rule has wielded a dynamic sovereignty in the affairs of men. His stern rebuke of sin is an eternal and unchallenged judgment. His earnest entreaty to all men to live as sons of God and brothers of one Father is the highest and holiest call that ever sounded in the ears of humanity. His life has blessed, cheered and chastened the world as no other influence that ever came into the stream of human history. To embody, interpret and present that life and ministry to humanity is the august mission of your church and mine. And that is "the greatest business in the world."

(2)

Twentieth Sunday After Trinity.

THEME: *Speechless Insolence.*

THE REV. CHARLES S. BREAM, D.D.

SCRIPTURE: Matt. 22:14.

TEXT: "And he was speechless." Matt. 22:12b.

HYMNS: O Thou Great Friend.—*Cassidy*, 10, 10, 10, 10.

Jesus, Thou Divine Companion.—*Love Divine*, 87, 87, D.

In the parable which is our Gospel Lesson today, Jesus portrays the wide-open, beckoning portals to the Kingdom of God. After "the elect" had "made light of it" and had turned their backs upon the king's hospitality for their farms and their merchandise, he sent forth his servants with the instructions: "Go ye therefore into the highways and byways, and as many as ye shall find, bid them to the marriage." The servants did the king's bidding and soon the wedding was furnished with guests. Free entertainment always attracts the rabble. But for the most part human nature is pretty decent and gratitude for their good fortune usually dictates a course of action which will reveal appreciation in the hearts of the beneficiaries. However there are those who, congenitally boorish, refuse to deport themselves in a manner to express appreciation. The *ego* is so strong that they cannot constrain themselves for the sake of the comfort or enjoyment of others.

Among those brought in to enjoy the wedding ceremonies by the drag-net method there was one fellow just like that.

1. That speechless insolence revealed a heart that was insensitive to the great privilege that was his. In his own mind, he was conferring a favour upon the king by coming into the festive hall. It never occurred to him that if he would conduct himself respectfully, he might gather experience for which he would be grateful all the remainder of his life. The graciousness of the king in inviting him was lost on his callous soul. He looked with disdain upon the fellow-guests who donned the official wedding garment as a mark of respect to the king and the occasion.

While the Kingdom of God and the Church of Jesus Christ today are not always co-terminus, unfortunately, yet in general they are synonymous. Pastors and lay-workers are often impelled by various motives, some good, some inexcusable, to spread the drag-net for new members in much the same manner as the king sent his servants into the highways. The church doors are opened for "Easter accessions" to "as many as ye shall find." And when the number is unusually large, I am certain there is many a pastor who would be happy if there were only one among their number who turns out as did this insolent fellow.

But the thing for all of us to remember (and it takes constant, prayerful alertness to be instantly aware of it) is that in each one of us there is the danger of losing sensitiveness to the rare privilege which is ours every day. We stand momentarily in the presence of the King of kings. Awareness of that invisible Presence puts a song into the heart, gives a trustworthy guide in every perplexity, sends the soul unerringly upon errands of mercy and spiritual fruitfulness. Arrogant snap-judgments which entail a lifetime of remorse may be prevented by our cultivating awareness of the invisible Presence. Insolence is an ugly word, yet it characterizes accurately the state of mind and heart of one who, withdrawing within the smug *ego*, loses that daily awareness of the presence of God by which we may be guided safely, happily, profitably and fruitfully through life.

2. This boorish fellow was speechless because he had no excuse. Habitual insolence had probably hardened him to the likelihood of his ever being called to account. Surprise probably paralyzed him when he was finally checked with the reasonable question, "Why camest thou in not having a wedding garment?" It was the custom of the king to provide free a uniform garment. All that this guest needed was that delicate considerateness for his host which would have suggested his complying with the host's request. It was a very small thing to ask for a privilege so outstanding. The boor, realizing at last that he didn't have the slightest excuse, was speechless.

The world is divided today into two classes. There are those who are daily and instantly aware of their divine privilege as children of the living God. Every day they take some time out from deadening routine to dive below the surface of things as they are to direct their lives by the current of things as *they ought to be*. Their lives are purposeful, earnest, helpful. Aware of the fact that every day to the sensitive soul is a king's banquet of spiritual power, inward peace and joyous helpfulness, they wear the wedding garment of prayerful responsiveness to the guidance of the Holy Spirit. And each day is a day of advancement.

The other class is so absorbed in self that they drift along entirely heedless

of the rare experiences which their insolence prevents. Unfortunately for the great hordes of these "wide is the gate" while for the former class "narrow is the way." This boorish fellow belonged to this second class. Perhaps he was not even aware that he was different. But the doom that descended upon him was none the less thorough and final because of that. He was speechless because he had no excuse.

3. By his insolence this rude ingrate deprived himself forever of the rare privilege that might have been his as a guest of the king.

Not only a royal feast of hitherto untasted foods awaited him. He would have profited all the rest of his natural life from the memories of royal splendour and of new companionships. He could have regaled his children and his children's children with glowing accounts of his one visit to the king's palace. The other guests who gladly donned the freely proffered robes realized this and conducted themselves with due regard for the endless consequences of this great day of good fortune.

Perhaps he realized all too late how foolish he had been, and this realization contributed to his speechlessness.

The finality of that exclusion is terrifying. The "outer darkness" from which there is no appeal is the more awful as we contemplate it in contrast with "the Light of the world" which may be ours for the seeking.

The impressive thought in connection with this yokel's insolence is the fact that it must have been the cumulative result of a lifetime of indifference to the better things of life. He had lived so long in contemptuous disregard for cultural advantages that when his one big moment came it found him unable to rise to the occasion. How much tragedy could be avoided in human hearts if we could only get our eyes open to the eternal consequences of every thought, every word, every deed of every day! Jesus Christ stands beside us holding wide the portals to the more abundant life. As today's foolish choice is made it is undoubtedly with the thought "Tomorrow I will bask in the light of His countenance and learn of Him." Little do we realize that each day weaves its silken cord around us until the fetters that cannot be broken are secure.

Hearts and lips are vocal with the praise of Jesus Christ when every day and each moment of every day finds us aware of the infinite privilege of the consciousness of the imminent presence of God. There is no excuse for going on our insolent way to speechless condemnation. The boundless joy and blessing of divine approval await those who seek the awareness of His presence in their lives.

SUNDAY SCHOOL LESSON

The Christian in God's Keeping.

LESSON: Jude 1-4, 17-25.

GOLDEN TEXT: "Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life." Jude 21.

DEVOTIONAL READING: Psalm 23.

INTER. & SR.: Keeping Oneself Christian.

Y. P. & ADULTS: Safe in God's Keeping.

The author of this book of Jude says that he is a brother of James. Neither

he nor his brother were members of the apostolic band. James was the leader of the church in Jerusalem, and a brother of our Lord. Thus, it happened that the last of the general epistles, like the first, was conceived by a member of that family circle, which is reverently associated with the memories of Nazareth.

News had come to Jude concerning an immediate peril which threatened the church. He had considered, according to his statement, composing a treatise on the subject of Salvation, but this emergency turned his mind in other channels and he makes haste to address himself to a treatment of a crisis which seemed to threaten the disruption of the church. Certain godless men, talking largely of liberty and living in lawless license, were clothing their shameless conduct under the cloak of a Christian profession. Jude denounces them in unsparing terms. The teacher should read the entire book of Jude, verses 1 and 2 of which constitute the salutation. Verses 3 and 4 describe the occasion of the writing. Verses 5-16 speak of the sin and the doom of the false teacher. Verses 17-23 exhort the faithful to an obedient and helpful life. Verses 24-25 compose the doxology.

In verses 17-24 the epistle reaches its climax. It has already condemned the false teachers and their views and he now addresses himself to the faithful followers of Christ. He reminds the believers that the presence of such ungodly men in the fellowship of the church was not to be to them a source of surprise or of dismay but was rather to be expected. He declares that not only are such teachers present, but that they will increase, and that this increase will be a sign of the coming of Christ. He next encourages the believers to build themselves up, resting on the foundation of their most holy faith, once and for all delivered to the saints. They must practise prayer, grow in power under the guidance of the Holy Spirit, being careful to keep themselves in the love of God. He points out that conscious abiding in the love of God is the surest safeguard against sin and further declares that such abiding is secured by faith, by prayer and by obedience. Finally, he exhorts them as to their attitude toward those who are in danger of being deceived. He points out that the most careful discrimination must be exercised. Toward those who are "merely in doubt," they are to adopt an attitude of compassion and of warning and of patient care. Toward those who are in imminent peril, they must exercise severe discipline, in this way snatching them from the fierce fire of temptation. Toward those whose unbelief and perversity seems most hopeless, they must exercise pity, shrinking meanwhile from all contacts with their pollution of sin.

The book closes with one of the most inspiring descriptions of praise to be found anywhere in Scripture. They cannot keep themselves. It is only the power of God which can surround and defend them. They are to trust themselves completely to this power and to take refuge therein. They are not to live in their own strength, but with conscious and continuous reliance upon Him. For He is able to guard. He is able to save. Jude has cautioned them to keep themselves in the love of God. He now assures them God is able to keep them in spite of all pitfalls and snares. He will guard them from stumbling regardless of moral perils and present sorrows. He will "set you before the presence of His glory," without blemish and with exultant joy.

EVENING SERMON

THEME: *Rich Women.*

THE REV. FREDERICK F. SHANNON, D.D.

TEXT: "The unsearchable riches of Christ." Eph. 3:8.

Among other things, Chicago has had in her recent history two of the world's *richest* women. The adjective needs to be italicized because the term carries about a dozen different meanings. The first of the two women, according to many, is recalled as the embodiment of failure and tragedy. Inheriting a vast fortune, brilliantly educated (does not "education" also, like "riches," require more of the Christ-like content to graduate it out of the kindergarten class of ethical and social meaning?), a dominant figure in a certain plane of society, she died almost bankrupt, despised by the covetous, while at once pitied and criticized by the judicious. So, just like other mortals, the place which inherited wealth and ability made for her was invaded by incurable disease. And that place, in old and poignantly suggestive words, knows her no more.

The other day a second Chicago woman was taken by death, and, indeed, by the same disease that slew the first. She came of Quaker stock and from an Illinois village. She regarded herself as the "ugly duckling" in a large family of children. Left motherless in infancy, deformed by spinal fever, she adored her humane, upstanding father; therefore, she refused to walk to church with him lest her crippled body might detract from the handsome father about whom her childish sensitiveness and idolatry had thrown a mantle of worshipful glory. Instead, she walked with her uncle, who vicariously and understandingly played his part.

The years sped by. One day the country lass, now grown into cultured and unselfish womanhood, sought out one of the darkest places in Chicago. It is now known as 800 South Halstead Street. Obtaining the house formerly occupied by Mr. Hull, Jane Addams and her fellow-worker, Ellen Gates Starr, began shining like lights in that dark and lonely world.

The work grew—grew in quantity and quality. The radiance of these God-lit women penetrated into the bodies and souls of the desolate and lonely. Irradiating the nearby, it also reached the faraway. Two of the Lord Christ's human hilltop towns, their light could not be hid. Human beings of all colours and creeds and conditions felt their power in distant parts of the city, the nation, and, finally, the world.

Well, the earthly chapter in Jane Addams' book of life closed, as we mortals say, the other day. But did it? I rather think that the *physical* body of Jane Addams, one of God's golden grains of human corn, has fallen into the furrows of *physical* death that she may bring forth more fruit unto the joy and glory of the fruit-producing God in Christ.

Yet, while the world is grateful for Jane Addams and Hull House and their fellow-workers, I am left wondering, perplexed, downcast, but not forsaken amidst it all. I wonder if we Christians, reformers, social workers, citizens, and philanthropists are aware of the deep and searching accusation such a comparatively limited work brings against our humanity—or *inhumanity*? I mean this: Why should the Christ-like work done at Hull House be so unusual

as to make South Halstead Street one of the celebrated places not only of Chicago but of America? In other words, is our so-called civilization so cruel, so Christless, so stoical to basic human needs that, though we deliberately waste billions in destroying human beings, when such a leader as Jane Addams strikes a match of social kindness and human salvation, the world is actually compelled to regard it as something truly extraordinary?

Why, rather, should not this be the ordinary? Why should not such work, nation-wide and world-wide, become the equivalent of our materialistic mania? Why should not this Christfully profitable motive be the creative substitute for our destructively materialistic profit motive which has already doomed us to an international bedlam? Are we, after all, just a world of culturally, scientifically, and commercially painted cave men? We have grown physical bodies until the individual man-power of the earth surpasses that of a hundred Hercules. Yet are the souls that function through these selfsame bodies so spiritually small, morally stunted, and humanistically warped that we are modern counterparts of the make-believe humans who suddenly revealed their swine-like natures in Circe's palace?

What are we going to do about it? Invoke some Moses, or Isaiah, or Savonarola, or Luther, or Wesley, or Lincoln, or Wilson to come *over*, or *down*, or *up*, and save us? I am sure, absolutely sure, that there is something more adequate, more effective, more up-to-date just because it is dateless, infinitely personal and infinitely saving. *It is the Eternal Fatherhood of God through the Eternal Saviourhood of Christ Jesus in the Spirit of Truth.* It is the very individual, social, national, and international power which is the only solution and salvation in the world or out of it. This is *the Faith*—and the faith which, despite all appearances, all revolutions, all rises, declines, and falls of empires, “is the perpetually defeated thing that survives all its conquerors.” Believe me, this is the kind of heavenly and earthly radicalism that goes to the roots of our world-ills. Extracting the poison from these very roots, twisted, writhed, and withered as they are, it inoculates them with divine and human vitalities which compel the poor fruitless things to bear fruits of righteousness, mercy, and love for men, women, and children the wide earth across.

So these two “rich” women do but symbolize all of us. They reflect us as preachers, teachers, merchants, ditch-diggers, clerks, farmers, bankers, bunco-steerers, or chain-letter innocents abroad at home because they are mentally homeless. “So is he,” says the Christ of God, and never more emphatically than today, “that layeth up treasure for himself, and is not rich toward God.” “Charge them that are rich in this present age that they be rich in good works.” “Preach unto the Gentiles”—our modern pagans who are merely smeared with the whitewash of godless conventionalisms—“the unsearchable riches of Christ.” Yes, verily, and eternally so! And this, too, in spite of the fact that many so-called great preachers are trying to do business on a Christology that is not only unchristian but nonsensical. Have we not tried long enough, and altogether too long, to explain away the Christ of Eternity and the Jesus of History?

As for myself, I wish to borrow the words of Henry Ward Beecher in his address to theological students, preachers, philosophers, scientists, statesmen,

and street-sweepers who jammed the City Temple, London, October 15, 1886: "All nature is a revelation of God, but it is as He exists in the person of Jesus Christ—He is my God! So much so that if I had no other God than that which Nature exhibits I would throw off the garment of the pulpit very quickly, and it is nothing but that undying vision of God in loving, succoring, bearing in Himself the sins of men, with all helpfulness for those that lack help; it is God as made known to me in Jesus Christ that I adore, and to all eternity, whether in heaven or hell, I will adore, my God and my Life."

This is my faith not only, but essentially, centrally, and eternally, the Christian faith, and, therefore, it "*is the perpetually defeated thing that survives all its conquerors.*"

MID-WEEK SERMON

THEME: *An Ideal Church Member: In Community Life.*

TEXT: Acts 18:10.

"How would I rate: 19: My relation to co-operative Christian organizations and ventures in the community, the nation and throughout the world."

THE CHAOTIC CONDITIONS OF TODAY: Consider phrases and personalities being tossed about today. The confusion of fear. Certain demagogues and their cries. The abundant life.

We can face our day on one of two ways. Hamlet: "The time is out of joint: O cursed spite, that ever I was born to set it right." Rupert Brooks: "Now God be thanked who matched us with His hour." It is always God's hour, and always there is a remnant lifting up the heart to God.

HONOUR THE CHURCH: Give real meaning to our church membership. Do not have any part in destroying real, spiritual values.

We have taken away authority from the church. Yet it remains the one institution helping men to find God. Only institution telling of only blow ever struck at roots of evil; Christ's life and death. Only institution with word of vision when death comes. Only institution with word of the really abundant life.

LIVE SPIRITUALLY: Emphasize the spiritual qualities in life.

MAINTAIN A CHRISTIAN HOME: In which God is worshipped, Christ is honoured, Bible is read. In which children are trained to honour truth, honesty, virtue and hard work.

EXHIBIT CHRISTIAN ATTITUDES IN CIVIC LIFE: In our voting. In our service. In our support of charitable and benevolent enterprises.

TOPICS FOR YOUNG PEOPLE'S SOCIETIES

CHRISTIAN ENDEAVOUR and B. Y. P. S.

Y. P.—Am I Sharing Christ with Others? John 1:40-42; Acts 8:34-35.

Inter.—Follow the Leader. Mark 8:31-37.

EPWORTH LEAGUE.—Liquor and the World of Today.

The Price of Belonging.

LUTHER LEAGUE.—How to Share Christ Faithfully. 1 Cor. 9:16-23.

SUNDAY, OCTOBER 17

CALL TO WORSHIP: "My son, attend to My words; incline thine ear unto My sayings."

PSALM: 40.

PRELUDE: La Harpe Celeste.—*Grey*.

ANTHEM: Praise the Lord, Oh My Soul.—*Wood*.

OFFERTORY: Autumn.—*Dickenson*.

POSTLUDE: March.—*Petrel*.

OFFERTORY SENTENCE: "Charge them that are rich in this present world, that they be not highminded nor have their hope set on the uncertainty of riches, but on God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, that they be ready to distribute, willing to communicate." 1 Tim. 6:17, 18.

OFFERTORY PRAYER: O God of wisdom, make us wise in Thy ways. Keep us steadfast in Thy service, keep us from follies that undo the growth in grace we have attained. Bless these gifts to Thy use.

BENEDICTION: The peace of God which passeth all understanding, help your hearts and minds in Christ Jesus.

MORNING SERMONS

(1)

THEME: *Foreign Missions—Past, Present, and Future.*

THE REV. NORMAN E. NYGAARD, D.D.

TEXT: "The glory of Jehovah shall be revealed, and all flesh shall see it together; for the mouth of Jehovah hath spoken it." Isa. 40:1-5, 9-11.

HYMNS: Lead On, O King Eternal.—*Lancashire*, 7, 6, 7, 6, D.

There's a Light Upon the Mountains.—*Mt. Holyoke*, 8, 7, 8, 7, D.

Young folk with their eyes set upon the horizon of the distant lands of the globe have sometimes come to me with this question, "Will there be any chance left? With the radio, the automobile, and the airplane exploring the uttermost parts of the earth today, will not the romance and the adventure of foreign missions be gone by the time that we shall be ready to go?"

Superficially it might seem as if they were right, but it seems to me that these questions can best be answered by seeking to observe the missionary enterprise in all its wide scope.

The first stage of missions in any country is the seed-time period: the second is the stage of development, sometimes slow and occasionally fast. The last stage is the time of abundant harvest.

1. The seed-time is characterized in several different ways. There is first of all a terrific struggle to obtain a foothold. There is persecution for the missionary, hardship, toil, and suffering. The missionary stands alone.

He toils on and on seemingly without result. Day after day he preaches and the people's hearts are closed to his message. For years he labours at his chosen task without bringing a single soul to know the Lord. But even more important than his message is the life that he lives. The contrast between the home that he establishes and the African, the Asiatic, the South American home is so great that finally folk timidly make their advances to him. As radium imparts its luminosity to all things save one or two substances alone that come within reach of its influence, so the missionary's radiant spirit illu-

mines the dark lives of those who surround him and slowly, one by one, they come to know and to love God.

There are regions still where the sower is still needed. South America has only been reached on its fringes. India, China, and Siam still have vast areas into which the missionary has not gone. The jungles of Africa still shelter pagan tribes who have not heard the name of the Lord. The far reaches of the frozen North invite the missionary.

2. In the second period of missions we find growth. Oftentimes it is painfully slow until mission boards, almost in despair, wonder if it is worth while continuing missionaries there; and sometimes suspect their missionaries may be inefficient and lazy. What *can* a missionary be doing who reports preaching services, medical work, teaching, and yet can report not a single soul brought to Christ through his ministry during the year? Judson, and Morrison, and Duff and nearly all the great missionaries of the past laboured for years before they had a single convert to present to their Lord. They had a profound conviction that those whom they numbered in their reports must needs be born again; and that unless they were they could not find their way into annual statements to the home constituencies.

There are fields where the growth is still very slow. South America and the Mohammedan countries are notable in this respect. But in other places, particularly among the outcasts of India and among many African tribes, the Gospel has gone to free men's souls; and profound changes have occurred. I well remember a missionary from India who had part in the mass movement there. We were attending a seminary supper during a meeting of the General Assembly and each of us had been asked to tell what we were doing, where we were living, all in just a few words. "My name," said this man, "is C. H. Bandy. Because of ill health I have had to come home from India and am preaching in a little church here in the States. This hand," and he dramatically extended his right hand, "has baptized more than twenty thousand Indian folk into the Christian faith."

I think too of my friend, the late James Allen, of West Africa, architect and builder for nine years for the Cameroun Mission. He built a church at Elat to seat three thousand five hundred members but the church was too small before ever it was completed; and the congregation is divided into three groups, each with a coloured metal token to admit them, and they go into the sanctuary at three different hours each Sabbath morning. And yet this too was a mission considered hopeless by many foreign missions' secretaries.

3. And what of the future? I do not know. I have not the optimism of our religious leaders of the past two or three decades. Their optimism was best expressed by the banner displayed at the Student Volunteer Convention held in Des Moines in 1919-20. The slogan spread before that group of collegians in the great streamer that reached across the coliseum was this: "The World for Christ in this Generation."

I had spent twenty-six months a short time before helping to make the world safe for democracy and had discovered that instead of a lasting peace built upon a famous set of fourteen points we had had only buzzards at Versailles, quarrelling over the prey. But I was hopeful of this other. What a glorious prospect! Twenty or twenty-five years more and the world would be Christ-

ian! Then indeed would swords be beaten into plowshares and spears into pruning-hooks. Where the politicians had failed the missionaries would succeed.

Success might have been possible for the missionaries if their governments—shall we not rightly say “the people of the home base”—had not intervened. Diplomacy and statesmanship playing with other nations as pawns cannot lay the basis for respect for those nations which ostensibly are Christian. And when the world waxed fat, and people became wealthy and feverishly mad for more wealth there did not develop apace that sense of stewardship that could have balanced even increased acquisition of wealth. And, of course, the foreign missionary enterprise received no adequate support, not at least the kind of support that would be necessary to a growth sufficient to make possible the Christianization of the world in our generation.

When the so-called pagan nations have seen the same kind of pagan selfishness of which they are charged characterizing the so-called Christian nations the doubt is raised. “Christian? If your nation is Christian, then we do not want Christianity!” That has been the reaction again and again of the leaders in those sections of the world whose attention has been drawn to Christ and who have come to admire Him but have not been drawn to His followers.

Someone suggested to me not so long ago that Mahatma Gandhi was one of the worst menaces of our day and generation to the Christian faith. He was better in so many ways than Christians; and yet he was quite agnostic so far as the deity of Christ was concerned. Living a better and more sincere Christian life than we do and yet not theistic in his faith Gandhi seemed to this individual perilous to the cause of Christianity.

Two things come to my mind at once. In the first place, is not Gandhi a stimulus to us all? If he who lacks our faith in Christ, lives a life which is so much more Christ-like than our own are we not the real peril to Christianity? If our faith is merely lip faith, our service merely lip service, is not our lack of vital Christianity the real obstacle to the evangelization of the world in our generation?

But, oh, the pity of it! That Gandhi, who has set the Lord before himself as the finest man who ever lived on the face of the earth, was turned against Him as the living Son of God by the followers of the Master. For Gandhi, when a youth in South Africa, wanted to attend a Christian church and when he presented himself at the door was refused admittance because he was a black man. If this was Christianity, a white man's religion, he wanted none of it and he has never accepted Christ as his Saviour. But it has been the sin of the church—not his own sin—that has separated him from the love of Christ.

And so I say that I am not at all sure when we shall reach that harvest period in missions. I am sure that we shall have to become Christian in America, and in Italy, in Germany, England, and France first of all. And then, when that has occurred the other nations of the world may turn towards the Lord. It seems to me that with the wide-spread diffusion of the Scriptures we are trembling upon the verge of a world-wide Pentecost. It is possible for us in this world which has become one great room in which we may talk and be heard thousands of miles away to be with one accord in one place:

but as yet selfishness divides us. Our secularism and our blatant nationalism keeps us apart.

If Jesus were to come would He not look about Him and say that the fields were ready for the harvest? We are on the threshold of that most wonderful period of all in the history of foreign missions. Can we cross the threshold? Can we make true that prophecy of the wartime poet, the late Joyce Kilmer, who wrote:

"No longer of Him be it said,
'He hath no place to lay His head.'
In every land a constant lamp
Flames by His small and mighty camp.

"There is no strange and distant place
That is not gladdened by His face,
And every nation kneels to hail
The splendour shining through its veil.

"Imprisoned for His love of me,
He makes my spirit greatly free;
And through my lips that uttered sin
The King of Glory enters in."

(2)

Twenty-first Sunday After Trinity.

THEME: *A Communion Sermon.*

THE REV. BISHOP T. HOWARD MATHER.

SCRIPTURE: John 4:46-54.

TEXT: John 15:5.

HYMNS: Bread of Heaven, on Thee We Feed.—*Bread of Heaven*, 77, 77, 77.
According to Thy Gracious Word.—*Evan*, C. M.

At the close of the Master's beautiful sermon on the vital relationship that should exist between Himself and His people, a sermon forever illumined by the parable of the vine and the branches, He drives home the elemental truth, the eternal essence of it all, "Without Me ye can do nothing."

To this sweeping assertion non-Christians will point to history with the outstanding achievements of man. They will point to philosophy, with the development of the science of thinking, and the notable monuments, the tremendous minds and the schools of classical thought with all of which the Carpenter of Nazareth was a stranger. They will point to material science; the vast strides made by the scientist, particularly the last century in adding to the comforts, destroying the destroyers, and filling the cup of man's happiness to overflowing. They will point to business, and have very little difficulty in showing that the world's great fortunes were not accumulated strictly in accord with Gospel principle.

And we must agree, materially speaking, "*Apparently not.*" but wait,—

Oh, where are kings and empires now
Of old that went and came?
But, Lord, Thy Church is praying yet,—
A thousand years the same!

For not like kingdoms of this world
 Thy Holy Church, O God:
 Unshaken as the eternal hills,
 Still spreads Thy word abroad.

Christ said, in the summation of His sermon that day on the gently sloping hillside of the Galilean countryside, "Without Me ye can do nothing." And Christ, still living and potent in this present world of men and things, says, "Without Me ye can do nothing." And Christians are foolish enough to believe that in this, as in all things else, our blessed Lord spoke the truth.

What of all of the achievements of vain and self-seeking men, and of nations? What of Babylon? What of Egypt? And what of Rome? We have nothing left but the records of oppression, hatred and unspeakable atrocities. What of Nebuchadnezzar? What of the mighty Pharaohs of Egypt? What of the Alexanders, the Cæsars, the Napoleons, and the Kaisers? Only the record and the tradition of rampant ambition and rapacious greed! Nothing left but history, and a great sigh! Then let us look over the philosophies, both the philosophy of the ancient and the oft-times mental spasms of the moderns. What are they all but cold systems, moulds for the curtailing and the regimentation of all thought? Is there one bit of tender love, one speck of human sentiment, one drop of kindly sympathy, one inspiration that would cheer the weary heart, or cause the woeful lips to sing?

The marvels of science? Will this sophisticated generation never cease to wonder at the tremendous achievements, evidence of which intrudes upon us even in the quiet circle of our own fireside? But can science with all its boasted achievements overcome death or detract one mite from its reality? Can science, with all that it has added to man's enjoyment of his world, produce happiness? We have now to look at the other side of science. Her latest boasting is the production of an inoculation, one ounce of which scattered over the teeming cities and the quiet countrysides of a nation from a belligerent aeroplane will wipe out millions of unsuspecting, non-combatant citizens. Science can produce hell. The gentle Christ abides, the eternal refuge, the everlasting joy, the final certainty of life. He and He alone has banished all the terrors of death, and revealed to us by the witness of His own glorious victory, the surety of joyous, eternal life. His voice still assures us, ringing in all its quietness, down the corridors of the centuries, above the tumult and the shouting of the turbulent ages, "Without Me ye can do nothing." Big business! That god Moloch before whom our civilization lies prostrate in fawning adoration, raises whom he will to power and favour, and crushes with relentless cruelty the great mass of his votaries. And suppose that by some quirk of fortune, it rewards the favoured with tremendous wealth—what then?

"All that tread
 The globe, are but a handful, to the tribes
 That slumber in its bosom. Take the wings
 Of morning, and the Barcan desert pierce,
 Or, lose thyself in the continuous woods,
 Where rolls the Oregon, and hears no sound,
 Save its own dashings—yet the dead are there;

"So shalt thou rest; and what, if thou shalt fall
 Unnoticed by the living, and no friend
 Take note of thy departure? All that breathe
 Will share thy destiny. The gay will laugh,
 When thou art gone; the solemn breed of care
 Plod on; and each one as before will chase
 His favourite phantom; yet all these shall leave
 Their mirth, and their enjoyment, and shall come
 And make their bed with thee."

This is the greatest thought of all. The preacher proclaimed it ages and ages ago: everything earthy is vanity, and soon passes away. The spirit, the good, the true, the beautiful last forever; and the Master once more has spoken eternal truth, "Without Me ye can do nothing." But I cannot leave you there, in this life as vain as it is short, Ye can do nothing without Christ.

This is the lesson of the parable of the vine and the branches—may we learn this secret of spiritual power, and seek to abide day by day in Him, by whom all things are possible. This is the witness of the Holy Eucharist—this the mute but potent testimony of His Body and Blood: "Do this as oft as ye do it in remembrance of Me;" thus do we remind ourselves continually, that He is with us. If He walks beside us in the way, we need not fear whate'er betide; for if "Without Him we can do nothing" is true, then the converse is also true, "With Him we can do all things to His honour and glory." So to Him in whom we live, and move, and have our being, be all honour and glory, and dominion and power and might, with the Father and the Holy Spirit, world without end.

SUNDAY SCHOOL LESSON

Christian Speech and Conduct.

LESSON: James 3.

GOLDEN TEXT: "Let no corrupt speech proceed out of your mouth." Eph. 4:29.

DEVOTIONAL READING: Psa. 51:10-17.

INTER. & SR.: Christian Speech.

Y. P. & ADULTS: Christian Words and Works.

The teacher should sketch briefly the background of this man James, who addressed this letter to the Jews. He wrote from Jerusalem and has in mind his countrymen who were scattered through various parts of the Roman Empire. They had accepted Jesus as the Messiah, as "the Lord of glory," and James writes from Jerusalem to urge them to live in accordance with their Christian profession. The teacher should place upon the blackboard for the students the following outline of the book:

1. Trials and temptations, chapter 1:1-18.
2. Hearing and doing, 1:19-27.
3. Respect of person, 2:1-13.
4. Faith and work, 2:14-26.
5. Control of the tongue, 3:1-12.
6. False and true wisdom, 3:13-18.

7. Worldly lust, 4:1-10.
8. Censoriousness, 4:11-12.
9. Self-confidence, 4:13-17.
10. The doom of the oppressor, 5:1-6.
11. Patience in suffering, 5:7-11.
12. Profanity, 5:12.
13. Prayer for the sick, 5:13-18.
14. Saving souls, 5:19-20.

James was deeply impressed with the power of the tongue. In a previous passage he had exposed the folly in imagining oneself to be religious while the tongue was uncontrolled. In this present passage he enlarges upon his theme. He points out the fact that teachers of religious truth are sorely tempted to be content with that faith which expresses itself only in words and not in works. "By the tongue" James means the gift of speech. He uses many figures and pictures. The horse, the ship, the forest set aflame. Venomous beasts and fruitful trees and gushing fountains. James is a vivid and picturesque writer. He recognizes not only the evil possibilities of the tongue, but its capacities for good. He reminds them that the responsibilities of the teacher are very great, and cautions them, in view of this fact, against too great eagerness to become teachers. James emphasizes the truth that one malicious word may bring disaster to a life or to a community.

James calls attention also to the strange perversity and the inconsistency with which men use the gift of speech. From the same tongue proceed blessings and cursings. Such a practice is abominable and unnatural. He uses the figure of a fountain and of a fig tree to illustrate and enforce this truth. The use of the tongue is one of God's greatest gifts to us, and we pervert or prostitute it at the peril of our soul. In the second part of the chapter James deals with false and true wisdom. Some of the churches were being troubled by self-appointed teachers who boasted of their knowledge and were excessively fond of disputes. They grew very bitter in their discussions. James points out that this tendency springs from an evil and corrupt heart and that their wisdom is false and unreal. James emphasizes the truth that purity of life must accompany orthodoxy of teaching, and that, in the final analysis, the life is the test of the Word. In short he demands reality in religion—faith proved by deeds and wisdom and showed forth by works. The teacher should call attention to the fact that by meekness James does not mean weakness. The two should never be associated. It is only the strong who can be meek. Even though we are fighting on the right side we dare not be cruel or envious or narrow in our spirit. The man who knows himself to be right can afford to be generous and gracious. The man who is wrong cannot afford to be otherwise.

EVENING SERMON

THEME: *Seeing God.*

THE REV. WILLIAM J. LOWE.

TEXT: Matt. 5:8.

I. Man has always been seeking God, and like Philip of old, yearns to see the face of the Father. "Show us the Father," is the eternal cry of the soul.

We must not judge God by humanity, men love mysteries in dealing with one another, but there is no mystery in God. "We see now as in a glass, darkly," but the trouble is with us, our hearts are so darkened by the clouds of sin that we cannot see the light shining about us. We must become qualified to see. We say, that God who moves in a mysterious way will make it plain, but the truer way is to say, that we shall come to see. All things are plain for those who can see, and our abiding hope and comfort should be, that there are many noble souls who are better citizens of the kingdom than we are and who can see far beyond our power to know, but that we can grow like them.

The more we change in the right way, the less we ask for a change in God. "Beloved, now are we the children of God, and it doth not yet appear what we shall be; but we do know that when He shall appear we shall be like Him; for we shall see Him as He is. And everyone that hath this hope set on him, purifieth himself even as He is pure." We shall be like the King in His beauty; not the beauty of face, or form, or raiment, beautiful as they shall be, but the beauty of holiness, like our Father in whose image we are created, like Him in mind, in heart and in soul.

II. Look to the great teaching of Jesus in which He tells of the change necessary in order to acquire the blessed capacity to see the Father; it is by being pure in heart. Purity of heart and soul is as necessary for a clear vision of God, as an eye free from defects is necessary for the perfect sight of a physical object. No person so thoroughly appreciated the soul hunger of man as Jesus did, none was ever more sympathetic in his efforts to satisfy it, or more successful in bringing the soul of man into harmony with God. There was nothing in the normal life in which the pure soul of Jesus did not see God. To Him God was everywhere.

Jesus saw God in history; in the Old Testament were the records of God revealing Himself to His ancestors, to Him it was true that God had spoken to men in various ways and at sundry times. Did He not ask men to read the meaning of current events with the same common sense they used to discern the weather signs? Jesus saw God in Himself, His own pure soul was the mirror in which the spiritual image of the Heavenly Father was perfectly revealed. For us, Christ's thoughts were God's thoughts, His love was God's love, His will was God's will. Thus through Jesus do we come to know God as we do; in His life and character we see the clearest revelation of the Father, from whom He came. Under this influence, our idea of God has been formed and if we fail to see Him, it is because upon our hearts the breath of sin has condensed itself so that we see in ourselves only a foggy image of God. If we would see God therefore, we must associate with our thought of God, the thought of Jesus also. The Father with whom we commune is no unknown deity, but the God and Father of our Lord Jesus Christ.

It is natural and almost inevitable that if a man keeps himself in the atmosphere of God, in the life of righteousness, he will not always fail to recognize the Great Companion who is by his side. Such an experience is abundantly confirmed, "Who shall ascend into the hill of the Lord?" asks the Psalmist, "who shall stand in His holy place?" "He that hath clean hands and a pure heart," was the answer.

The greatest hours we have ever had were those when we gained some added perception of God. Sometimes the golden experience has come in meditation; and at other times in busy service; or again it has been the sweet use of adversity, or the unimagined light in the valley of shadow, but always, it has enlarged the boundaries of life because it has increased our knowledge of God.

III. If we would be pure in heart, we should spend all the time possible in the presence of Him who is the brightness of the Father's glory; so we will become white with the radiance of Christ's purity. "Whatsoever things are pure—think on these things." The way to a pure heart is by absorption in unselfish duty. Unselfishness, tenderness, loving kindness, faithfulness,—all these developed in character by the discipline of sacrifice, make a pure hearted man. When Jesus promised to the pure in heart that they should see God, He did not fix a time of the blessed vision. Is it to be here on the homely earth, or only beyond, where they gaze with other clearer eyes? Surely we should answer,—and all that has been said, has implied it,—"Even here, we may see God." "He that hath seen Me, hath seen the Father," saith the Lord Jesus. All good and holy men and women have some testimony to give of their knowledge of God in Jesus Christ. Even here on earth, the pure in heart are blessed with such an inward gift of God as, "eye hath not seen, nor ear heard, nor hath it entered into the heart of man to conceive."

If a man has a clean heart, he is able to know God with a satisfaction as complete as that with which his eye enables him to know the things that are about him. The pure heart is the transparent firmament of blue, up through which we get into God's great daylight. As it takes but the flake of a cloud to hide the sun, so that last remaining unforsaken sin, is sufficient to shut out from us the splendid and glorious presence of God.

The practical call of this beatitude is, that we live in Jesus Christ in order to see God. The weight of every argument is for Christian living, the reward of virtue, the joys of service, the gains from sacrifice, but above all, that God is revealed to the pure in heart.

MID-WEEK SERMON

THEME: *The Authority of Jesus in Our Day.*

TEXT: Matthew 11:2.

A live question. George Bernard Shaw to George Moore: "How do you explain that you, George Moore, and I are now occupying ourselves with Jesus?"

WHAT WE MEAN BY AUTHORITY: (1) The power to control. (2) The standard of judgment.

The authority of the parent over child. In early years, controls life and conduct. In maturity, gives guidance and counsel.

WHY WE DENY AUTHORITY OF JESUS: Many point to failure of Church to dominate lives, and control society.

At this point must consider our conception of authority. President Roosevelt presses a button in Washington, current flashes along a wire into explosives, and tons of earth are hurled into the air in Ocala, Fla. This illustrates

the thought of many as to the type of action expected of God and the Church. But it is not how God works.

WHEREIN THE AUTHORITY LIES: "Lawd God" in "Green Pastures": "It's no use gittin' mo' thunde'bolts. Dey don't do the trick. It's got to be somethin' else." This proves to be a life of suffering, with service. So the authority of Jesus, for many, lies in His life, and His acceptance of the Cross.

The world today needs the authority and example of Christ's life of sympathetic goodwill and co-operation. Also His spirit of love, recognizing the brotherhood of man without barriers. And His resources in God.

HOW WE MAY OBEY THE AUTHORITY: By acceptance of Christ's standards of life in our lives.

By seeking the service of others in the name of Christ.

By the actual and open recognition of Christ as the Lord of all Good Life.

TOPICS FOR YOUNG PEOPLE'S SOCIETIES

CHRISTIAN ENDEAVOUR and **B. Y. P. S.**

Y. P.—Are We Controlled by Propagandists? Matt. 7:15; 24:24; 2 Pet. 2:12.
Inter.—Growing Up and Growing Upward. Luke 2:52.

EPWORTH LEAGUE.—Public Enemy Number One—

The Tragedy of Drunkenness.

LUTHER LEAGUE.—Weaving in the Won. Acts 18:24-28.

FOR THE BULLETIN BOARD

The fault-finder is often the most at fault.

Prosperity and virtue often have difficulty in living together.

War is rarely self-defense.

To keep your friends, keep your promises.

Hardship rather than luxury brings longevity.

A man is no larger than the temptation that floors him.

When the heart is right the life is right.

We need the least that which we often want the most.

Endeavour must step lively to keep ahead of success.

He has few rivals who loves himself.

Coming out on top doesn't always mean to be bald.

The wheelbarrow type are worthless unless pushed.

To end war, draft the rich.

Unless you work for the world, she owes you no living.

Character is shown, not made, in a crisis.

A little woman often makes a great man.

Hardship need not make one hard-boiled.

There's a difference between religion in politics and politics in religion.

The thorns I have reaped are of the tree I planted.—*Byron*.

No bonds are good unless the interest is kept up.

SUNDAY, OCTOBER 24

CALL TO WORSHIP: "Let the words of my mouth and the meditations of my heart be acceptable in Thy sight, O Lord, my strength and my redeemer." Psal. 19:14.

PSALM: 46.

PRELUDE: Sunrise.—*Diggle*.

ANTHEM: King All Glorious.—*Vail*.

OFFERTORY: Melody in G.—*Matthews*.

POSTLUDE: Postlude.—*Mozart*.

OFFERTORY SENTENCE: "But as ye abound in everything, in faith and utterance, in knowledge and in all earnestness, and in your love to us, see that ye abound in this grace also." 2 Cor. 8:7.

OFFERTORY PRAYER: Accept these our gifts to the honour and glory of Thy Son, Jesus Christ, who taught us the meaning of brotherhood and Christian stewardship. We consecrate our time and our talents to Thee, in addition to the fruits of our labours, and we ask Thee, Heavenly Father, to bless these gifts to Thy use. Amen.

BENEDICTION: The grace of the Lord Jesus Christ, the love of God and the fellowship of the Holy Spirit be with you all.

MORNING SERMONS

(1)

THEME: *The Inspiration of the Unseen.*

THE REV. MARION GERARD GOSSELINK, D.D.

TEXT: "For he endured, as seeing him who is invisible." Heb. 11:27.

HYMNS: O God of Truth, Whose Living Word.—*Queenswood, C. M. D.*
Send Down Thy Truth, O God.—*Garden City, S. M.*

The writer of the book of Hebrews makes this observation about Moses the leader and lawgiver of the Israelitish race. He shows us the secret of this great man's life; unshakable faith in God; the faith that sustains and strengthens. We need that faith today, when there is so much to discourage and dishearten us in the world. To the end, therefore, that we may be encouraged to endure, let us briefly review the life of Moses so that we may gain a clearer vision of "him who is invisible."

I. There is a great deal in view-point. The way in which you look at life will to a large extent determine the way you live. Your estimate of individuals will effect your relationship with them. We must look at life in the same way that we examine a painting. We must have the right perspective. We must stand at the proper distance and have the right kind of light—then we will see it in its true proportions.

Moses had the right perspective. Even when a young man, this was true of him. The writer of the book of Hebrews also recounts the courageous stand this young man took with respect to his future. He says that he "chose rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season."

What a choice that was! It surely took a strong faith in the promises of God. We cannot explain it on any other grounds. Think of it! Moses had been trained in all the learning and wisdom of the Egyptians. He was one of the brilliant men in the kingdom. A prince, the adopted son of Pharaoh's

daughter, and according to the writings of the Jews, the next in line for the king of Egypt. He lived in the king's house and had every advantage and luxury that heart could wish. The people of his race were slaves. They worked in brick-yards under Egyptian taskmasters, but Moses didn't have to do that, he was a prince. They lived in dirty hovels; he in the palace. They were poorly clothed; he was clad in fine raiment; and yet he chose to cast in his lot with these poor downtrodden wretches. Can you explain it? The world today would call such a man either a fool or an imbecile. Yet he was neither of these as later history proved.

Why should he worry about his fellow-men, as long as he had easy sailing? Let them take care of themselves. Why throw away his chances for success to unite with a group of serfs? He had a sure thing, why let it go for a religious fancy or a high ideal. Yes, God had told the fathers about the great nation that Israel would some day become; but the chances for its realization seemed about as far off as the East is from the West. Why should he, Moses, give us his opportunities in trying to bring that about?

There is no use in denying that he had a hard struggle. He didn't settle it at once either. It was not until he had had sufficient time to think things through that he decided definitely to renounce his own desires for the welfare of the many. He made the choice through faith, for while he saw the material things of life with all their allurements, they did not loom large upon his vision, but he saw Him who is *invisible*, and cast in his lot with Him and with His people.

To most men it was a disastrous choice. There was nothing to guarantee the realization of the kingdom of Israel as far as they could see, but Moses based his actions upon faith, not upon evidences visible to physical eyes. He believed that "faith is the substance of things hoped for, the evidence of things not yet seen."

II. While it is true that we need to exercise faith in making life's choices, it takes a greater amount of faith to follow that choice. It is of endurance that we wish to remind you, for it is the word endurance that the writer of the book of Hebrews wishes to emphasize. "He ENDURED as seeing Him who is invisible."

The test of a new-born soul comes in the years which follow its advent into the Kingdom. It is comparatively easy for a new-born soul to mount up with wings like eagles; to run and not be weary; that is the natural result of the newly found joy. But after the first flush of religious fervour—in the days which follow one another, sometimes in monotonous sequence—then the test comes. Then we need faith so that we shall "walk and not faint." Then we need to see constantly "Him who is invisible." We must look away from self and the things of the world, or we shall faint and fall in life's contest.

"I do not ask to shun the beaten path of duty;
I only fear that on the way I lose the sense of beauty.
Lord, in the ceaseless, humdrum round of daily life;
Filled with the insistent urge of toil and strife;
With cares that crowd, and details drudgery,
Grant me a vision of the higher things."

Moses endured throughout the long journey in the wilderness, and he ex-

perienced a great many disappointments and discouragements. He dealt with a stiff-necked and rebellious people, and O, how sorely they tried him. They murmured at their hard lot, and they blamed him for it. He was trying to do everything for their best interests. They knew it, but because things did not go as quickly or as smoothly as they wished, they complained and blamed him. These are the adversities and discouragements which come to Christian leaders, and were it not for a firm belief in the promises of the Almighty, and an implicit trust in Him, there would be very few ministers of the Gospel, Evangelists, Missionaries, Sunday School teachers and religious workers.

The Israelites longed for the fleshpots of Egypt—the material things of life. Moses held up before them the Promised Land which flowed with milk and honey, which represented spiritual things. They did not “see him who is invisible.” Moses did, and tried to impart the vision to them. He endured in this seemingly impossible undertaking, because he kept in touch with God.

A little boy was flying a kite. The wind took it up so high that it was out of sight. A man, passing by, asked him how he knew it was there, and the boy quickly answered, “Why, I feel it by the pull on the string.” The Christian man and woman knows God by faith, and that faith keeps them doing God’s work which seems futile to those who do not know Him.

There come moments of doubt and darkness to all of us. That is because we allow our faith to wane. We have allowed our eyes to wander and our feet to follow the lines of our own choosing. Perhaps we are led to underestimate the strength and power of God. That Invisible One, we are assured, is the source of all power, strength and wisdom. The reason why we so often waver is because we are not keeping ourselves in touch with His great promises.

“What do you do without a mother, to tell all your troubles to?” asked a child who had a mother of one who had none. “Mother told me whom to go to before she died,” answered the little orphan. “I go to the Lord Jesus. He was my mother’s friend, and He is mine.” The other little girl replied, “Jesus Christ is in the sky. He is away off, and He has a great many things to attend to in Heaven. It is not likely He can stop to mind you.” “I do not know anything about that,” said the orphan. “All I know is that He says He will, and that’s enough for me.”

That’s it! We can endure temptation, pain, doubt, sorrow and affliction better, because we “see Him who is invisible.” “Call upon Me, and I will answer thee. I will be with thee in trouble. Fear not, I am with thee. Be not dismayed for I am thy God.”

“O holy Saviour, Friend unseen,
Since on Thine arm Thou biddest me lean;
Help me, throughout life’s changing scene
By faith to cling to Thee.”

III. Those forty years in the wilderness were a testing time for Moses. He endured, even though at times he had to fight the battle single-handed. There are some of you, perhaps, who find the way beset with hardships. Whatever your difficulty; whatever your burden; whatever your lot; you too can find strength to endure if you will but exercise your faith. No matter how weak that faith may be, use it and it will become stronger. Reach out toward God.

You are weak but He is strong. He will carry the load, if you will but let Him.

There was once a good woman who was well known among her circle of friends for her simple faith, and her great calmness amid her many trials. Another woman, living at a distance, hearing of her, said, "I must go and see that woman, and learn the secret of her strong, happy life." She went, and accosting the woman said, "Are you the woman with the great faith?" "No," was the reply, "I am not the woman with the great faith; but I am the woman with the *little* faith in the *great* God."

How is it with your faith? Are you conscious of the abiding presence of God? Are you linked up with Him? Is He visible to your spiritual eyes? If so, you can endure the stress and strain of life, and when this life ends you will realize the fulfillment of your highest hopes, for, "He that endureth to the end, the same shall be saved."

"Still will we trust, though earth seems dark and dreary,
And the heart faint beneath the chastening rod;
Though rough and steep our pathway, worn and weary
Still will we trust in God.

"Our eyes see dimly, till by faith anointed;
And our blind choosings bring us grief and pain:
Through Him alone who hath our way appointed
We find our peace again.

"Choose for us, God; nor let our weak preferring
Cheat our poor souls of good Thou hast designed;
Choose for us, God, Thy wisdom is unerring,
And we are fools and blind.

"So from our sky the night shall hurl her shadows,
And day pour gladness through his golden gates;
Our rough path leads to flower bespangled meadows
Where joy our coming waits.

"Let us press on, in patient self-denial;
Accept the hardship, shrinking not from loss,
Our guerdon lies beyond the hour of trial;
Our crown beyond the cross."

(2)

Twenty-second Sunday After Trinity.

THEME: *Finding the Lost.*

THE REV. WILLIAM R. SIEGART, D.D.

SCRIPTURE: Matt. 18:23-35.

TEXT: Luke 15:1-10.

HYMNS: May We Thy Precepts, Lord, Fulfill.—*Meribah*, 886, D.

O Jesus, Lord of Heavenly Grace.—*Wareham*, L. M.

At my farm the other morning I awoke to find five young steers chewing their cuds in contentment under an apple tree. They were lost but did not seem to realize it. A neighbour owns a herd of fine cattle. These steers had been separated from the rest of the herd to be fattened. During the night they broke through a fence and strayed away. Now that farmer had a lot more cattle but he went after the steers and brought them home again. He was not

content to have the cattle that remained. He was not satisfied until he had all his herd again.

This incident suggests the two stories Jesus told which make the Gospel lesson for the day. In one case it was a sheep that strayed, in the other it was a coin that was lost. In both cases diligent search was made to find that which was lost. Then there was rejoicing.

These stories Jesus used to illustrate how God wants none of His children lost, and how there is joy in the presence of the Throne of Grace over one sinner that repenteth.

There seem to be folk today who no longer believe in a Divine interposition in human affairs. Perhaps some of this comes to pass through a lack of faith in the value of the human individual. Mass movements have penetrated our social system and the individual does seem lost. Yet it does not matter how men look at each other, God places a great value upon the human soul. He still numbers the hairs of the head and cares for His children. The invitation still reads, "whosoever."

Because God cares for every one of His children He wants none lost. He has passed on to us the duty of seeking those that stray and bringing them back to Him. Finding the Lost is one of the distinct tasks of the Christian.

These lost souls may simply not know their need of the Christ and His salvation. One of the first requirements of salvation is that the soul feel a need of the Christ. No man will go after the Christ until that need is awakened. To obtain salvation a soul must realize that he has something from which to be saved, and something for which to be saved. It is the task of the Christian so to bring the Christ and His Gospel to the lost that this desire and need may be awakened.

Sometimes certain folk are given up as lost and left alone. This deserves investigation.

No man is lost until he is devoid of all strength. Real strength comes from God. When any person completely shuts out God from the heart, hardens that heart against Him, then he is lost. The strength necessary to make the decision is not there because he has closed his heart to God.

No man is lost until all spiritual resources are exhausted. It may take a long time; much effort and energy may be consumed, but until every spiritual resource has been exhausted no man can say that another is completely lost.

Nor is any man lost until the door of hope is fast shut. While there is life there is hope, we say. On the cross the thief repented. It is possible to repent before death. But when the angel closes the door of hope then a man is lost. For several years I kept contact with a man. I seemed to make little impression. He became ill not long ago and sent for me. In a few days he asked to be confirmed. He was confirmed and died in the Christian faith. Month after month it seemed hopeless but in the end fruit was borne. While the door of hope is open no one is completely lost.

We sometimes forget that man has the power to refuse God's call. Yet it matters not how often man refuses, God still calls. With infinite love and patience He reaches for His children. And when they return there is joy in heaven.

To us has been given the privilege of bringing souls to Jesus, of seeking the

lost. Let us accept the opportunity and search diligently for souls. Finding the lost is one of the greatest things we may do.

SUNDAY SCHOOL LESSON

Christian Renewal.

LESSON: Titus 3:1-11.

GOLDEN TEXT: "For the grace of God hath appeared, bringing salvation to all men." Titus 2:11.

DEVOTIONAL READING: Psa. 26.

INTER. & SR.: A New Life in Christ.

Y. P. & ADULTS: Renewed Life Through Christ.

Paul trusted and loved Titus. They were closely associated. The years proved Titus worthy of Paul's confidence and esteem. He appeared at Antioch and is described as a Gentile—a Greek—who was converted through the work of Paul. He later fell under the influence of certain Jewish Christians who attempted to persuade him that it was necessary to keep the law of Moses. Paul, in company with Titus and other representatives of the Church at Antioch, made the journey to Jerusalem, to present to the Council this identical question. There, the battle raged around Titus, but the issue of debate was the granting of freedom, to Christians for all times, from the law and its observance as the ground of salvation. In this way the name Titus has become connected with the "Magna Charta" of Christian liberty.

On the third Missionary journey, Titus was Paul's trusted Lieutenant, particularly, while the latter stayed at Ephesus. On at least two occasions, Titus went as Paul's messenger to Corinth where he succeeded in the delicate, diplomatic mission which was entrusted to him. The particular letter which engages our attention today was written by Paul to Titus in Crete. It is not merely a personal communication, but is an official note addressed to a representative of the apostle and intended to convey through him a message to the whole Church.

In the letter Paul deals with Church organization, sound doctrine and holy living. The immediate question which engages our attention today is that which has to do with the conduct of Christians toward unbelievers, in view of the saving mercies of God. Paul reminds Titus and the Christians that they must maintain the proper attitude towards those who are outside the Church, particularly, Roman rulers and more widely with all who are not Christians. The Cretians were naturally turbulent and troublesome and insubordinate. Those, therefore, who had professed the Christian faith were in special need of admonition such as this. The need, however, was not confined, nor is it confined, to those of that age, or place. It is an universal truth to which Paul gives expression in this section. "To speak evil of no man, not to be contentious, not to be jealous." "Showing all meekness to all men." It is significant that where Christianity has prevailed over other religions, so-called, it has done so by the exercise of these qualities. Set over in sharp contrast to these qualities which he urgently brings to the attention of the Christians, are those which characterize the non-Christian world. "Disobe-

dient; deceived; deluded; serving divers lusts and pleasures; slaves to all manner of passions and indulgences; living in malice and envy; hating one another." Here is an accurate picture of a Christless world.

Titus was a young man and Paul advances in verses 9-10 to give him some wise counsel as to his own conduct. He had a hard job to do and must guard himself against "foolish questionings, genealogies and strifes about the law." All such things are "unprofitable and vain."

We must see to it that our own hearts and lives are continually renewed in the love and grace of our Lord Jesus Christ and keep ourselves free from bitter, censorious attitude towards those who differ with us. If any man count this an easy thing to do he has not tried it.

EVENING SERMON

THEME: *Fools for Christ.*

THE REV. FRANK Q. CROCKETT.

TEXT: "Thou fool." Luke 12:20 and 1 Cor. 15:36.

It should be interesting to notice that there are nine words in the Scriptures that are all rendered in our Authorized Version as "fool," five in the Hebrew Old Testament and four in the Greek New Testament. The word most frequently used in the Old Testament refers to the "self-confident," while the term most oftenly used in the New Testament refers to the "heedless" one.

Our purpose is not to enter into a minute study of these varying terms, which in the Old Testament refer to the "evil, boaster, self-confident, empty and thick-headed," and in the New Testament to the "thoughtless, unwise, heedless and rebel," but to call attention to the experiences that underlie them all.

"I HAVE PLAYED THE FOOL."

Saul, of old, was not the first or the last one to have applied these scathing words to himself. When he under the providences of God was called to realize the noble character of his son-in-law David, whom he recognized to have been God's choice of his successor or supplanter on Israel's throne, and his own utter folly in trying to dispose of the young man, cried out in bitter agony of spirit, "I have sinned: return, my son David: for I will no more do thee harm, because my soul was precious in thine eyes this day: behold, I have played the fool, and have erred exceedingly." 1 Samuel 26:21.

But young David knew King Saul too well to accept his words at their face value. For when the excitement of the moment was over, he would go on in his same chosen path of wilful folly and bitter resentment. David's safety was in the wilderness with God rather than in the courts of the fickle Saul. Saul was wedded to his evil course, as David knew only too well.

In all the outstanding characters portrayed in the Sacred Scripture, and in all life as truly, there is either a warning to heed or an example to follow. The Bible lives because its characters are true to life or human experience. Time and time again many of us say with Saul, "I have played the fool and erred exceedingly," only to fall back into the old levels of lower achievement.

Even the Prodigal in time was wise enough to say, "I will arise and go to my Father." True wisdom is ever found in the path of repentance and the moral renewal that follows a real "change of mind."

HUMAN APPRAISALS.

Perhaps more frequently our fellow-man says of us, "Thou fool!" This, however, does not disconcert us overly because we are not inclined to take his opinion of our conduct seriously. This calls to mind the story told of Woodrow Wilson, shortly after he became Governor of New Jersey. An irate politician of the older school called to see the professor-governor, whom he considered worse than a novice in practical politics. In the heat of an argument he blurted out to Wilson, "You're no gentleman!" Whereupon the governor, showing him the door, replied, "You're no judge!" When a man calls me a fool, he may be right or he may be no judge.

When the great Resurrection chapter, 1 Cor. 15, was flowing from the warm heart and inspired pen of the Apostle to the Gentiles, we see him as he anticipates some of the objections raised to his theme throughout all these passing centuries. "But some man will say, How are the dead raised up? And with what body do they come? Thou fool, that which thou sowest is not quickened, except it die!" The Greek word is "heedless, witless." The skeptic or rejector of the inspired word has not thought too much, he simply has not thought enough.

As sobering as are the experiences when we pass judgment on our own folly, or when some friend or enemy shouts "Thou fool!" we have yet to reckon with a more serious indictment.

GOD'S FOOL.

The outstanding Biblical example is that of the prosperous farmer, who after a bountiful season said within himself, "This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruit and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink and be merry. But God said unto him, 'Thou Fool!' Luke 12:18-20.

This man is complimenting himself like the Pharisee in the temple. His neighbours no doubt would have called him the most successful and ablest business man in the section, yet God called him a fool. Wherein is his folly? Certainly not in taking advantage of the sunshine and showers sent from a hand other than his, certainly not in his skilful use of the laws of seed-time and harvest, so tediously and laboriously learned by the sweat of his brow. As truly his folly was not in making ample provisions for the storing and later marketing of his crops that were overflowing and bursting his grain bins.

This parable carries its own interpretation. "But God said unto him, Thou fool, this night thy soul shall be required of thee; then whose shall those things be, which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God." Here we see that the folly is in thinking that the soul of man can be satisfied with "things" or to use the words of the Master, "A man's life consisteth not in the abundance of the things which he

possesseth." Only the things of eternity, the unseen realm of the spirit, can satisfy the immortal soul of man. God, keep us from this subtle folly!

"FOOLS FOR CHRIST'S SAKE."

Paul's term here means a "rebel," perhaps better understood by the English expression a "non-conformist." In the very nature of the case every Christian must of necessity run contrary to the spirit of his age and take the risk of being labeled "a fool" by those who not having the inner secret of the Christian religion, and seeing only outward acts are quite justified at times in their appraisal.

Judged by the world's standards the Missionary Enterprise is the most absurd thing that ever entered the mind of man. Why leave home, friends and loved ones, travel half way around the globe to take your religion to a country that has a religion older than yours and one they consider superior. In fact all of the Christian life and programme runs counter to the wisdom of the world, and this is not an indictment of the human reasoning faculties, God's greatest gift to mankind. This same Apostle has anticipated about all the arguments or objections that would in time be brought against the Christian faith. He frankly admitted that "If in this life only we have hope, we are of all men most miserable."

But the real secret of the apostolic willingness to be called a fool by the learned Greek, the practical minded Roman, and the devout Hebrew was to be found in his words, "for Christ's sake." It was not that he was "thick-headed," as the King with the same name bitterly denounced himself, or that he was lacking in shrewd discernment, but he was an adventurous "non-conformist" who dared "for Christ's sake" to be different and despite all the taunts and ridicule of his time, and even more severely brutal treatment, was enabled by Divine Grace to plant churches in almost the entire Mediterranean world and in time leave for us more than half of the New Testament.

The Kingdom waits for those who will dare to be "fools for Christ's sake."

MID-WEEK SERMON

THEME: *Does 32 A.D. Matter Now?*

TEXT: John 19:17-18.

George Adam Smith in Old Machar Cathedral, Aberdeen, Scotland, called attention to fact that ceiling of cathedral was being put into place when Columbus was sailing to discover America. That discovery did not matter to the workers on the cathedral. In a later year, when the tide of Scots and Ulster-Scots was flowing across the Atlantic, it mattered a great deal.

WHAT HAPPENED IN 32 A.D.? Many things, no doubt. We are interested in only one: the trial and death of a religious teacher in an obscure Roman province. Why do we go back to such an incident? It was not uncommon. A host have died for religious belief. If we say it is because of the Cross, the only apparent difference is the method. The Cross, the stake, the block, the gallows, the chair—the end is the same, death.

Does it really matter today that Jesus died on a cross in Judea in 32 A.D.?

THE YEARS SINCE: A small group scatters from Jerusalem around Mediterranean to tell story of this life and death. They proclaim Him as a revelation from God, fraught with eternal purpose for man.

After three hundred years their religion, Christianity, has supplanted most of the other religions, and become the official religion of the Empire.

Now nineteen hundred years have passed and around the world groups are meeting in the name of that Jesus who died in 32 A.D. Does it really matter?

THE LIVING SPIRIT OF CHRIST: Many explanations given. Their theology, but that follows experience. Their church organization, but that is not enough. They declared Jesus continued with them in a living spiritual presence. He met the needs of life and soul.

Can He meet our needs today? Bertrand Russell speaks of "a strange, strained sadness" in the eyes of apes. They ought to become men, but cannot discover secret. "Something of the same strain and anguish seems to have entered the soul of civilized man." Something better than himself seems almost within his grasp yet he does not know where to seek or how to find.

We claim for Christ that He meets this need. It is not a new solution, but a new heart. It is not a new deal, but a new spirit. It is not a social programme, directly, but a way of life. "Ye must be born again!" To those grasping the significance of this, 32 A.D. matters, and matters mightily.

TOPICS FOR YOUNG PEOPLE'S SOCIETIES

CHRISTIAN ENDEAVOUR and **B. Y. P. S.**

Y. P.—Murder at the Steering-Wheel. 2 Kings 9:20; Ex. 20:13.

Inter.—Our Common Enemies: Disease. Mark 1:29-35.

EPWORTH LEAGUE.—The Christian and War. World Temperance Sunday.

LUTHER LEAGUE.—A Gilt-edge Investment. Rev. 7:1-4, 9-17.

FOR THE BULLETIN BOARD

Cheap things are never counterfeited.

Settle down only after you have settled up.

Doing it is easier than dreading it.

Back of Nature—God.

Give pleasure if you would get it.

Man is what he is in the dark.

A lovely heart makes quick work of an ugly face.

Lost opportunity is irretrievably lost.

There is no sliding scale in the wages of sin.

The law of gravity is no more fixed than that of retribution.

Purity is power.

Greatness and simplicity wear the same sized shoe.

You can hurt yourself more than anyone can.

Only the cheaper things are price marked.

Food is more dangerous than famine.

SUNDAY, OCTOBER 31

CALL TO WORSHIP: "Seek ye the Lord while He may be found. Call upon Him while He is near."

PSALM: 87.

PRELUDE: Song Without Words.—*Sealy*.

ANTHEM: I Will Feed My Flock.—*Simper*.

OFFERTORY: Barcarolle.—*Rockwell*.

POSTLUDE: Fantasia on Duke Street.—*Kinder*.

OFFERTORY SENTENCE: "Whoso is wise will give heed to these things and they will consider the loving kindness of Jehovah." Psa. 108:43.

OFFERTORY PRAYER: Help us to be mindful at all times, Heavenly Father, that riches consist not of monies, houses, and lands, but in charity toward Thee and our brethren on earth, spiritual abundance, and a spirit of meekness toward all. We come to Thee as children with our fruits, and ask Thee to bless them to Thy use in building Christ's Kingdom on earth. Bless us in Thy service, and multiply our gifts to Thy purpose.

BENEDICTION: The grace of the Lord Jesus Christ be with you all.

MORNING SERMONS

(1)

THEME: *The Nature of Good and Evil.*

THE REV. ARTHUR LEE KINSOLVING.

TEXT: "Deliver us from evil." Matt. 6:13 and Luke 4:11.

HYMNS: My Faith Looks Up to Thee.—*Faith*, 664, 6664.

One There is Above All Others.—*Theophilus*, 87, 87, 77.

The petition, "But deliver us from evil," in the prayer Our Lord designed for His disciples, should be the prayer for every one today, because it is every one's preoccupation. One matter on which all sorts of people are agreed is that there is a lot of evil in the world. There is no more popular slogan for today than the thought: "Deliver us from evil!"

I. The world was termed very evil before, but modern journalism has given us a more vivid conception of the frequency and extent of evil. We are obsessed by mass evils and oppressed by them, but what are we going to do to deliver the world from evil? What can we do that might help? To pay too much attention to evil is to pay it too much compliment. To be obsessed by evil is to be unduly impressed with the power of that which is essentially unreal. Our Lord offers us a better approach. Surely He recognized, with a clarity which we do not, the extent and seriousness of human wrong-doing. One of His remarks seems to me the most profoundly pessimistic thing that was ever said—"Sufficient unto the day is the evil thereof." But instead of dwelling negatively on the bane of evil, His primary emphasis was on the beauty of good. In the daily prayer for the disciples He counsels us to pray simply: "And deliver us from evil." Do not dwell upon evil until you are inwardly contaminated by it, nor go out to war against it as over-zealous reformer, because we tend to imitate our enemies and to choose their weapons. Many times the champions of righteousness are unconsciously deflected in their combat with evil into imitating its general attitudes and procedures. No, Christ counsels: "Be delivered from evil. Replace it with good. Overcome it with God." You do not fight darkness—you bring light.

The chaos of society today is a counterpart and reflection of the chaos in the individual soul. When you see wrong-doing and are saddened by it, resolve to exact more of yourself. One of Our Lord's most profound hints is discoverable in the parable of the mote and the beam. If you are worried about the mote in your brother's eye, be careful to consider first the beam in your own. You cannot adequately appraise the wrong of some one else's life until you make more sensitive and more clear your own spiritual insight by growing more spiritual yourself. This must be an important clue to follow out, for when one considers how many people are concerned about evil in the world, and yet how little progress is being made, one is driven to the conclusion that we are trying the wrong approach. The saints were powerful enemies of evil, not because they were public agitators, but because there was resident in their spirits such Christ-like power that they set going a powerful magnetic influence for good. Undoubtedly, the best answer we can make to the flagrant and ominous evils of our time is to go to new lengths of prayer and self-denial until we give Our Lord an opportunity to develop in us a saintly spirit.

II. Let us examine evil to see of what it consists, that we may the better cope with it. Evil stands in the place of good. It is an illusion, and it fools us. It is chosen invariably because it seems the better way. It is a travesty on the good that deludes us. Evil is a false diet; it gives people the illusion that they are getting better food, while inwardly they are starving themselves. Take, for instance, the example of the sponger. He thinks he is clever, getting something for nothing out of some institution or some person, and the tragedy is that he does not see how despicable he appears to others.

Or, take that examination where the student finds a way to secure better marks than he deserves by cheating. He fancies he is beating the game, and does not realize that he is despised of others, and will soon be losing his respect for himself.

Evil is a lie, a cheat, a delusion that robs us of our proper heritage, and the worst of it is, it occupies the ground where good and reality should grow, and the things we leave undone because of it are a more serious setback to the world than the things we do.

The arch illusion of evil is that we gain freedom by it, that those who allow themselves free rein are winning freedom. But let us see the truth about that. We are born into a world characterized by freedom, but we are born not quite free. We have to win our freedom. We have much good inheritance, but behind us there is enough of a tendency toward sin to keep us from owning freedom at the first. We are like a man slightly addicted to dope. We are not in a helpless condition—we can conquer the habit, we can win the character that will make us free. There is always a way to let down, to feel a moment's satisfaction, to ease the tension for the moment. But if we resort to that, forever after we are less free; we are more painfully owned by habit and limitations.

Evil is always a deceit. As that Russian author, Nicholas Berdyaev, has put it: "Above all, evil is a lie. It is always pretending to be what it is not, and its seductive power lies in its deception. The devil is an impostor, having no sort of life or being of his own. Everything he has he takes from God, and then caricatures it. His power is illusory, fictitious, deceptive. There is

no such thing as the kingdom of evil in the sense of something positive, existing side by side with the Kingdom of God and the Divine Being. Evil has always a negative character, for it destroys life and being,—in fact, it destroys itself, and there is nothing positive about it.”

III. All scientific development is pointing to the fact, so far as we can gauge today, that there is one Source of power behind the world, for this is a universe. But man inscrutably was given freedom, and in order that this might be a moral universe, there is always in him the capacity for wrong-doing, for going against the will of God. The possibility of evil must be there in order that there may be the possibility of good. That which gives tone and meaning to human life is that evil is unreality—good is reality; and that we can choose one or the other. As the Russian philosopher puts it: “Evil is a meaningless desire to live apart from reality and apart from God, which seeks to invest non-being with the quality of being.”

And therefore, what is the cure of evil, and hope for the world? We can hardly rely on government to change the world permanently and make it good. Government can change laws—religion can change men. It is a step forward when we cease looking to government to do the moral work of the world for us, and when we begin to depend, like some of our ancestors, upon ourselves. It is a step still further when we depend upon God. For any deep reading of human life shows that the part of rescuing the world from evil, the power to do it, is with God, for God can change human nature.

IV. The Archbishop of York, just before he left this country, sat up late one night and wrote a brief article for the preface of our next Forward Movement Manual. In it he made this startling statement: “The major problem of the world today may have no solution.”

What did he mean by that? He meant that on the plane of their own existence, there is no way, no juggling, no alchemy by which we can take a group of selfish wills in individuals and in nations and readjust them so that they will work out a perfect harmony. We cannot mix poison in a new way and make it palatable and wholesome. We cannot have a warless world so long as we have a cupidity that makes wars. We cannot have brotherhood of individuals so long as we condone the attitude that makes others bitter or envious. In a certain sense, the problems of the world have no solution. Ah, but the Archbishop added: “We can be delivered from them.” We can be taken to the realm above them. Man can be so transformed that these problems no longer exist. God can do that. There is no solution on the plane of our human selfishness that will regulate the world satisfactorily, but with God there is salvation and deliverance, if we recognize our need of Him. Do we appreciate Christianity as a religion of redemption? Do we appreciate at its full worth the hope that keeps coming to us, that keeps giving answer to this world from God, or shall we continue to neglect, as the world has neglected, so great salvation? Do we appreciate the meaning of the fact that God so loved the world, and continues to love it, that He comes into it to lift us up above the plane of these hopeless problems, that are pressing so hard upon the world?

Doubtless you have read that fascinating book written by Anne Morrow Lindbergh, and you remember that when she and her husband were in China

with their plane, during the terrible flood, that her husband, as he so often does, volunteered in the good cause of bringing serum to the survivors from the terrible plague in the flooded districts, where they could only be reached by plane. He took a doctor and went over there and brought the plane down, and within a very few minutes hundreds and hundreds of famished, starving Chinese peasants surrounded the plane, believing it brought food, and could not appreciate that it was bringing instead the serum to end the plague. In a trice there developed a menacing situation. The peasants clambered over the plane, and would have destroyed it if they could.

Was there no solution to the problem? At the level in which they were, there was none—it would have been hopeless. Nobody could have explained to those peasants that there was no food, but that there was something else that was invaluable that had been brought for their relief. The only thing that rescued Mr. Lindbergh and the doctor from that situation, and enabled them to go on intelligently and adequately ministering to the world's needs, was the capacity of that plane to lift them above that scene.

That seems to me a figure of mankind down in the trough, grappling with a growing, hopeless problem to which they can find no solution. The power of God is the plane that lifts us to be the sort of human beings who can create a different world.

Lord, lead us not into temptation, but deliver us from evil, for Thine is the kingdom and the power and the glory, forever and ever, amen.

(2)

Twenty-third Sunday After Trinity.

THEME: *The Will of the Lord.*

THE REV. J. HOWARD WORTH.

SCRIPTURE: Matt. 22:15-22.

TEXT: Eph. 5:15-21.

HYMNS: Lord, Keep Us Steadfast in Thy Word.—*Mendon, L. M.*

Lord, Thy Word Abideth.—*Leo Minster, 6, 6, 6, 6, Trochaic.*

On his third missionary journey, Paul laboured at Ephesus two years and three months, when he is found leaving the city because of the riot stirred up by Demetrius, the silversmith. Demetrius made silver models of the great temple of Diana, for sale. When Demetrius began to feel that his business was being endangered because of the preaching of Paul, he stirred up this riot against him, getting the mob so excited that it cried for two hours, "Great is Diana of the Ephesians."

We stand today, as did the Greeks in the time of Paul, in the midst of a changing world. As Paul, the inspired apostle, spake these words to these children of God at that time of impending change, so these words apply especially to us as the children of God in this our time of impending change. "Look therefore carefully, how ye walk."

WHY SHOULD WE LOOK CAREFULLY, at a time like this? We should look carefully how we walk, redeeming the time, because the days are evil. Did Paul mean to say that at the very time when the old was being shaken and the advent of Christianity was at hand, that the days were evil?

Yes, that is always the most critical period, the time of change. That is the critical period for the individual, it matters not how great the good is, which is to flow forth from the change. Now is the time especially when we must ring the warning, "Look therefore carefully, how ye walk."

We should look carefully because, in a time such as this we might misunderstand what the will of the Lord is. Paul says, "Wherefore be ye not foolish, but understand what the will of the Lord is." In a time of great change we cast loose from many of the old moorings. We cast around for new ones. And it is just when we are casting around for new ones that the danger is the greatest. Then is the time that we are to look most carefully, lest we misunderstand what the will of the Lord is. The will of the Lord is at all times that we believe that Jesus is the Christ, and that He reigns and rules. In this time of great change many are coming, and have come to doubt, whether Jesus Christ does reign and rule, just as the disciples on the way to Emmaus were found doubting. But the subsequent history of the world from that day to this has proved beyond a doubt that He does rule and reign. And that is why we must look carefully now. We stand in the same position as did the disciples on the way to Emmaus. We are found doubting, in this time of great change, as to whether in the midst of all the things that are transpiring in the world today, Jesus does reign and rule.

HOW, THEN, SHOULD WE BE FOUND LOOKING CAREFULLY? These are the days when we should realize the great importance, not only of strengthening ourselves in the Lord, but also of strengthening each other in that same Lord. In this time of great change, we should be found looking carefully not only upon our own things, but upon the things of others as well.

"Giving thanks always for all things in the name of our Lord Jesus Christ, to God even the Father, subjecting yourselves one to another in the fear of Christ." How difficult it must have been for Paul to give thanks unto God for all the hardships, the trials, the temptations through which he was called to go. How difficult it must have been at times for the members of this congregation in Ephesus to give thanks for the persecutions and many hardships through which its members were called to go. In this our day, in this time of great change, in this hour of travail and change, how difficult it becomes for us to look up and give God thanks always for all things in the name of our Lord Jesus Christ. And yet if we be found looking carefully what the will of the Lord is, that is exactly what we are called upon to do. If Paul and the members of the Church at Ephesus, and the early Christians could do it, in their time of great change, when the old was changing into the new, by the help of that same God, and in the name of that same Lord, Jesus Christ, we can do it. Not only can we do it, but if we be true followers of that same Lord, we must be found doing it. As we look back and note the wonderful blessings that have flowed forth from that great change which was taking place in the time in which Paul lived, we are filled with gratitude, and we thank God for it. But Paul and the Christian people who lived in that day, who were found living in the day of travail, gave thanks with great difficulty, for the difficulty and pain was theirs. If we could look back upon this period of change and travail in the midst of which we live and note through the centuries the blessings which will no doubt flow therefrom, we would no doubt be

filled with gratitude and give thanks. But for us who are found living through this change, living through this period of travail, it is far more difficult. The difficulty is ours, but in the grace and strength of our Lord Jesus Christ it must be overcome. We must be found giving thanks always for all things in the name of our Lord Jesus Christ, and thus shall we be found looking carefully, not foolish, but understanding what the will of the Lord is.

These then are days of great danger. These then are days when we should be found looking carefully, because the days are evil. But if we are found examining carefully the footsteps of the past, comparing them with the footsteps of today in the light of the Word of God, we shall not be found foolish, but we shall come to understand what the will of the Lord is. And having come to understand what the will of the Lord is, we shall be enabled in His strength and power to give Him thanks for all things.

SUNDAY SCHOOL LESSON

The Moral Issue in the Drink Problem.

LESSON: Rom. 13:12-14; 1 Cor. 6:9-11; Gal. 5:16-24.

GOLDEN TEXT: "Walk by the Spirit, and ye shall not fulfill the lust of the flesh." Gal. 5:16.

DEVOTIONAL READING: 1 Cor. 8:8-13.

INTER. & SR.: Why Is It Wrong to Drink Alcoholic Beverages?

Y. P. & ADULTS: The Moral Issue in the Drink Problem.

The moral phase of the drink problem is one of its inescapable aspects. All of the vaunted talk about personal liberty is quite beside the mark. A runaway locomotive jumped the track and set out wildly over the country. It crashed through grain fields and gardens, completely destroying them. It crashed through houses, ruining dozens of homes. It roared through the streets of the city. It knocked over the city hall and the state capitol. In the course of its mad career it killed man after man, women and children by the score and maimed those it did not kill. It gathered power as it ran and it seemed as though nothing could stop it. It said, "Get out of my way, or stay in my way as you please. I am only exercising my personal liberty."

This is a parable of personal liberty by those who advocate the liquor evil, its establishment and perpetuation. Jesus said, "If the Son shall make ye free, ye shall be free indeed." Paul said, "Where the spirit of the Lord is, there is liberty," and urged the Galatians to stand fast in this liberty. But by his "personal liberty" Paul meant something the very opposite of what the "wets" mean by it. He cautions us that our liberty is not to be an occasion to the flesh. We overlook the fact that the wife and the drinker's children have a right to personal liberty, also.

We are to walk by the spirit. We are to live continually under the guidance of the Holy Spirit and with His help. The appetite of the human body and the higher aspirations of the human soul are in active opposition—the one to the other. What we need is the strengthening of the spiritual. This will do more than any mere battling against the bad. The liquor traffic scorns every regulation and every law passed to regulate it. When liquor is sold and dispensed, no matter under what auspices, it brings in its train, ruin—physical, mental and spiritual.

All of this terrific fight against the liquor interests is an attempt on the part of men to come a little further out of the jungle, to more nearly reach the highlands of life, to enter into His heritage and to approximate more and more nearly what God intended him to be—His Child. It is significant that alcoholic liquor attacks first those higher and spiritual attributes and powers of the human soul. Those things which have come to us latest, the highest and last development of life. It lessens our inhibitions, it throws down our bars of self-restraint. It attacks the highest and finest flowers of the soul. These are the qualities of human life which suffer most when we drink. The liquor interests and the Church of Christ are irreconcilable and stand bitter enemies throughout all time. We will not quit until the liquor interests quit!

EVENING SERMON

THEME: *Why Are Ye Fearful?*

THE REV. HERBERT H. PETERS.

TEXT: Matt. 8:26.

Were we to personify fear, we should be compelled to give it a stature great in size and repulsive in appearance. Fear is one of the greatest and most destructive enemies of man, and its victories over man are numerous. Its march of triumph leads it over the prostrate bodies of those whom it has destroyed, and its song of victory is sung to the accompaniment of the cries of anguish and despair which proceed from the lips of its unhappy victims.

I cannot look upon the picture entitled, "The Conquerors," without noticing that the roadway, over which the warriors are returning from their victories, is paved with the bodies of those who have been maimed or slain in battle. I am reminded of the cry which met the ears of Saul and David upon their return from their victory over the Philistines: "Saul hath slain his thousands, and David his ten thousands!" Paraphrasing this statement, we can say that envy has killed thousands, jealousy has killed ten thousands, hatred has killed hundred thousands, but fear has killed millions.

Fear does not kill outright, but tortures its victim in a manner not unlike that in which Dante depicts the torturing of those condemned to purgatory; safety lies but a step ahead, but fear robs its victim of the ability to take that one step forward; happiness lies within reach of the outstretched hand, but fear robs its victim of the ability to put forth the hand to grasp it; the sun rises over the horizon, but fear closes the eyes of its victim to the light-bearing rays; the song of hope comes through the night, but fear closes the ears of its victim so that he does not hear.

Man is defeated often in life not by his actual experiences, even if these demand the greatest of patience and courage, but by his fear of that which might happen, of that which might lie in wait around the corner, or of that which might approach him out of the darkness. Man tires himself almost to the point of abject helplessness by crossing bridges which he never reaches, by bearing burdens which he is never asked to carry, by facing foes which never appear in reality to harass him, by attempting to solve problems which are never presented to him for solution. He finds himself in a turmoil; there seems to be no secure foundation upon which he can rest; there is no life-line

to grasp; there is no one to save. He is victim of his fear of that which has no reality. Jesus asks him and his associates: "Why are ye fearful?" Why are ye afraid?

But not all dangers are unreal. There are real dangers, real threats to our physical and spiritual well-being. We all have faced them time and again. Stand in the centre of a lion's den,—there is real danger; or stand among lions and wolves in human clothing, the very agents of Satan, who seek to destroy that which is godly, and again you discover a danger that is real. Skate over thin ice . . . or try to make progress, morally and spiritually, over the thin ice of mere formality or hypocritical politeness or a false profession. Ride a boat on the waves of a storm-tossed sea . . . or ride through life tossed about by doubt and misgivings and lies. Go into a battle against a strong foe . . . or fight against vice and corruption and wickedness in high places, against sin in its every form. Walk the streets of our city . . . or walk in the footsteps of the Christ. Go about your daily tasks . . . or go about doing the will of God. Ride through the air in a super-airliner . . . or try to ascend to the heights of real godliness and genuine Christ-likeness. You will meet dangers that are real, whose presence cannot be denied. One cannot move about, undertake any task, perform any duty without meeting them. Into the very soul of those who fear these dangers, and are weakened through their fear of them, Jesus thrusts the question, "Why are ye afraid?"

We have learned through observation and experience that life on earth is transitory. Death is universal; no one can escape it. The only thing uncertain about it is the time of its arrival and the manner of its appearance. The moment we are born we are destined to experience it, and our whole life leads up to it. Nor is it a dreadful experience, if we can find in it but a necessary and natural step toward that more glorious experience of eternal life with God. And yet we find people who are afraid of it. They dread the thought of it. They cry in terror upon the approach of it. They live in constant fear of it. Their very fear of it robs them of the ability to make their lives count for something. Of those who are afraid of that final earthly experience, Jesus asks: "Why are ye afraid?"

Jesus Himself directs our attention to the cause of their fear when he adds the words: "O ye of little faith!" Lack of faith brings fear.

A physician and I were speaking the other day about strange superstitions. I was pleased to hear him say: "Where there is a great faith, there cannot be even the smallest superstition." Superstition is another form of fear. How can we fear that the passing of a black cat, or the walking under a ladder, or the breaking of a mirror, or the use of the number thirteen will of themselves bring misfortune—if we believe with a strong and firm faith in the presence of God and in His loving providence?

How can we be afraid of death, if we have a strong faith in immortality, and if we believe that the souls of the departed continue to live with God? How can we be afraid of the daily experiences of life, the struggles, the burden-bearing, the sufferings and trials, if we believe that all things work together for good? How can we be afraid of tomorrow, if we believe that God holds us in the hollow of His hand? Christ was not afraid, even as He faced the cross, because He believed. We shall not be afraid, for we have faith.

MID-WEEK SERMON

THEME: *The Conquest of Doubt.*

TEXT: John 20:28.

Thomas insisted on facts, demonstrations. He was not one to whom belief came easily. He doubted the reality of the spiritual. He doubted God's personal interest in man. But he dearly loved Jesus of Nazareth.

A DOUBTING WORLD: Many years ago Henry Van Dyke lectured on "The Gospel for an Age of Doubt." Even more pertinent today. Authoritative religion seems to have disappeared with an infallible Church and an infallible Book.

It is, we are told, because of the larger knowledge gained by man. He is only an animal that has learned to talk. His mentality and spirituality have been born in his windpipe. Man is only "a small but boisterous bit of the organic scum that for the time being coats part of the surface of one small planet." (quoted by Fosdick, *Preaching in the New Era*: McKee).

THE CONQUEST OF DOUBT: Why did not Thomas' life end in chaos? Suppose he had cast away everything he received from Jesus. Then he would have taken all heart and soul out of the world.

But Thomas finally surrendered at the feet of Jesus, because he saw these things real in Jesus. His questions were not answered, nor his doubts resolved. He made the great adventure of faith in Jesus.

Thomas (as you and I, perhaps) saw in Jesus a mentality greater than his own, a spirit deeper, an aspiration higher. He saw these pledged to spirit in man, to goodness and power of God. He cast his lot eternally with Jesus.

TODAY DEMANDS FAITH: History approves Thomas' choice. No age has ever demanded faith as today. Claims of science make tremendous calls of faith. Being largely justified.

Consider the demands of religious faith. In the realm of spiritual things we continue to look to Jesus as leader. Was His life "organic scum?" Are His words only wind exciting the membrane of the larynx?

The trusting heart still finds "God in the face of Jesus Christ."

TOPICS FOR YOUNG PEOPLE'S SOCIETIES

CHRISTIAN ENDEAVOUR and B. Y. P. S.

Y. P.—Liquor: What Are We Doing About It? Eph. 5:18; Isa. 5:11; Prov. 23:31-32.

Inter.—Our Common Enemies: Liquor. Eph. 5:6-18.

EPWORTH LEAGUE.—World Peace—Propaganda for Making Nations War-minded.

LUTHER LEAGUE.—Reformation Day Programme. 1537, 1637, 1737.

FOR THE BULLETIN BOARD

Both conscience and reputation need care.

If you can't be happy without them, riches can't make you happy.

Without hope there can be no endeavour.

It is easier to bear injuries than to revenge them.

Evil may be forestalled only by good.

SUNDAY, NOVEMBER 7

CALL TO WORSHIP: "But Jehovah who brought you up out of the land of Egypt, Him shall ye fear, and unto Him shall ye bow yourselves, and to Him shall ye sacrifice." 2 Kings 17:36.

PSALM: 46.

PRELUDE: Melodie.—*Tschaikowsky*.

ANTHEM: Hail to the Lord's Anointed.—*Andrews*.

OFFERTORY: Two Angels.—*Whiting*.

POSTLUDE: March Champetre.—*Boex*.

OFFERTORY SENTENCE: "Lay up for yourselves treasures in Heaven—for where your treasure is, there will your heart be also." Matt. 6:19-21.

OFFERTORY PRAYER: Thou hast given us the privilege of making our offerings to Thee, so we may grow in spirit and grace through sharing our substance for the work of Thy Kingdom, and we joyfully bring our gifts. Bless them to Thy use, and multiply them to Thy service. Amen.

BENEDICTION: The grace of the Lord Jesus Christ, the love of God and the fellowship of the Spirit be and abide with you.

MORNING SERMONS

(1)

THEME: *The Curse and Cure for War.*

THE REV. WILLIAM EDWARD BIEDERWOLF, D.D.

TEXT: "Neither shall they learn war any more." Isa. 2:4.

HYMNS: The King of Love My Shepherd Is.—*Cominus Regit Me*, 87, 87.
God of Our Fathers, Known of Old.—*Magdalen*, 85, 61.

I received a letter a short while ago urging me to membership in an organization which stands opposed to war under any and every circumstance. This membership I declined on grounds which I believe are thoroughly reasonable and Scriptural.

Thousands have entered into signed agreement, and are seeking to enlist the youth of our land in a like attitude, that no matter how insistently their government may call, that they will not go to war—that they will not participate in or sanction in any way any future war whatsoever.

I do not believe in the doctrine of "Peace at any price." There are some things more precious than peace—yes, even more precious than life. And these things men of principle, men of conviction and courage will not surrender, even though to defend them may lead to bloody sacrifice on the field of battle.

Should the nations be mad enough to plunge us again into war it almost makes the blood run cold in one's veins to contemplate the more horrible destruction of human life because of the accomplishments of modern science in creating for war-minded nations instruments of death such as men twenty-five years ago never dreamed were possible.

The mind staggers with horror when it thinks of the things that may come upon this earth if the nations are not soon cured of the uncivilized insanity that possesses them with respect to war.

What a pity we should try to settle our international difficulties in this brutal and uncivilized way, as if there were no better way than wading in the blood and shooting the souls out of our fellow-men!

I do not mean to say there has been no progress made toward this better way, but if in spite of it all the world finds itself once more the victim of its own folly in this respect, the last great war, with its awful toll of human life

and blood, will have been mere child's play as compared with what we may expect because of the more ghastly and powerful means of destruction placed in our hands by what modern science has been able to accomplish as mentioned a moment ago. Let another world war occur and it will in fact be the suicide of civilization.

Is there no way to stop this brutal butchery, this hellish, barbarous and antiquated thing known among us as War?

The utter futility of trying to stop it, or even to regulate it, by treaties has been fully demonstrated. When a nation has its "back to the wall" a treaty becomes a mere "scrap of paper." The same thing is true of international law. No nation at war will ever respect a treaty made in peace if compliance with it means defeat. Some one has made the cynical remark that there is a clause to this effect in every treaty written in invisible ink which the hot blast of the first crisis will render visible. And this is true.

Take for instance the international law, the treaty that gives to us the freedom of the seas. If Italy and Great Britain come to grips and Italy discovers that United States vessels are carrying munitions to her enemy what other could you expect her to do than to sink every such vessel caught in the act? It was this that sent the Lusitania to the bottom of the sea.

Another thing—Disarmament, I fear, is an idle dream. The nations of this world have absolutely no confidence in each other, and they have reason not to have. Then, too, every nation has some reason why it alone should not disarm. If they did disarm, what is to prevent them from re-arming should they elect to do so?

And then what about a League of Nations? Well, as long as any nation can get up and walk out, as Japan and Germany have done, and as long as any one of the seven Great Powers, especially the United States, declines to enter into it, it is bound to be more or less ineffective.

These precautions, up to date, have been very much like trying to tie the chariot wheels of Mars with the threads of a spider. What, then, can we do about it?

Remember we are talking about wars of aggression—wars that would carry us out of our own country, beyond our own borders. With all my soul I believe in preparedness, *but for defense purposes only*. But as for war of any other kind there is of course but one great and certain cure for it, but there are two things that would go far toward stopping it—two things we can do, and I think we ought to do.

FIRST. TAKE THE PROFIT OUT OF WAR.

President Roosevelt never said a truer thing than when he said, "War is due in no small measure to the uncontrolled activities of the manufacturers and merchants of engines of destruction, and it must be met by the concerted action of the peoples of all nations." They are telling us another world war is likely to occur. Well, why shouldn't it? It pays big dividends.

Take the du Ponts. They said their powder won the war. Well, in the four years prior to the war their profits were only \$6,000,000.00 a year. It wasn't much but I think I could have managed to get along with it. In the four years of war, up to 1918, they had a small increase of 950%, or \$58,000,000.00 a year profit. Bethlehem Steel and United States Steel both did as well.

And other manufacturers came in for theirs. The profits of the Central

Leather Company jumped from \$3,000,000.00 yearly to \$15,000,000.00, and those of the International Nickel Company from \$4,000,000.00 to \$73,000,000.00, a nice little increase of 1,700 per cent.

The Leather people sold Uncle Sam \$35,000,000 pairs of hobnailed shoes—eight pairs to a soldier. When the war was over we had 25,000,000 pairs left. Somebody had a lot of mosquito netting and sold us 20,000,000 nets, not one of which ever got to France. General Smedley Butler very facetiously remarked that if the war had lasted just a little bit longer that these enterprising mosquito netting manufacturers would have sold your Uncle Sam a couple consignments of mosquitoes to plant in France so that more mosquito netting would be in order.

The Airplane companies sold us \$1,000,000,000.00 of airplanes, not one of which ever got into a battle in France, and most of them never left the ground. We paid \$3,000,000,000.00 for ships, and nearly \$1,000,000,000.00 worth of them were made of wood and wouldn't float. The seams opened up and down they went into the bottom of the sea. But the shipbuilders became millionaires just the same.

Twenty-one thousand men became millionaires and billionaires out of profits made in the war. Of the \$52,000,000,000.00 spent \$16,000,000,000.00 went to the manufacturers in profits. That's how they got that way. But why in the name of the boys who did the fighting—who went hungry in rat-infested dugouts, slept in the mud in the cold and the rain, or spent sleepless nights ducking shells and shrapnel, parried the bayonet thrust of the enemy, only to be shot down at last by bullets made and sold to the enemy by their own brothers in this land—why in their name should this government permit the heartless profiteering that was willing to turn, and did turn, the blood of these boys into gold!

Then, too, why should this government make any claim, much less declare war if an American ship carrying war supplies to the belligerents is sunk? Let the traders, out for huge war profits, ship their cursed instruments of death at their own risk. But better still would be an embargo on all contraband goods, and this the President should be given power to do.

SECOND. THE OTHER THING THAT OUGHT TO BE DONE IS TO ADOPT AN AMENDMENT TO THE CONSTITUTION DECLARING THAT CONGRESS SHALL NEVER MAKE A WAR OUTSIDE OF OUR OWN TERRITORY OR TERRITORIAL WATERS WITHOUT FIRST SUBMITTING THE QUESTION TO A VOTE BY THE PEOPLE OF THE UNITED STATES.

In case of defense Congress, of course, should have power to act without restraint. Otherwise never. Let the matter rest with the American people and the day of *aggressive* warfare will be forever over so far as this country goes. The fact that 85% of the boys who went into the World War had to be drafted is all the evidence we need for the reliability of the statement just made.

And in humanity's name why should such a question not be submitted to the people, who pay the price—to the soldiers, who pay it by sleeping in muddy trenches and vermin-infested dugouts with the shriek of shells and the moans of the dying for their lullabies; pay it in mangled bodies and shattered minds

—to the soldier's family, who suffers with him, in the heartache of it all, in broken homes, in empty chairs about the fireside, and in the whole unspeakable tragedy of it all. Why not to the people who pay the price instead of to governments whipped into action by the greed of profiteering commercial corporations, these "merchants of death," who have no scruples against hurling a few millions of men into eternity if only they can make it pay, and for whom nothing is too monstrous or mean—spreading false reports, inspiring lying newspaper articles, bribing corrupt government officials, stooping in fact to any infamous means to foment war in order to sell their guns and their gasses and other merchandise that war must have if men are to go on in the ghastly business of wading in each other's blood.

You may call this, if you will, the ranting of an excited preacher, but may I ask you in turn what have you to say about the studied and emphatic opinion, published but a year ago by the League of Nations, the highest tribunal of justice the world has yet produced—the opinion that were it not for the armament firms of various countries the war between Bolivia and Paraguay would stop overnight. And what was true of that war has been true of every war into which the world has ever been plunged.

Of course, I understand that after all is said the real cure for war is a spiritual one, and that the nations of the world must come to see that national peace and security are to be found only in the by-products of a Christian order. What the world needs is regeneration far more than it needs International Law, or World Courts, or Leagues of Nations. There must first be the new man and then the new world. "First the man *of* peace and then the world *at* peace." And I thank God those days are coming:

"When peace shall over all the earth,
Its ancient splendours fling;
And the whole world give back the song,
Which now the angels sing."

But until they come may heaven give us grace to adopt such measures as will eliminate, or at least reduce to a minimum the possibility of war. And as Christian men and women, while never hesitating to war in defense of home, our loved ones, our country and its free institutions, let us set our faces positively against aggressive war. Let us think peace, promote peace through education, advocate, if you please, the conscription of money as well as of men, and stand upon the right of the youth of this land to refuse to shoulder arms and march to death in spite of the demands of a Congress motivated by considerations brought to bear upon it by the money interests of the world.

Yes, the times are coming when the nations shall learn war no more. And for those times we shall pray and devoutly wait, when the Prince of Peace, whose coming the Word of God makes certain, shall rule this world.

(2)

Armistice Day, November 11.

THEME: *War's Christian Alternative.*

THE REV. RALPH E. VALENTINE, D.D.

TEXT: "They shall sit every man under his vine and under his fig tree;

and none shall make them afraid . . . and we will walk in the name of our God forever and ever." Micah 4:4-5.

"The real alternative to the military way is the missionary way," says Leyton Richards in his book, *Realistic Pacifism*, "again and again the weaponless retort of a Christian life—and often a Christian death—has proved more potent than the weapons of a sub-Christian world-order."

There are practical substitutes for armed force. Lawrence Housman, author of *The Little Plays of St. Francis*, suggests an alternative. This can be endorsed by the Christian conscience. Housman proposes the enlistment of our young people in an army dedicated to the service of mankind rather than to the slaughter of our enemies. Such an army would find all the comradeship and adventure which war offers to youth, not in fighting their fellow-men but in fighting the ills which are the common lot of humanity. The Fellowship of Reconciliation at the close of the World War organized such a group. A corps of British, German, Swiss, and Italian young men, enlisting for a definite period at a soldier's pay, rebuilt one of the shattered villages on the eastern frontier of France. That village stands today as a monument to war's alternative—the Christian witness.

I. EVANGELISM.

The way of missions as an alternative to militarism, in the first place, is the way of evangelism. The remedy to cure the world of the war mania is obviously not to be found in military expeditions. It is rather the missionary way—a vision of Christ expressed in life. The first requisite of a militant Christian evangelism is missionary passion. The personal conviction of a true follower is described in John Masefield's couplet:

"I know that Christ had given me birth
To brother all the souls on earth."

The zeal of a life is of greater significance than the teaching. The second requisite is the demonstration of Christ in the lives of converts who are won and trained. They must know in what and whom they have believed. But that is not enough. The third requisite is a Christ-like society—a fellowship completely and daringly practising the Christian faith.

II. EDUCATION.

The way of missions, in the second place, is the way of education. The church must create the international mind necessary to world peace. Intelligent Christian conviction can be developed only in Christian institutions. Peace advocates teach that no Christian may legitimately engage in war, that no student should take military training in school or college, that total disarmament is the way of Christ, that governments shall pursue a friendly, co-operative foreign policy, and that public opinion must be created in behalf of international agencies of justice as alternatives to armed hostilities. Such teaching is a major function of Christian schools, universities, and churches. Only cultured Christians can bridge the barriers of custom, speech and race. Through Christ they can extend a universal handshake.

III. SERVICE.

The way of missions, in the third place, is the way of service. War involves

the slaughter of human beings. It violates personality, engages in lying propaganda, causes a vast destruction of property, and distorts Christianity into a militaristic religion. On the other hand, Kagawa's Kingdom of God Movement—representative of all missionary enterprises—has as its first principle the love of Christ put into practice through a sacred society. Second, the movement transcends obstacles of race, suspicion, poverty, and inequality. Third, the programme follows five avenues: economic, psychological, social, physical, and political emancipation. Missions involves the saving of human life.

IV. DEFENSE AGAINST MANKIND'S COMMON ENEMY—THE WAR SYSTEM.

The way of missions, finally, is the only way of lasting defense against our common enemy—the war system. Who was defended by the World War? Consider the ten million known dead soldiers, three million presumed dead soldiers, thirteen million dead civilians, twenty million wounded, three million prisoners, nine million war orphans, five million war widows and ten million refugees. Consider further that eighteen years after the Armistice, millions of families are destitute, vocational doors are closed to young people, and the world is still groveling in the pit of a disaster which the war helped to dig. Who thinks that war defends anything or anybody? Who were the victors?

Were the Allies victorious? Victory has not enabled them to defend their trade, nor their investments, nor their monetary system; neither has it prevented disastrous financial collapse, nor freedom from unemployment. Saint Boniface in the eighth century was far more victorious over "the Huns" than were the Allies in 1918. So was Livingstone in his assault upon "darkest Africa." David Brainard, William Penn, and David Zeisburger enjoyed a far greater victory over the hostile, bloodthirsty American Indians. Dr. W. E. Macklin was the conqueror of Nanking, China. When he arrived there in 1886, he was beaten and mobbed by the nationals. Twenty-five years later they carried his picture through the streets crying, "the Jesus man," "the saviour of the city." Do you want to protect your country? Then join the genuine army of defense—the Christian missionary workers of the world.

The real alternative to the military way is the missionary way. The military way is to shoot the enemy and to allow the vices of civil life to become the virtues of war. The missionary way is to befriend the enemy and help to solve his problems. Thus the vision of the prophet is realized. When the nations walk in the name of our God, "every man shall sit under his vine and under his fig tree; and none shall make them afraid."

(3)

Twenty-fourth Sunday After Trinity.

THEME: *Attitudes of Men Toward Jesus Christ.*

THE REV. FREDERICK B. CLAUSEN, D.D.

SCRIPTURE: Matt. 9:18-26.

HYMNS: Jesus, Thou Divine Companion.—*Love Divine*, 87, 87, D.

Thou Art the Way, to Thee Alone.—*St. James*, C. M.

This story dramatizes the reactions of the people of Palestine toward Jesus

of Nazareth. Three distinct types emerge. There is Jairus, who placed absolute trust in the will and the power of Jesus to help. His faith is gloriously rewarded. The sick woman typifies a class of people who believe Jesus to be a high class magician or medium who has power to convey material blessings, but they have no personal relation to Him and no appreciation of His power to save from sin. The jeering multitude typifies the indifference of the skeptical masses, who take a realistic and fatalistic attitude toward the misfortunes of life and become victims of frustration and futility. Human nature has remained essentially the same through the ages. There are today, as there were then, Jairuses. They believe with Whittier:

"We may not climb the heavenly steeps to bring the Lord Christ down;
In vain we search the lowest depth, for Him no deep can drown.
But warm, sweet, tender, ever yet a present help is He;
And faith still has its Olivet, and love its Galilee.
The healing of His seamless dress is by our beds of pain;
We touch Him in life's throng and press, and we are whole again."

Others accept Jesus as a miracle man and, when sorrow and misfortune come to abide with them, they may seek help of Him, but they keep their real lives closed unto Him. He is to them like a lawyer or physician. There are also the many who cynically deride any belief in the supernatural as primitive superstition and fatalistically resign themselves to the deadening dogma that there is nothing in the whole scheme of things that takes the least personal interest in anything that happens to man. Let us examine these various attitudes of men toward Jesus Christ as typified in this text.

1. We begin with the attitude of unbelief. It is represented by the crowd in the house of mourning who laughed Jesus to scorn when He said: "The maid is not dead but sleepeth." They were realists. Death is death and that is that. Emotions and senses are diverted and overwhelmed by the bedlam of noises which are the concomitants of death in homes and lives of persons who are without God and without hope in this world. The ache may be dulled, but it cannot be killed by diversion. We who care about the unbelief in which the masses seem to be steeped today find one cause for this hapless condition in the preoccupation with the sensual, sordid things of life, its sorrows and evanescent joys, its give and take, making it impossible for that quiet and detachment conducive to thinking and reflection. Any suggestion that things are not what they seem, that not a haphazard, whimsical, unpredictable, and heartless fate, but a kind, loving Father God rules and overrules is laughed to scorn.

The word of Jesus, stating that the maid is not dead but only asleep, continued a glorious promise. But His word cannot penetrate the armour of skepticism. The derisive laugh is but another mode of saying: That is what you say. The Word of God with its healing power is still nigh unto men, but unbelief makes it inoperative. The revelation of the Bible, its assurances of a sympathetic God are met on the one hand with a supercilious raising of eyebrows or dismissed with a shrug of the shoulder; on the other hand, resentment and enmity toward any illusion to the power of God to help blaze forth in cruel denunciation. Harassed and beaten by the injustices of the social and economic order, the spirit of men is too dulled to listen and to hope.

The attitude of unbelief is hopeless. The unbeliever is like a person who is blind or deaf; no gleam of the beautiful world of sight or sound can be perceived, because the organ of perception does not exist. There is no bridge across which God can enter into such a life, no point of contact, no receptivity exist. We can only pray for and continue to witness unto them by a life that knows the power and the peace of God.

2. Consider the attitude of superstition as reflected by the unfortunate woman hopelessly sick for more than twelve years. Luke, who gives us more of the details, tells us how she had suffered and had become financially impoverished in her vain search for health. What a life! To suffering and poverty were added loneliness. Sympathetic friends visited her the first months, perhaps continued to come for a year; gradually they lost interest; such is the reaction of men to chronically sick friends.

This daughter of Israel believed in Jesus Christ: there existed the organ for the approach of God to her life. To the superficial it might appear to be a wholesome, mighty faith, greater than that of Jairus who had asked Jesus to come and lay His hand on his sick child. This woman said, if I may but touch the hem of His garment I shall be whole. But the manner in which Jesus deals with this woman suggests that her faith needs much purifying and educating. He compels her to acknowledge what she had done surreptitiously. The public confession and profession must have stepped up the process whereby her confidence in the power of external matters in contact with Jesus became faith in the person Himself; her expectation for physical health thereby also became changed into yearning for spiritual wholeness.

It is superstition, not what we call faith, which actuated this woman to touch the hem of the garment of Jesus. Such superstition in magic power of articles belonging to holy persons was prevalent among the Jews as witness the experience of the seven sons of the Jewish priest Sceva recorded in Acts. Superstition with its diverse accompaniments of magic and necromancy is man seeking God to wrest from Him material blessings. The desire of these quasi-religious devotees of "faith-cults" is for deliverance from the burden of life and the ills of the flesh with the serenity of mind and stability of emotions as a by-product. Genuine faith is the gift of God created in the soul by the Holy Ghost through the Gospel. It is the approach of God to man wherein God offers to the individual forgiveness of sins, salvation and eternal life. In the light of this definition it would appear that in the circles of Christian believers there is much that is superstition. Participation in divine worship, reception of sacraments, mechanical repetition of prayers, random reading of the Bible for "guidance," not to refer to the gross abuse of relics or to "charming" and "hexing;" where there is the outward performance without inner participation and mystic fellowship with Jesus Christ Himself, it is but touching the hem of His garment. Insight into this external relationship should lead to the desire: "Thou, O Christ, are all I want."

3. The attitude of genuine faith is typified by Jairus. Note the clearly marked stages of its growth under the tenderly nurturing sympathy of Jesus, who does not break the bruised reed or quench the smoking flax. Initially the ruler limits the power of Jesus to His personal touch: Come and lay Thy hand upon her, and she shall live. Even at this stage the faith of this father is

heroic. Imagine what it meant for a man of his position to come to Jesus and publicly acknowledge His power and plead for its benefit. Under the pressure of fear of the great menace hovering over his home this man was driven to his knees because he was convinced there was nothing else he could do. Let us kiss the cross which becomes the guide to Him who is mighty to help.

This promising pupil is taken into the school of faith by Jesus. To grow robust and resistant to doubt and obstacles, faith must be tried. This trial occurs as the sick woman interrupts the walk to the home where the child is dying. Jairus does not show impatience. The miracle done on the way undergirds his faith. More severe is the test when the servants arrive with the message that the little girl is dead and suggest: too late now for Jesus to come. But Jesus steadies Jairus against the terrific blow: Fear not, believe only! He clings to the promise of Jesus. We know how his faith was rewarded. "Blessed is the man that endureth temptation, for when he is tried he will receive the crown of life."

Across the ages comes the reassuring voice of Jesus: Fear not, believe only! What is our attitude toward Jesus and His promises? Fear seems to have gripped the followers of Jesus. Fear is the fruit of unbelief or superstition; it is a traitor to God. There is no way to faith but to trust and obey. It is an adventure which must be entered blindly. Yet not wholly blindfolded do we embark upon this blessed adventure. We have the record of the wonderful works of God preserved for us in the Bible. Read and be convinced that all of His promises are yea and are Amen in Jesus Christ. Take Him at His word and you, too, shall see His glory. May you go through life singing:

"I looked to Jesus, and I found in Him my Star, my Sun;
And in that Light of life I'll walk, till travelling days are done."

SUNDAY SCHOOL LESSON

Christian Character and Peace.

LESSON: Col. 3:1-17.

GOLDEN TEXT: "And let the peace of Christ rule in your hearts, to the which also ye were called in one body." Col. 3:15.

DEVOTIONAL READING: Micah 4:1-5.

INTER. & SR.: How May I Have Peace?

Y. P. & ADULTS: The Christian Cure for Strife.

Paul's letter to the Colossians is one of a distinct group of three including his Letter to the Philippians, and his Letter to the Ephesians. Each of these letters was dispatched about the beginning of the year 62 A.D. Tychicus conveyed Colossians to the people to whom it was addressed. Paul was a prisoner when he wrote this letter. Compare Col. 4:18. This Epistle was no doubt written at Rome when the apostle's imprisonment was nearing its end. His trial had been fixed and he was confident of being acquitted.

Paul had never visited the church at Colossæ, but he had heard of their faith and love. The things that Epaphras had told him had confirmed his impressions of their faithfulness and earnest zeal. The letter is directed mainly against Jewish Essenism.

The passage which forms our lesson today is part of a larger section, namely: 2:6-4:6, dealing with the ethical questions. The territory of the valley of the Lycus was notorious for its libertinism, its moral looseness, and general depravity of life. The Christians of the church at Colossæ had recognized, at least in some degree, their obligation and privilege of living on a higher moral plane. He points out that the believer is united with Christ in every phase of his redemptive progress; his death, his burial, his resurrection, his exaltation. He is both dead with Christ and raised with Him and also lived with Him. He lives a life which is hid with Christ in God. The Apostle declares selfishness, pride, and enmity are the foundations upon which evil rests, and declares that in the cultivation of a kindly, meek, patient and forgiving spirit the remedy may be found. This may be achieved by remembering that the Lord has forgiven you. This will lead to our forgiveness for others, and to a sincere love for them. Second: the recognition that the supreme interest in every controversy is the maintenance of brotherly fellowship. We are never to seek a controversial triumph. Third: the mind must be stored with the gospel and with the songs of redemption. There is a rear Hymn. Here, Paul gives emphasis to the Old Testament Word which says: "Thy word have I hid in my heart that I might not sin against Thee." Of course, we are to seek in all that we do or say, first, the approval of Christ.

This is almost precisely the counsel which Paul had given to his Galatian converts eight years previously. Compare Gal. 5:16. We are to live by the spirit, performing none of the "desires of the flesh." The apostle declares that the remedy for a foul environment does not lie in the practice of asceticism, but rather in a forsaking of the dead past and in breathing of the atmosphere of the new creation.

In other words, it is the old theory of the expulsive power of a new affection.

EVENING SERMON

THEME: *Doest Thou Well to Be Angry?*

THE REV. CLARENCE EDWARD MACARTNEY, D.D.

TEXT: Jonah 4:9.

Among the prophets, apostles, and patriarchs, who appear on the ceiling of the Sistine Chapel at the Vatican, there is none to whom Michelangelo gives a nobler countenance than Jonah. He was, indeed, a great prophet, although so far as his history goes, he made a poor beginning and a poor ending. First, he tried to flee to Tarshish, and thus evade his commission to preach repentance and judgment at the proud capital of the world's empire, Nineveh; and at the end of his story, we see him pass from the stage of Old Testament history in a fit of petulant anger.

Jonah is an example of how the character of a good and a great man can be marred by anger, and his usefulness impaired. Anger is one of the most common sins, yet one of the most dangerous and injurious to the peace and well-being of man. More than any other sin, it blasts the flower of friendship, turns men out of Eden, destroys peace and concord in the home, incites to crime and violence, and turns love and affection into hatred. The Bible has

a great deal to say by way of personal illustration and explanation about the havoc wrought in human life by the sin of anger.

The first angry man who appears in the pages of the Bible was the first murderer, Cain. Christ warned men against being angry with their brother-men, and the reason is that anger opens the way for crime and violence. It was so in the case of Cain. Envy, according to the New Testament, made Cain angry, and the anger born of envy and jealousy is always the most dangerous of passions. God reasoned with Cain, and said to him as He said to Jonah, "Why art thou angry?" But Cain, like so many angry men, would not listen to reason, and in his fury heard only the voice of his own passion. Then and there was committed the first murder, when the soil drank the blood of Abel. What a trail of misery and crime and violence anger has left across the face of the earth, ever since angry Cain struck that first fatal blow and death entered the world to curse it! What happened to Cain in this instance, how he went out from the presence of the Lord a fugitive and a vagabond on the face of the earth, is a piece of history that angry men who have yielded to their passions have repeated over and over again. Anger drives men out and separates them from their fellowmen. The angry man is the loneliest man.

The folly of anger is illustrated in the prophet Balaam, one of the most gifted and eloquent men of the Old Testament. What a picture that is of a man losing his temper when confronted by adverse circumstances and venting his rage on even the brute creation, or even inanimate objects. Even an ass is wiser than a man under those circumstances; and we can well believe that the ass expostulated with the foolish Balaam. The real trouble was not with the ass, but with Balaam himself, for the angel of the Lord was there to rebuke him and to judge him. That is often the case; the man who is most violent in his anger at someone else, really ought to be angry with himself, for he is the source of his own trouble and sorrow.

Another great man injured by anger was Moses. When the people murmured and asked for water, Moses was commanded to strike the rock at Horeb. Out of all patience with the people and their waywardness, Moses struck the rock twice, as if the rock had been the head of the people, crying out as he did so, "Hear, ye rebels!" This burst of rage cost Moses the Promised Land because it was for this transgression that Moses, in spite of his grand service and his pathetic pleading at the end of all their wandering, was not permitted to go into the land of Canaan. That was not the first nor the last time that a land of promise and of happiness was lost through anger.

Naaman, the great general and prime minister of Ben-Hadad, the King of Syria, is another instance of the folly of anger and the wisdom of putting anger aside in response to the invitation of friendship and judgment. He had come to Samaria from far-off Damasus with his chariots and a retinue of servants and costly presents to visit the great prophet Elisha, hoping that Elisha would cure him of his leprosy. To his astonishment and chagrin, Elisha would not even see him, but sent a servant out with a message to Naaman to go and wash himself seven times in the Jordan. This was humiliating for the great satrap of Syria. "Surely," he said, "I thought he would come out and pass his hand over the place and name the name of his God. Wash in the Jordan! If that's

all that's necessary, there are plenty of rivers in Syria where I can wash. Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel?" And with that, he brought his whip down on the flanks of his Arab steeds, and the chariot plunged forward on the road back to Damascus, leaving behind it a cloud of dust and the echo of Syrian imprecations. Fortunately for Naaman, he had sensible servants who talked with him and said, "My father, if the prophet had bid thee do some great thing, wouldst thou not have done it? How much rather, then, when he saith to thee, Wash and be clean." Counselling by his servants, Naaman drove to the Jordan, dipped himself seven times as Elisha had directed, and his flesh came again unto him like the flesh of a little child, and he was clean. But how narrowly Naaman missed the great blessing through the indulgence of his anger, because his pride had been wounded.

One of the unforgettable characters of our Lord is an angry man, the elder brother in the great tale of the two sons. The elder brother, coming in from the field, caught the sound of the music and dancing, and learning from one of the servants what it meant, he was angry and would not go in. His place was empty. At the table where his ought to have been the second seat of honour, he shut himself out from the banquet of reconciliation and forgiveness, and on what ought to have been, and could have been, the happiest day of his life, he was wretched and miserable and lonely because he was angry and would not go in.

In a burst of anger one can destroy and undo what one has been labouriously building through many years. One of the old saints, greatly provoked, and explaining why he had not dealt more severely with wrong-doers who had been brought before him, said, "To tell you the truth, I feared to lose in a quarter of an hour the little gentleness that I have been labouring for twenty-two years to gather, drop by drop, like a shower in the vase of my poor heart." Friendships that are of long standing and whose branches have born pleasant fruits can be blasted and withered by one unrestrained explosion of anger, for wounds can be inflicted and insults delivered, which, in a moment, the angry man would give all he possessed to recall; but the injury has been done and anger has provoked anger.

One of the saddest stories of the injury wrought by anger, and the remorse of an angry man, is the story of how Alexander the Great slew his friend and general, Clitus. At a banquet given for Dionysius, a song was sung comparing Alexander with Castor and Pollux, and to his advantage. Then someone disparaged the old Macedonian officers who had fought under Alexander's father, Phillip. This roused one of Alexander's generals, Clitus, who commanded the famous Hetairoi. Clitus reminded Alexander how he had saved his life on one of the recent battles, and told him he had bought his fame with the blood of the Macedonian officers. He told Alexander to associate with his lick-spittle Persians, who bowed the knee to him and told him only what he wanted to hear. Alexander, stung by this remark of Clitus, snatched a spear from the hands of the guard and hurled it. The deed was done. The friend of his childhood, his life companion and rescuer, lay gasping out his life." The passion of remorse followed quickly upon the fury of his anger. Alexander the Great conquered the world; but he could not conquer himself. In

his conquests he stormed and took almost every great city of the ancient world. Yet he was not able to subdue that city, to conquer which is the greatest of all achievements, the city and citadel of his own spirit.

"Be angry and sin not. Let not the sun go down upon your wrath." Do not give place to this devil of anger. But resist the devil and he will flee from you. Let your counsellor, your friend, and your example be He who, when He was reviled, reviled not again; and when He suffered He threatened not.

MID-WEEK SERMON

THEME: *Behaviour and Belief.*

TEXT: Matthew 6:21.

Why do so many people not go to church? Narrow it down: "Why do many people once active in church drop away?"

THE LOSS OF RELIGIOUS INTEREST: A vital matter to both individual and church. Have known people working with us side by side, regular in attendance. Now see them no more.

The church no longer interests them. Interests centre in other things: social, educational, fraternal, business groups. Various causes assigned: ministry, home, wealth, business, associates.

BEHAVIOUR AND BELIEF: Take only one thing. I admit it is only one phase of the question, but it applies terribly in many cases. It is the truth that the ordering of our lives has an effect on our belief. We grow stronger in belief as our life agrees with our faith. Many fall away in religious belief because they have first fallen away in religious practice.

Text. Condition not making of this generation. In Eden. If one begins increasing to themselves values of non-religious behaviour, values of religion and religious belief and practice drop accordingly. God and Mammon.

CHURCH LOYALTIES: Not shooting at those not present. This thing is deadly and subtle, and all face danger. Threatens the ministry and threatens the membership.

"No virtue is pure that is not passionate." A great lack in the membership of today is a passionate attachment to the church. The church is more than the building. The church challenges with duties and opportunities. Too many do not see these challenges as service, but rather as interference with desires and ambitions.

"Strengthen the things that remain that are ready to die." Text.

TOPICS FOR YOUNG PEOPLE'S SOCIETIES

CHRISTIAN ENDEAVOUR and B. Y. P. S.

Y. P.—Peace on the March: Armistice. Psalms 34:14; Isaiah 2:4.

Inter.—Our Common Enemies: War. Matt. 26:52; Isaiah 2:2-4.

EPWORTH LEAGUE.—Patriotism: War and Peace, My Choice.

LUTHER LEAGUE.—November Topic: Social Ethics.

1. Trouble Next Door. Luke 20:29-37.

WALTHER LEAGUE.—November Theme: You and Your Congregation—Your Personal Soul-Winning.

SUNDAY, NOVEMBER 14

CALL TO WORSHIP: "And Samuel took a stone and set it between Mizpah and Shen, saying, Hitherto hath the Lord helped us."

PSALM: 84.

PRELUDE: A Shepherd's Tale.—*Gillette*.

ANTHEM: Saviour, Again to Thy Dear Name.—*Chadwick*.

OFFERTORY: Litany.—*Schubert*.

POSTLUDE: Rigaudon.—*Campra*.

OFFERTORY SENTENCE: "Honour Jehovah with thy substance and with the first fruits of all thy increase. So shall thy barns be filled with plenty and thy vats shall overflow with new wine."

OFFERTORY PRAYER: Heavenly Father, the fruits of our labours are to us as the rain and the dew is to the flower and the grain, and because Thou givest so freely of every good thing, we joyfully bring to Thee a gift to be used in nourishing the seed of Thy Word among men. Amen.

BENEDICTION: The God of peace Himself, sanctify you wholly; and may your spirit and soul and body be preserved entire, without blame, at the coming of our Lord Jesus Christ.

MORNING SERMONS

(1)

THEME: "*Ye Are the Salt of the Earth.*"

(*Communion Sermon.*)

THE REV. CLARENCE EDWARD MACARTNEY, D.D.

TEXT: Matt. 5:13.

HYMNS: O Love That Will Not Let Me Go.—*St. Margaret*, 8, 8, 8, 8, 6.
Let Us With a Gladsome Mind.—*Innocents*, 7, 7, 7, 7.

A few obscure peasants and fishermen, following a homeless leader and prophet in an obscure province of the Roman Empire. Yet Christ tells them, and truly, that as His Apostles, and the representatives and living examples of His teaching and of His Kingdom, they are the salt of the earth.

THE INFLUENCE OF CHRISTIANITY.

Historically, this has been so. Christianity poured a purifying stream into the corrupt river of humanity. Wherever it has been preached and its principles accepted, it has been the salt of the earth, preserving from corruption and decay. When we are discouraged about the influence of Christianity, and wish that it were greater, it is well to remember this fact: that the Christian Church has been the salt of the earth. A man recently returned from India was telling a friend of his visits to the temples of India, and the indescribable scenes of licentiousness and obscenity which were there portrayed, things of which it would be a shame even to speak. Observations like this remind us of the unspeakable benefits of the Christian religion, and the unspeakable difference between a society where the Gospel is unknown and the Church has never gone, and a society which, even to a small degree, has been salted with Christian morality and truth. It is well to remember this in the face of a wide-spread indifference and hostility to Christianity in our own country. Chalmers put it well when he said, "The world is bad enough with Christianity; what would it be without it?"

I. THE CHRISTIAN IS TO BE AS SALT IN THE EARTH.

When He declared that His followers are the salt of the earth, Christ also declared that the world is corrupt and that human nature tends to corruption and putrefaction. It is plain that mere knowledge as such, mere political systems, mere economic systems, mere social arrangements, and the most expensive and far-reaching education cannot keep society from moral corruption. Only one thing can do that, only one thing has ever done that, and that is godliness, the fear of God, Christian morality.

HOW SALT WORKS.

The metaphor of Christ is one that all understand. Salt is one of the necessities of our life. The human system, even animal nature, craves it; and, fortunately, it is one of the most widely distributed of the substances of this earth. Salt works silently, inconspicuously, and yet powerfully. It penetrates to the interior. The principles of Christ, like salt, work invisibly, and within the heart of man. Salt was used in the ancient sacrifices, and even today in the baptismal services of the Roman Church, salt is put in the mouth of the baptized adult or infant as a symbol of the consecration of the Christian's life. Where the Christian is a man of honesty, of purity, of faith, and of justice, there his life, inevitably so, is the salt of the world about him. If you apply salt to an object you cannot keep it from working. No more can you keep a genuine Christian character from influencing the world about him.

II. THE SALT CAN LOSE ITS SAVOUR.

Christ said, "But if the salt has lost its savour, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out and trodden under foot of men." There is always this danger that the Christian should lose his savour, his moral and spiritual saltiness; and, therefore, his power to influence and affect for good, others. The Church has salt and the power of salt only as far as its members have salt in themselves; that is, have true Christian faith and the moral principles and practices which go with it.

It is significant that these words about His followers being the salt of the earth follow immediately after the Beatitudes. The kind of Christian who is the salt of the earth is the Christian described in those Beatitudes. The man who is poor in spirit, and humble, who hungers and thirsts after righteousness, the merciful man, the peacemaker, the pure in heart. This is the kind of Christian who is the salt of the earth.

A SALTLESS CHURCH.

The supreme danger of the Church today is that it should lose its savour. There are two ways in which this could happen. First, by abandoning those distinctive beliefs of Christianity which are its glory and its power. A church which believes only what the world believes, what politicians say, what scientists say, is a church that has lost its savour. Then a church can lose its savour by failure to practise in daily life the laws of Jesus Christ. This, perhaps, is the greater danger: that the lives of the members of the Church should be in no essential and visible way different from the lives of those who are in the world. Whenever that happens, the salt has lost its savour. It goes with-

out saying that in all churches there are those members who have lost their savour. Their lives are in no important way different from the lives of those who never name the name of Christ. The last thing that anyone would think of in connection with them, or that they themselves would think of, is that their life and character would be a witness to the world for Christ, would influence others for good, or keep other lives from decay and corruption.

THE NEED OF DISCIPLINE.

When we read through the Sessional records of the churches of long ago, we sometimes feel that they exercised too severe a discipline and censorship over the lives of their members. No one would claim that today. The churches of today have gone to the opposite extreme, and under the idea that all matters of conduct must be left to the individual conscience, too many church members do just as they please; which means that they do as the world does, and therefore are a disgrace to the Church, an injustice to faithful and consistent Christians, and a hindrance to the work of the Church. They are like the saltless salt of which Christ spoke—good for nothing but to be trampled under foot of men.

CHRISTIANS SHOULD BE DIFFERENT.

‘What do ye more than the Gentiles?’ Christ asked of those who, under the advantages of the revealed law of Israel and the principles of Christ, were, so far as mutual forgiveness was concerned, and personal relationships, living just as the heathen world. For many of us that may be a searching question. What do I more than the heathen? In what way is my life better or different than the life of a godless man of the world?

When Peter healed the lame man at the Gate Beautiful of the temple, before he healed him, he said to him, ‘Look on us!’ That has always suggested to me the power of a genuine Christian faith and life. Can we invite others to look upon us, not only in the church and on the Communion Sunday, but in the home, in the social intercourse, in the business deal during the week? What sort of a Christian are you? One who has lost his savour, or one who has strength and influence because of obedience to the Lord Jesus Christ? Will you help to make this a church which, here in the midst of the great city, surrounded by a poisoned and sinful humanity, shall be an influence for good, preserving moral standards, keeping souls for whom Christ died from the taint and corruption of sin, and pointing them to the Kingdom of Heaven?

REPENT!

If you have lost your savour, if your membership in the church is really a reproach, rather than an inspiration and a help, if you have lost your power to keep your life clean and honourable and godly, and therefore the power to influence and salt other lives, there is only one way in which you can get it back, and that is by repentance. All things are possible to him who repents; and there is no place for repentance like this place, the Communion Table, where we remember Him who loved us even in our sins, and died for us, that henceforth we might live, not unto ourselves, but unto Him.

(2)

Twenty-fifth Sunday After Trinity.**THEME:** *Keeping the Faith. (All Saints' Day.)*

THE REV. SAMUEL M. DORRANCE, D.D.

SCRIPTURE: Matt. 24:15-28. TEXT: 2 Tim. 4:7.

HYMNS: Be Not Dismayed, O Little Flock.—*Kommt her zu mir*, 8,8,7,8,8,7
Jesus, Master, Whose I Am.—*St. Chrysostom*, 7,7,7,7,7,7.

That was a gorgeous thing to be able to say. And what makes it so splendid is the coupling of the two statements. We all finish the course after some fashion. And many a man can say "I have kept the faith" at some point before the end. But the glory of St. Paul's life was that he finished his course still keeping the faith. Beatings, shipwreck, prison, backbiting and disappointment had not gotten the best of him.

To him, and to those who like him have been faithful unto the end, we owe more than we can say. Not so much for the particular things they accomplished; after all, the value and effect of most deeds is fleeting. But for the way they dealt with life. It matters little to us now what their sphere of action was, or whether they succeeded in the things they attempted. It matters much that they never lost their sense of values, nor their devotion to goodness and truth. Life is confusing. But there are some whose sight always retains childhood's clarity. They are not deceived by specious arguments that wrong has become right, or sin harmless. In all the babel of the great debate as to what is required of a man, and what is lawful, they hold fast to the prophet's simple outline of duty—"to do justly, to love mercy, and to walk humbly with thy God." Voices cry to them, Your interest lies here! You must think of yourself, and seize today's pleasures! but clearer than those voices they hear the tones of One who said, "The first and great commandment was to love God, and the second is like unto it, to love thy neighbour as thyself." They do not permit familiarity with wrong to commend it to them, but with charity for those who differ, keep their own standards high. St. James has the words that describe such people—"they kept themselves unspotted from the world."

That doesn't mean they drew apart from their fellow-men. The people who redeem the world are not those who seek to avoid all contact with the world's depravity. That is the very opposite of the way of the cross. Our Lord did not keep Himself unspotted by finding some lonely place where distress and passion and cruelty and ignorance and greed could not reach Him. He kept Himself unspotted by wrestling hand to hand with those things. You can't keep yourself unspotted by trying to leave the world behind you. Nor can you help men from some distant sanctuary. "Men in grievous case cannot be saved from above, but only as we take our places beside them, and make all the effort and struggle of their lives our own." Those are the words of a man who understood human nature. We can help "only as we take our places beside them." The Pharisee in the Temple, thanking God that he was not as other men, did not see that "the places beside them" are indeed "our places," where we belong. If we withdraw into some sweet haven of peace, then the

spot of one of the worst sins is upon us, the sin of selfishness. And the very act of fleeing from the world's contamination puts it there.

Life works strange changes with the ranks of youth that come up so clean and strong and confident. Or is it life? The disappointment that leaves one man a cynic, leaves another more understanding and brotherly than he was before. What life did to them is only half the explanation of the result. What did they do with life? But the passing years make us ever more grateful for those who fulfill the brave promise of their youth. For here is one who went down at the first encounter with temptation. And here another who little by little lost his vision and courage, so gradually his friends hardly realized the change, till some day they discovered that a man they trusted was a broken reed.

There is the other side of the picture too—self-sufficient, critical men learning humility and reverence—men who cared only for loaves and fishes discovering the reality of spiritual things. Here and there, as you look over the rolls of long ago, is the name of one whose course was cut short. And perhaps a brightness still streams from a life that seemed tragically incomplete. But I am thinking especially today of the debt we owe to those who completed the normal span. Not of young heroes who laid down their lives, but of those who knew all Shakespeare's seven ages of man, faced the temptations peculiar to each,—and kept the faith. The longer we live ourselves, the more we honour the men and women who in old age are still loyal to those simple, fundamental virtues that we took for granted when the world was young. We care less about the embroidery, and more about the cloth itself. Wit, and talent, and genius make men famous. But there are old people who never had them to whose integrity we return as to the shadow of a great rock in a thirsty land. And when they go, the memory of their staunchness remains to hearten us.

We smile when we think of some of them, because they seemed a little quaint against the modern background, like a woman in grey Quaker dress walking down Fifth Avenue. For to them the old virtues were inseparable from old ways. And so their loyalty to the old virtues, which are really the virtues of all times, made them appear opposed to progress. Impatient boys and girls may have failed to recognize goodness in old-fashioned clothes. They remind us of stubborn rocks in the bed of the stream, refusing to budge, while the waters foam past them. But how reassuring their unyielding loyalty was in a day when many adopt a new code of morals every morning! And some there were who moved with the stream, as much a part of it as the boys in school, and yet were true to the ideals they learned as children. They helped most of all, linking the present with the past, teaching us that ancient virtues do not have to be discarded with old clothes. Blessed are the grey-haired men and women who know how to make old ideals contemporary!

We like to contrast our own time with those that were before, and to point out the great things we have done. We like to pose as self-made men, whose riches are all due to our own exertions. But we did not start from scratch. And the achievements of the present are possible only because of the labours of the past. To claim all the credit for ourselves is to forget our inheritance. And the richest portion of that inheritance is the vision and loyalty of those

who finished their course still keeping the faith. By their staunchness to their convictions, by their love, and courtesy, and reverence, and service, they bore witness to the value of realities beyond touch, and sight, and hearing. Not even our goodness, such as it is, is self-made. That least of all! We owe the very vision and conception of what goodness is to those who were reaching out after God, and trying to serve Him, before we were old enough to tell the right hand from the left. God grant that the inheritance of those who come after us may be richer, and not poorer, because of us!

SUNDAY SCHOOL LESSON

The Christian Minister.

LESSON: 1 Tim. 4:6-16; 2 Tim. 2:1-4.

GOLDEN TEXT: "Neglect not the gift that is in thee." 1 Tim. 4:14.

DEVOTIONAL READING: Acts 20:31-35.

INTER. & SR.: Why and How Ministers Are Trained.

Y. P. & ADULTS: The Christian Minister in the Modern World.

Paul had a deep interest in Timothy. He looked upon him as his spiritual son and was deeply concerned with everything that related to his growth in grace and effectiveness in service. He had warned him earnestly against the false doctrine which taught Christians to abstain from marriage and certain foods in the interest of the so-called higher holiness. Paul advises him as to the best way of withstanding such false doctrines, namely: by personal piety and by consistently sound teaching. He is to rebuke asceticism and to show the right relation which Christians are to sustain to the good gifts God has granted them. He uses the expression, "A good minister of Jesus Christ." He uses the word "minister" not in the sense of its official capacity as an officer of the Church, but in its sense of service. Paul points out that a part of the work of such a good minister of Jesus Christ is to resist stoutly wicked and silly myths of the false teachers. To refuse profane and old wives' fables. To train himself in spirituality and discipline himself in true piety, exercising himself unto godliness, to guard carefully against allowing the appetite to rule the will and to exercise that restraint and control over the body which comes from a sound mind and a pure heart. The true minister, Paul declares, will exercise a still higher discipline of the spirit itself, filling the mind with the promises and words of God and thus laying claim to the promises of true blessedness and a glorious well-being both here and hereafter. Moreover, those who so discipline themselves are assured of success in their labour, because, "our hope is set on the living God."

In verse 13 Paul gives very significant advice to the young minister when he says: "Give heed to reading." Reading is necessary.

1. For mental diet.

If we feed the body constantly on highly seasoned foods we will soon grow sickly. Many people, after their school days, read little but sensationalism. The mind must be fed upon good reading, as the body must be fed upon good food.

2. Because our faith has an intellectual side.

Heart religion may be very warm, but it is also very wobbly. Head religion, without the heart, may be very solid, but it is dreadfully cold. We need both the head and the heart. No man is safe in the Christian faith until his head is reached. "Come now and let us reason together." A school boy anarchist only seventeen years old, reported as a dangerous alien, said he obtained his education in radicalism from books received from the New York Public Library. When books were costly and rare they were far safer than now, for today it is easy for any evil-minded man to put his mind into a book and scatter the poison over the world. A person should never read books indiscriminately any more than he would go into a chemical laboratory and take the first liquid as a medicine. In this advice which Paul gives to his young ministerial friend he is speaking out of the fullness of his experience. He loved his books and parchments. One of his last thoughts on earth was for them when he instructed Timothy to bring to him, as he languished in prison, "the books and especially the parchments."

Paul recognizes that the work of a minister is mainly one of instruction, that he should teach others, who in turn will be able to teach a still wider circle. He points out to Timothy that there are hardships to be endured and that the work of a minister is like that of a good soldier, willing to suffer privation and go through trying ordeals for the sake of Him, whom he represents, and in whose cause he labours.

EVENING SERMON

THEME: *The Bible and Modern Astronomy.*

THE REV. FREDERICK W. LEWIS, D.D.

TEXT: "The heavens declare the glory of God and the firmament showeth His handiwork." Psa. 19:1.

It is hardly to be believed that the writers of the Old Testament had advance knowledge of the heavens two thousand years ahead of their age—and yet there is something deeply interesting in the way, inspired by the Holy Spirit as they were, they were kept from saying that which was ridiculous in the light of present-day knowledge. There is a sanity, a restraint about all references to the stellar universe that is truly remarkable. It is one of the incidental proofs of the inspiration of the Bible that in an age when others held such absurd and even preposterous notions concerning the earth, the sun and the stars, the expressions of the Scripture should be so beautiful, so poetic and so consistent with what we know to be the truth today.

Let us take some of the outstanding passages of Scripture, and note how, while they do not outline facts regarding the starry universe with the exactness of modern science, yet, as far as they go, they are not out of harmony with the facts as we now know them. There is nothing outlandish and grotesque about the astronomical references of the Bible.

1. "One star differeth from another star in glory." In that ancient day this was only superficially understood. Fuller light reveals many and important differences. (a) They differ in size, varying from diameters even smaller than the earth to diameters that would extend from the sun to the earth and even far beyond. (b) They differ in colour. There are not only white stars but red

stars and blue stars. There are stars that are green, yellow or purple. (c) There are many other differences. Each star is individual "with quirks and eccentricities all its own."

2. "By the Word of Jehovah were the heavens made, and all the host of them by the word of His mouth." I emphasize the word *host*. It means a vast number. It is interesting that somehow the ancient Scripture writers did not use words that would seem to limit the number of the stars. As a matter of fact, the naked eye can only discern some 2,500 stars. That is scarcely a "host"—a vast unnumbered multitude, like the sands of the seashore. Yet inspired utterance used the right word; for now we know that these 2,500 are but the merest fraction of the heavenly host. Over a billion of stars are within reach of the great telescope at Mt. Wilson.

3. "Lo! these are but the outskirts of His ways and how small a whisper do we hear of Him but the thunder of His power who can understand?" When one realizes what a vast number of stars there are and also takes into consideration the fact that many of these stars are so large that they could not pass between the earth and the sun, although ninety millions of miles lie between, and then when he adds the fact of the enormous and incredible speed at which they are rushing in all directions, he is led to wonder why they do not crash into one another. But this question is answered when we realize how vast the universe is. "Lo! these are but the outskirts of His ways!" exclaims Job. Those notions of space which we can partially grasp, e. g., ninety millions of miles, are the merest fringe of the universe. Its expanse is beyond the power of finite mind to conceive. This has been illustrated as follows:

Sir Malcolm Campbell raced his Bluebird across the salt flats of Utah. At the rate he travelled that short distance he would scorch around the earth in a little more than half a week. Now suppose he tried to go at that terrific speed from extreme east to extreme west in the universe? Could he do it in a millennium, a thousand years? By no means. It would take him forty-five billion millenniums, as on and on he flew.

The world of the stars is so inconceivably extended that, many as the stars are and large enough though they are, there is little chance of collision with one another. Suppose two particular stars were like two tennis balls in the air and had as much room as the space above the territory of the United States and thousands of miles up and down as well, how much chance of meeting would there be? Space is like that. Essentially, this is an empty universe. The space occupied by the stars is but one hundred million millionth part of the space unfilled by them.

Why all these stars? What is their meaning? "Why this waste?" To answer, there are certain considerations which will seem preposterous only to those who do not understand the intensity of God's desire to make Himself known to man, and to those who do not appreciate the real dignity, worth and even divinity of man. "Thou has made him but little lower than God!" Here, then, are considerations which would justify all this creation, even though no other beings existed anywhere else in the universe.

1. You and I need to come to an understanding of the grandeur and glory of God's ways and God's purposes. "As the heavens are higher than the earth, so are God's ways higher than our ways and God's thoughts than our

thoughts." The distance from our little earth up to the very farthest heavens indicates the superiority of God's far-reaching, glorious purposes to our own human ideas of what is fitting, desirable and best. And, if God can bring this home to us by the sublime island universes floating in the unimaginable distances above us, the end to be gained is worth all the stellar expanse.

2. We need to know the compassion of God. It is "broader than the measure of man's mind and the heart of the eternal is most wonderfully kind." We grasp feebly at the comprehension of God's enduring, forgiving and forgetting love. So, God-inspired Writ uses the figure, "As far as the East is from the West, so far hath He removed our transgressions from us." Therefore, though God has stretched out the heavens to these unimaginable lengths and space rolls on and on in shining endlessness, yet, if it is a symbol of the precious truth He means to convey regarding the utter separation of man from his guilt and its consequences which Divine Grace has made possible, one dares to believe that God does not ask, "Does it pay?" Why should we ask the question?

3. We need to enter into some more adequate conception of the eternity of the "King, eternal, immortal and invisible." Our souls should be drawn out in wonder and adoration, as we worship before Him "who was and who is and who is to come." Therefore, if science talks of hundreds of light-years and thrusts the origin of the universe back into unguessable mists of ghostly antiquity,—and, if these thoughts help us to sense some small meaning of the ageless "I am," who is our God for ever and ever, then is not even this great panorama of burning, wheeling stars, world without end, justified by its impressions on the minds and hearts of men to whom God would reveal Himself?

4. We need to have an all-conquering confidence in the Power of God. We need to be nerved to new endurance and resistance, and to new comfort and courage by the thought expressed in the Psalm, "Thou upholdest all that fall." We need to have new cause to say with Isaiah, "Is there anything too hard for Thee?" Now, if our survey of the sky reveals to us monster gaseous bodies heated to the intensity of an Inferno, churned by twisting tornadoes of inconceivable fury, and hurtling headlong through space, yet guided in their course and bowing as tamely to the will of the Unseen as a toddling child led across the floor with one of its mother's fingers—and, if this sublime spectacle constrains us in utter confidence to commit our way unto Him and know that He will make "all things work together for good to them that love Him"—does God or man need to count the cost?

MID-WEEK SERMON

THEME: *God Can Do Anything, Except—!*

TEXT: Hebrews 6:10.

"I think greatest discovery of the future will be made along spiritual lines."—Steinmetz to Babson. To be spiritual is to be alive to all true values. Our idea of God is highest of these values. I assume God to be personal and moral.

IS ANYTHING TOO HARD FOR GOD? Difficulty most people have in belief in God is not in His existence, but in His goodness and power. Life is often too much for them.

We live in the city and are largely out of touch with and even knowledge of the natural processes. Our homes are serviced largely mechanically. Life is harder in the city. Economic pressure leaves little time for God. Again, city dwarfs individual. Competition. Age comes quickly.

Not only the city, but facts of life sometimes overwhelm us. Disaster, sickness, death. After years of quiet living. "Why does God do this to me?"

Belief in goodness and power of God is lost, or, at best, held to with difficulty. Genesis 18:9-15. Apparently some things are too hard for Him.

THE REALM OF PRAYER: We see the effect of all this in the prayerless of many. Practice of prayer seems foolishness. And yet instinct will not be denied. In emergency all men pray.

We need to re-think the matter of prayer, and see it as a fellowship with God. And with a God of power. Not necessary that God resolve all our problems. Enough that He strengthen us and guide us in right paths.

GOD CAN DO ANYTHING, EXCEPT—be untrue to His own character of righteousness and love. Text. Here is where we must start in our thinking of God and His work in our lives.

Consider our desires and needs. Are they right? Consider the scope of God's love. "God is not unfair" (*Moffatt*). He deals with all fairly. We may rest securely in the rightness and love of God.

TOPICS FOR YOUNG PEOPLE'S SOCIETIES

CHRISTIAN ENDEAVOUR and B. Y. P. S.

Y. P.—Prejudices Are Unchristian. John 8:14-17; Deut. 1:16-17.

Inter.—Our Common Enemies: Poverty. Matt. 19:16-22.

EPWORTH LEAGUE.—Comradeship Week: Ways to Peace.

Where the Christian Adventure Leads.

LUTHER LEAGUE.—Strange Bloods. Acts 17:24-28.

FOR THE BULLETIN BOARD

Sacrifice alone points to love.

Friends made by fortune are tried by misfortune.

Only that will come your way which you go after.

What would finger-printing your Bible show?

A welcome crumb rather than a begrudged loaf.

The happiest lives are home-made.

Your religion is worthless unless it is joyful.

The cheaper the coin, the more it circulates.

When industry goes out, poverty comes in.

Elaborate clothes won't cover a dull character.

The fruited tree receives the stones.

Labour does less harm than leisure.

Love may die of under-nourishment.

Might makes light of right.

The great things of life cannot be defined.

THANKSGIVING SUNDAY, NOVEMBER 21

CALL TO WORSHIP: "O taste and see that the Lord is good, blessed is the man that trusteth in Him." Psal. 34.

PSALM: 65.

PRELUDE: Festival Prelude.—*Kroeger*.

ANTHEM: The Earth Is the Lord's.—*Rogers*.

OFFERTORY: The Good Shepherd.—*Van de Water*.

POSTLUDE: Postlude in C Major.—*Foote*.

OFFERTORY SENTENCE: "And they shall be mine, saith Jehovah of Hosts, even mine own possession, in the day that I make; and I will spare them as a man spareth his own son that serveth him."

OFFERTORY PRAYER: With glad hearts and exultant spirit we fly to Thee in spirit on this day of worship and Thanksgiving. Accept our gifts and increase them with Thy love, so that all the peoples of the earth may benefit by them. Create in us hearts of fire in Thy cause, and spirit our love to all men. Amen.

BENEDICTION: Peace be unto you, and love with faith, from God the Father and the Lord Jesus Christ.

MORNING SERMONS

(1)

THEME: *The Sacrifice of Thanksgiving.*

THE REV. MARION GERARD GOSSELINK, D.D.

TEXT: "And let them sacrifice the sacrifices of thanksgiving, and declare His works with rejoicing." Psal. 107:22.

This Psalm rises to the sublime heights of inspired song. Nowhere in Literature can it be matched for its spontaneous surge of thankfulness to God. Its vivid imagery depicts the varied course of human experience, and the wise Providence of a merciful God. It sounds both notes of warning and encouragement, and exhorts God-fearing men to broadcast His goodness and mercy. "Let the redeemed of the Lord say so."

In this intensely practical age with its mechanical bent; with its speedometers, turnstiles, statistics, codes, brain trusts and every conceivable measuring device for the computation of output and production, it might be well to inject more of the poetical. True poetry arises from the aspiration of the soul. It is the spiritual expression of the mind and heart. It is God-centered and God-breathed.

One great test of immortal poetry is its universal application and appeal. It obliterates Geographical, Racial and National boundaries. It is ageless and timeless. So this magnificent Psalm of Thanksgiving, while based on the experience of the ancient Israelites, awakens kindred echoes and responses in every human heart.

In four realistic and masterful pictures, we see ourselves.

I. How graphically the inspired writer portrays DIRECTION IN THE DESERT. His oriental mind is thus revealed. Amidst the aridity, waste and trackless emptiness, where life was difficult to hold, the Providence of God impressed itself upon the thought and consciousness of man. There, Monotheism had its rise, and the great religions of the Semitic races. The Patriarchs were sustained by the guidance of Almighty God, and Israel saw a mighty demonstration of it for forty years. Preserving the memory of it in

verse, the Psalmist writes, "They wandered in the wilderness in a solitary way; they found no city to dwell in. Hungry and thirsty, their soul fainted in them."

It is all there—loneliness, uncertainty, transitoriness, hunger, thirst, despair, and sheer helplessness. Frail humanity at the mercy of the elements. In their extremity, "they cried unto the Lord in their trouble" as most of us do when we come to the end of all expedients," and he delivered them out of their distresses. And he led them forth by the right way, that they might go to a city of habitation."

Wilderness travellers, lost in the desert. History repeats itself. This parallels our day. Civilization is groping in "a dry and thirsty land where no water is." Our Nation, like the nations of the world, seems confused and baffled. There appears to be no stability. People and leaders have lost the way. Economically, socially and morally, chaos and bewilderment reign. One wearies of the cry, "This is the way out." New charts and improved compasses are being offered by numerous inventors. Short cuts to prosperity, and elaborate gadgets to force the needle to the magnetic pole are being hawked to a gullible public. Beware, the alteration of the chart may lead one far astray. The gadget may divert the needle from its true position.

The Israelites could not find the way out of the wilderness. Their helplessness forced from their lips the cry for aid. They became hungry and thirsty. The necessities of life failed. To many, it brought poverty of soul. "Their soul fainted in them." After being brought face to face with their utter dependence, they besought God to help them. "He delivered them out of their distresses." "He led them forth by the *right way*." The right way is His way. His way leads to stability. From the shifting desert tent, and the uncertainty of a nomadic life, He led them to a city of habitation where they became an established, happy and prosperous people.

We need to be God-directed. His way is the right way for Nations as well as Individuals. He has never failed, nor ever will. "In all thy ways acknowledge Him and He shall direct thy paths." Thank Him for DIRECTION IN THE DESERT.

II. The second picture which the Psalmist presents is called FREEDOM FROM FETTERS. His historical mood recalls the bitter gall of Egyptian bondage. The enslaved Hebrews were forced to labour under tyrannical taskmasters. How irksome oppression became! Driven under the lash to make bricks without straw; broken in body and spirit under the industrial heel of the haughty Pharaoh, their wail ascended to heaven. God heard their cry; sent them a mighty leader; and delivered them from the thralldom of the foreign yoke. Now, under David's beneficent reign, the Golden Age was being ushered in, and the descendants of those early serfs had well-nigh forgotten that struggle for freedom. The sweet singer reminds them of that historical epoch. Slavery of that type was theoretical for them as it is for us.

However, spiritual slavery and bondage existed for them as it does for us. Spiritually this refers to the lost condition of men who wilfully rebel against God. The grip of sin controls them. No longer are they masters of their minds. Humanity is enslaved by the passions. The flesh holds them fast in the stocks. Minds are shackled; depression strangles us; systems force us into

grooves; custom and public opinion cramp and circumscribe; confusion of creeds beclouds many minds with doubt; and many are appalled at their helplessness.

It is true in more than one sense that, "Stone walls do not a prison make, nor iron bars a cage." Look up, the day of liberation is at hand. There is a way of escape. Jesus said that He came "to preach deliverance to the captives."

In the midst of captivity, Israel "cried to the Lord in their trouble, and He delivered them out of their distresses." "He brought them out of darkness." "In His light we shall see light." "And the shadow of death." They were pardoned; the sentence was suspended. "He brake their bands in sunder." Shackles fell off their wrists and ankles. The restraining chains were broken. True liberty at last! Fear was removed. God alone leads the way out. He grants FREEDOM FROM FETTERS to Individuals and Nations when they cry to Him. Let us thank Him for the liberty of the sons of God.

III. The third pen picture deals with DELIVERANCE FROM DEATH. Again and again the Israelites were miraculously saved from death and destruction. Through their own wilfulness, they brought calamity and disease upon themselves. Witness the serpent-bitten men, who through the intercession of Moses were saved by looking upon the serpent of brass. In no uncertain words does the sacred poet exclaim, "Fools because of their transgression and because of their iniquities are afflicted." "Their soul abhorreth all manner of meat." Sickness took away their appetite. "And they draw nigh unto the gates of death." Their lack of self-control; their gluttony and greed had brought them low. Death stared them in the face. "Then they cried unto the Lord in their trouble." That is about the only time some people think of God.

Violation of the laws of health has brought many a man to the gates of death, either through ignorance or wilful dissipation or carelessness. The Psalmist speaks of transgressions and iniquities. He calls such violators fools. Disregard and inattention to the laws of God brings Nations as well as Individuals near the gates of death. Sickness of soul is evidenced by immorality, greed, selfishness, disregard for the Sabbath, and idolatry of all forms. Witness world conditions at the present time. Sin-sick souls need God.

"Then they cried to the Lord in their trouble, and He saveth them out of their distresses." The Great Physician sent His Word and healed them. Nations and Individuals find health by following the prescriptions in His Word—the written and Incarnate Word.

"He took the suffering human race;
He read each wound, each weakness clear;
He struck His hand upon the place
And said, 'Thou ailest here, and here.'"

Then He healed them by His divine touch and spoken word.

However, His Word must be followed to bring about the healing. A man was seriously ill. He called for his physician, who prescribed for him. But the man did not like the course of treatment prescribed, and after having tasted the medicine declared that it was too bitter, and decided that he would be his own doctor. He steadily became worse. His dear ones and friends

urged him to follow the physician's advice. After much persuasion, he agreed, and was soon on the road to recovery.

The ills of the world will be cured, if we take the remedies God offers in His Holy Word. Thank Him for DELIVERANCE FROM DEATH. "I am the Lord that healeth thee." "Bless the Lord, O my soul, who healeth all thy diseases."

IV. The fourth picture is called "SAVED FROM THE SEA." The sea has always been the object of terror to the Israelites. They were not a sea-faring people. They were not navigators. They discovered no new lands by the water route. A few, in our Lord's day, were fishermen on the little Sea of Galilee, but seamanship was not the Hebrew's forte. In Solomon's time, Hiram, King of Tyre, put his ships at the disposal of his ally in the building of the Temple. Israel never craved the supremacy of the seas.

Yet the Psalmist, in striking words, presents the helplessness of the mariner at the mercy of the deep. What a description of a storm at sea! Waves mounting heaven-high, then dashing the ship into the yawning trough. The reeling of the sailors, like drunken men, trying to maintain their equilibrium upon the heaving deck. Fear, as it were, melting the soul within. They cry to God, as did the mariners on Jonah's chastened ship, or as the Disciples on the tempest-tossed bark on Galilee, "Save, Lord, we perish." The Divine voice spoke, "Peace, be still," and the great calm followed. "He maketh the storm a calm." He holdeth the waves and the winds in His hands.

This is a storm-tossed world. Grief, anxiety, doubts, fears, disappointments, social, moral, political and spiritual upheavals are universal and continuous. We live in a state of turmoil and flux. Many are being engulfed. Thank God, there is still the Omnipotent hand. He saves from the sea. Pouring oil upon troubled waters makes but a temporary lull. Laws, treaties, conferences, conventions, leagues and what-nots are but makeshifts. "They cry unto the Lord in their trouble, and He bringeth them out of their distresses. He maketh the storm a calm, so that the waves thereof are still. Then they be glad because they are quiet." God brings Men and Nations to the desired haven of peace and prosperity. Thank God that He is still able to SAVE FROM THE SEA.

V. The Sacred Poet has an object in presenting these pen-portraits. He is not writing for the purpose of exercising his facile pen. He desires to stir up his readers to sincere thanksgiving. "Let them sacrifice the sacrifices of thanksgiving," he exclaims.

To sacrifice, is to make a gift—a gift that costs something; the best obtainable. Abel brought the firstlings of his flock. Abraham was willing to offer up Isaac his son. The Israelites were told to sacrifice a lamb without blemish and without spot. God not only demands the best, but He always gives the best. With lavish hand He distributes His Providential gifts. For man's salvation, He spared not His own Son, but delivered Him up for us all. And Christ Jesus gave His life, His all, that we might be saved.

Thanksgiving Day calls for a sacrifice from each one of us. God wants the allegiance of our hearts and the obedience of our wills, given in deep repentance and humility. "The sacrifices of God are a broken spirit, a broken and a contrite heart, O Lord, Thou wilt not despise."

But along with repentance comes witnessing. The divine writer also adds,

"Declare His works with rejoicing." Again and again in this Psalm we read the refrain, "Oh that men would praise the Lord for His goodness, and for His wonderful works to the children of men." How can this be brought about? How can all men everywhere give expressions of gratitude to Almighty God? Certainly not by Presidential Proclamations, ecclesiastical decrees, or legal statutes alone. True thankfulness cannot be forced into bloom like a hot-house plant. It comes spontaneously, and wells up from a heart fully aware of its blessings. Those who have experienced His love—those who are God-conscious—are first of all to do it. "Let the redeemed of the Lord say so." "Let them declare His works with rejoicing." Joy is contagious. Joyous godliness makes a deep impression. Joyous religion is the genuine brand. The pessimism and gloom of the present; the paralyzing materialistic philosophies and attitudes of today need to be overcome with optimistic Christian faith. Let us declare His works with rejoicing.

"Let the people praise Thee, Lord;
Let Thy love on all be poured:
Let the nations shout and sing
Glory to their Saviour King.
At Thy feet their tribute lay,
And Thy Holy Will obey."

(2)

Twenty-sixth Sunday After Trinity.

THEME: *Growing a Soul.*

THE REV. WILLIAM R. SIEGART, D.D.

SCRIPTURE: Matt. 25:31-46.

TEXT: "Consider the lilies. . . ." Luke 12:27.

HYMNS: Lord, Keep Us Steadfast in Thy Word.—*Mendon, L. M.*

Lord, Thy Word Abideth.—*Leo Minster, 6, 6, 6, 6, Trochaic.*

Jesus drew a great many illustrations from nature, and well He might, because these things are all about us. It was Shakespeare who said that there were sermons in trees and stones and running brooks. But long before that time the lowly Man of Galilee taught men with familiar nature scenes as texts, and no one since has been able to equal Jesus in this respect.

One important thing we learn from nature is that life is directly associated with growth. Consider the lilies, how they grow. On the other hand, we learn that decay is associated with death. There is yet another thing we learn, especially from this statement of Jesus, and that is this: Lilies grow from what are commonly called bulbs. Now a bulb does not appear to be exactly a thing of beauty as we look at it. But from that bulb there may come a very fine lily. Crowning these lessons is that great one about the tender care and solicitude of the Father.

The urge, the power, or the thing which causes a beautiful lily to grow from an apparently common bulb is something which man cannot rightly explain in a formula. We see a marvellous rose burst into fragrant bloom on a plant which a few short months before was an apparently lifeless thing. Or consider the unseen force which liberates the germ of life, breaks the shell which

covers the grain of corn, drives it upward to the sunlight and brings forth "first the blade, then the ear, and then the full corn in the ear." Here is God causing growth to bring beauty and sustenance to man. Here we see profound mystery wrapped up in the commonest things of life, the grain, the flowers, the trees.

While there are several things associated with this statement of Jesus, it is the aspect of growth we would consider this morning, and especially growth as associated with the soul; for the soul can die or it can grow: there is no stagnation in life. While we often contemplate growth in nature, it is not so often that we make the transition to growth of the soul. It was Paul who called attention to this fact in no uncertain terms when he said that there were babes in the word and full grown spirits in the Christ. We progress from one to the other. This growth is in God's hands if we fulfill certain requirements. Our Father asks us to "grow in grace and the knowledge of our Lord Jesus Christ." If we have the grace and knowledge of our Lord Jesus Christ we will increase and grow. The mystic presence of God's Spirit will cause souls to grow. God urges us to pray, to sacrifice, to be earnest, to be sincere, to believe, and if we follow what He has laid down we will grow. Because when God is with man there is life, and life never stands still. We may be sure if God dwells with us, and if His grace is in our lives, we grow. Consider the lilies, how they grow.

The soul, like the lily bulb, is full of possibilities. We look back through time and see a Peter, a Paul, a John, a Francis, a Luther, and we know they were great souls. Yet how few such souls there have been! But as these attained, so might certain others attain, because the soul contains many possibilities of energy, aspiration, courage, faith, unselfishness, purity, if it live with God and let His power have full sway.

Another thing about growing a soul is the fact that it never grows old. The body may shrivel up and wear away, but the soul never. For a soul to wear and waste away is a tragedy. A soul which grows with the years knows what Browning meant when he wrote:

Grow old along with me,
The best is yet to be,
The last of life, for which the first was made.

It is always sad to see some folk come into church membership with every good intention, and then see them settle down to an apparently satisfied life. They appear to stop growing in "grace and the knowledge of our Lord Jesus Christ." Other interests seem to crowd the Christ into the background and growth of soul ceases. It is as if boys and girls stopped mind culture at grammar school. Every year thousands of boys and girls leave the school of our land, and they will go through life gathering no more knowledge than that acquired there, and even this will often become atrophied. Unless one keeps after knowledge he never acquires it. So with those entering the Church; unless they grow in the "grace and the knowledge of our Lord Jesus Christ" they go backward. Would that we all might continue to grow by keeping the God life in our souls! Consider the lilies, how they grow—by the power God exercises over them.

We should not be impatient about growing a soul. Many are, and they try to force it. But rapid growth is usually coarse and undesirable. The fast growing poplar cannot compare with the oak or maple for beauty and shade. Often it is the slow growing things in our gardens which are the most beautiful. "The warmth of many suns must wait on them; the moisture of many tranquil nights must coax them, before they feel bold enough to expose their inner life to the gaze of sun and stars or the touch of gentle winds."

Ay, quoth my Uncle Gloucester,
Small herbs have grace, great weeds do grow apace.
And since, methinks, I would not grow so fast,
Because sweet flowers are slow and weeds
Make haste.

Growing a soul is the supreme end of life. It is the only way the soul can become fit for the companionship of God.

SUNDAY SCHOOL LESSON

Christian Workers.

LESSON: 1 Cor. 3:1-15; Gal. 6:6-10.

GOLDEN TEXT: "Let us not be weary in well-doing: for in due season we shall reap, if we faint not." Gal. 6:9.

DEVOTIONAL READING: Psal. 130.

INTER. & SR.: What Can I Do for Christ and the Church?

Y. P. & ADULTS: How Christians Become Fruitful.

The text of our lesson today is found in Paul's second letter. The letter was begun in February of the year 55 and Paul contemplated its delivery before the Passover season. Corinth was a most important community and very soon after Paul had arrived at Ephesus he had sent Titus and Gaius, whom the Church at Antioch had associated with Titus, to inform the Corinthians of his plan to relieve the distressed poor at Jerusalem and to enlist their sympathy and their contributions. This the Church at Corinth had done, but in the autumn of the year 54, Paul received painful intelligence about the state of affairs in the church. Corinth was a notoriously licentious city. It was the centre of the cult of Aphrodite. The temple was one of the chief buildings of the city. Immorality was rife and had all the dignity of a cult.

It was a very difficult thing for the Corinthians to break from their past and to withstand the terrific pressure of their old associates and habits. They were tempted on the one hand to asceticism which was the natural recourse of earnest souls in the presence of such terrific and widespread evil. They saw sexual indulgence carried to such hideous extremes that they were tempted to forbid all marriage and to enjoin celibacy. They were tempted on the other hand to deny the reality of the flesh and its appetite. The body was unreal. It therefore mattered nothing what a man did with it. This lead, of course, to the rankest kind of libertinism. Furthermore, the Church was being troubled by the presence of Judiazers, who had come armed with imposing credentials from Jerusalem. They were carrying, also, their disputes before

heathen magistrates, there to have them adjudicated. Paul, accordingly, pours out his heart to them in stern words of rebuke and of admonition.

In the first part of chapter 3 he uses the figure of the husbandman. In the second part of the chapter, under our survey today, he passes to the metaphor of the builder. He had laid the foundation upon which another was building. He had made it firm and strong and the foundation was effectual. That foundation was none other than Jesus Christ, and the question now was, "Were they building on that foundation?" The Judaizers, in rejecting the Gospel of salvation by faith in Christ and substituting the old method of legal observance, were building on another foundation and their work was doomed. Each one had a part in this building and in the day of testing the character of the building which each one does will be manifest. The point to be emphasized is that each Christian worker will have his work tested according to those standards by which God judges and not according to the standards by which the world measures success. The question is not a question of salvation. It is a question of reward as regards the work which we have done. It is entirely possible for an individual to be saved, but for the work which He has attempted to do in the Kingdom of Christ, to be almost utterly contemptible. We are judged upon the basis of the motive which impels us, by the spirit of our work, by the foundation upon which we build, by the measure of our sincerity in it and sacrifice for it.

EVENING SERMON

THEME: *Christian Giving Must Be Sacrificial, Not Mathematical.*
(A Stewardship Sermon.)

THE REV. GEORGE F. CAMERON.

TEXT: 1 Chron. 29:14.

Suppose some ingenious man with a select number of friends were to go to one of the uninhabited, yet habitable stars and set up a gainful industry and a beneficent government. Within a few generations there would be small communities with people hurrying to and fro in general commerce. Life would soon be so complex that man would forget that the star originally belonged to God. It would be economic heresy to preach that God continued to own the star. Certainly but few men would hazard the guess that the star was a sacred entity of a still Greater Kingdom. There would be all this perverted thinking despite the fact that they had been taught in God's holy Word, "We brought nothing into this world, and it is certain we can carry nothing out."

MAN, THE APPROPRIATOR.

Such erroneous thought and action have come to pass upon our own once virgin planet. We have so advanced in our thought and in control of nature, we have been so enslaved by the "concept of property," that men conclude what was originally God's is now the exclusive right of man.

CONVENIENT CLASSIFICATIONS.

Really we have gone farther than that. We have set up convenient classifications, dividing the world into two unequal and unnatural parts, the sacred and the secular. To God we give the Sacred; the secular we keep for our-

selves. Into the category of the secular, man has put through clever artifice all the pleasures of life, the comforts, his appetites and desires, leisure, talents, and his material possessions. Such things as hope and holiness, loveliness and purity, faith and worship, charity and sacrifice, adoration and gratitude—all these “figments of the imagination” he relegates to the category of the sacred. The first day of the week, our Christian Sunday, is holy and sacred; but the other days of the week belong to the secular. So far man has succeeded surprisingly well in keeping these two departments, the sacred and the secular, separated.

DIVIDED ALLEGIANCE.

Man sets aside Sunday as the Lord's Day, which must be kept scrupulously holy; and into that day we must crowd all our pious acts. The other six days belong to man; and during that period any programme of secularity or materialism is in order, and any impulse to worship, to pray, to sacrifice, must be delayed until Sunday. Next, we consecrate a chapel in which to worship God. Our other buildings are dedicated to programmes of avarice and selfishness, and for the perpetuity of “sound business principles.” To protect both sides we have as our motto, “Never bring religion into business, nor business into religion.” That artificial division causes wars and rumours of wars, and turns our cry for peace into hypocritical murmuring. Even more alarming is the fact that our prayers are kept on ice until we go to church, while in the vast majority of homes the family altar is unknown.

OUR MATERIAL POSSESSIONS.

Moreover, we are encouraged and educated to set aside for God a part of our wealth. In some cases, the arbitrary standard of one-tenth is fixed; and that standard determines whether a man has or has not religion. That material division is very simple, of course. It has the virtue of being always very easy to compute because it is mathematical. It may have the element of sacrifice, but not necessarily so.

WHAT OF THE BALANCE?

Nothing much is said about the rest of our money, the other nine-tenths; and our silence is eloquent. During our silence, and while we sleep, wars are promoted and waged, slums planned and built, temples of avarice erected, and the liquor traffic accelerated. Partial sacrifices are not acceptable unto God; they reek of burnt offerings of bullocks, which are unworthy substitutes for the worshipper, himself. The Church should not be so much interested in the one-tenth as with man's attitude towards the other nine-tenths. The one-tenth proposition leads man to believe that only a part of the world belongs to God, whereas the balance is his to be used as he pleases. It all belongs to God, and all should be dedicated to Him. Money that goes into a pair of shoes, money that goes into a factory, money that goes into labour, money that goes into capital—all of it should be counted as belonging to God. It is sacred, every cent of it.

IT MUST BE ALL, OR NOTHING.

God would not be satisfied with a part of my family. He pleads for the

whole home. No young wife would be satisfied with the promise of one-tenth of her husband's love. In a real home, built upon enduring foundations, there can be no artificial divisions in our allegiance and in our affection. It demands nothing short of the whole being. So it is with the kingdom of wealth, of love, of talents, of human hearts, of every conceivable possession. God will be satisfied with no fractions: He demands complete sacrifice. You remember the one leper who returned to give thanks for his recovery. Immediately, and quite emphatically, Jesus asked, "Where are the nine?" One was not enough, even though he were a tenth. God wants all of man's allegiance, not a part.

MAN AMONG THE CREATED BEINGS.

Yes, even man, the whole man belongs to God. He is the crown of God's creation, but let him never forget that he is also among the created things of the universe. If we belong to Him, if our hearts, our minds, our homes, our possessions all belong to Him, then why do we run off with them and try to hide them? Why cannot we humbly acknowledge the ownership of God and live as worthy stewards of the manifold blessings of His Kingdom?

Said the Psalmist, "The earth is the Lord's, and all that therein is; the compass of the world, and they that dwell therein." This ideal the world will not accept. It would cause too many social revolutions. It sounds like foolishness, even to many of us in the churches. But sacrifice that is honourable and complete demands that the ideal be fulfilled. Our heavenly Father must also become our Creator; and if our Creator, then He must be the Lord of the universe and of our lives. He must be the Spirit that moves us in our sacrifices. That will make our sacrifices genuine, and then will our offerings be *spiritual* and not *mathematical*.

"Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine is the kingdom, O Lord, and thou art exalted as head above all." 1 Chron. 29:11.

MID-WEEK SERMON

THEME: *The Scattered Children of God.*

TEXT: John 11:52 (*Moffatt*).

Prophecies of the Restoration. To be accomplished by a miracle? Jews are returning to Holy Land—by boat and train. God's agents.

THE SCATTERED CHILDREN OF GOD: "Scattered" has more than geographical implications. Mental and spiritual conditions. Environment and opportunity contribute share of "lost."

GATHERING INTO ONE: A spiritual unity in Christ. Three words in the missionary enterprise: Evangelize, educate, serve.

"The measure of Christian effort must be in terms of the inspirations that come into the hearts of those who feel a new life through the vision of love which Christ brings them."—L. C. Porter, Yenching University, China.

"The measure of the Christian enterprise must be in terms of its loyalty to the light that it sees, and that does not mean the loyalty of any institution as

a whole: it simply means our own loyalty to the love and light which we have seen in Jesus."—Porter.

OUR PERSONAL RESPONSIBILITY: "We and God have business with each other; and in opening ourselves to His influence our deepest destiny is fulfilled."—Wm. James.

"We knew he was not proud. Some did not like him, but they found he was honest. He was a staff; He was a staff to walk with."—An old Cherokee grandmother about David Brainerd. Dr. John Timothy Stone showed me this paragraph prepared by someone in humour: "Population U. S. A.—124,000,000; eligible for Old Age Pensions (Townsend plan)—50,000,000: leaving 74,000,000. Prohibited from working under Child Labour laws, and in Government jobs—60,000,000: leaving 14,000,000. Number of unemployed—13,999,998: leaving two—just you and me, and I'm all worn out, so it's up to you!" Are you a staff to walk with? Do you see the missionary enterprise as an opportunity for you to serve humanity in the name of Christ?

"Lift up your eyes and behold the fields white to the harvest." Fields full of "the scattered children of God."

TOPICS FOR YOUNG PEOPLE'S SOCIETIES

CHRISTIAN ENDEAVOUR and B. Y. P. S.

Y. P.—Praise God from Whom All Blessings Flow. (Thanksgiving.) Psa. 103:1-2; 147:5-20.

Inter.—Be Grateful! Psa. 100.

EPWORTH LEAGUE.—Comradeship: Making and Keeping Friends.

LUTHER LEAGUE.—Minorities. James 2:1-5.

FOR THE BULLETIN BOARD

We would change not man's idea, but man's ideals.
 Super-men are only men with conscience and vision.
 Education does not make men. It takes more than that.
 Don't depend too largely upon reason.
 Our prisons are crowded with educated lawbreakers.
 Common honesty is not common enough.
 If you can't be honest in your profession, try another.
 The more one possesses, the less one appreciates.
 Try to be even better than you appear.
 What is cowardice in one may be prudence in another.
 Talking too much often follows thinking too little.
 Smiles and tears as well as music are a universal tongue.
 Telling a lie takes more effort than telling the truth.
 The only lot some will earn lies in a cemetery.
 Small causes may cause big wars.
 You run into debt, but crawl out of it.
 Do you live to eat, or eat to live?
 Gifts are too often only trades.
 The larger the fish, the more careful the angling.
 Forsake the man who tells of his own honesty.

ADVENT SUNDAY, NOVEMBER 28

CALL TO WORSHIP: "My soul doth magnify the Lord and my spirit hath rejoiced in God my Saviour."

PSALM: 5.

PRELUDE: Meditation.—*Shand*.

ANTHEM: Spirit of God.—*Gillette*.

OFFERTORY: Solemn Prelude.—*Noble*.

POSTLUDE: Finlandia.—*Sibelius*.

OFFERTORY SENTENCE: "Let each man do according as he hath purposed in his heart; not grudgingly or of necessity, for God loveth a cheerful giver. And God is able to make all grace abound unto you: that He, having always a sufficiency in everything, may abound unto every good work." 2 Cor. 9:7, 8.

OFFERTORY PRAYER: Giver of all perfect gifts, and hope of Eternal Life for all mankind that believeth on Thee, we present our gifts, put aside for Thy work the first day of the week, so we may share with Thee as Thou hast prospered us. Amen.

BENEDICTION: The peace of God be with you all, both now and evermore.

MORNING SERMONS

(1)

THEME: *Prisoners of God.*

THE REV. W. GLENN ROBERTS, D.D.

TEXT: "The Word became flesh and dwelt amongst us." John 1:14.

HYMNS: Ancient of Days.—*Ancient of Days*, 11, 10, 11, 10.

Jesus, the Very Thought of Thee.—*St. Agnes*, C. M.

We are told that the great stars are established at a focus about which a planetary system of myriads of lesser stars revolve; that these systems are so vast that many millions of miles stretch out from one boundary to the other; that within these boundaries the heavenly bodies move at terrific rates of speed; and that in spite of such motion, each body moves in such perfect rhythm with all the other bodies in its system, each within its orbit, that there is never any confusion or disharmony. One of our favourite pursuits is the contemplation of the starry heavens, but contemplation is usually as far as we get; certainly contemplation falls far short of comprehension. We simply cannot grasp the staggering figures recounted by astronomers as they discuss stellar distances and compute time in terms of light years.

We wonder what would be the result if some planet within our solar system should suddenly go berserk, and careen wildly through the heavens without regard to the rhythm of the other stars. No one can estimate the damage such a planet could do before it would itself be destroyed. It is evident that, before the Creator permitted any star to take its place in some planetary system, He first made it subject to the law of motion which must prevail in that system.

Meditation upon the laws of motion to which stars must be subjected may aid us in arriving at an answer to one of the questions that often vex the sons of men. Why has man been placed within the earthly fetters of physical bodies, if he was designed primarily to become a purely spiritual being? Why has he been imprisoned within the narrow, restricted existence of the human being, if he is destined in the future to roam at will through the vast unlimited realm of God in space and time? Why has he been doomed to undergo physical pain, mental anguish, and the terror of death, if after a time he is to be

given an incorruptible body? Why has he been given such a contracted span of comprehension, if he is some day to be able to grasp the secrets of eternity?

Let us suppose that we had been created purely spiritual beings, with all of space and time as our sphere of activity. In such a case, we should have been as God, yet without any of the restraints to which God has subjected Himself. Such an idea is expressed in the Creation story of the book of Genesis, when "the Lord God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live forever: Therefore the Lord God sent him forth from the garden of Eden. . . ."

Think of it! Unlimited spiritual beings, moving freely in the vast orbit of God's moral law, yet without having ever learned to move in harmony with God and those other beings who dwell in the Beyond. We would not only have caused great damage to the rhythm and harmony of God's domain, but we would have destroyed ourselves as well. Surely there would have been war in heaven again.

We must remember that God designed His children in such a way that we are privileged to deserve all we may ever have; not fully earn our rewards, of course: the rewards of God are always greater than our efforts warrant. But we are permitted to deserve His gifts through obedience. This method of God's meant that we must be given freedom of will. How impossible it was, then, for God to turn undisciplined spiritual beings loose. We know how foolishly we use our freedom within the limited scope of our earthly existence; how utterly destructive our foolishness would have been if we had been given unlimited scope of action!

Does it fret you that you are fettered in a physical body, and condemned to suffering and to death? Your Father had to imprison you, until you had time to learn something of the rhythm of movement in the world of moral law; until He could gain your attention long enough to manifest Himself to you; until you could gain enough knowledge of Him that you would hunger for more. The fetters are of His mercy, for without them, you would have destroyed yourself before you could ever have come to know how to dwell in the unlimited world in which God moves.

A man who is learning to drive a car does not take a racing car into a crowded thoroughfare, open the throttle wide, and start out driving. He gets into an unfrequented by-street, with an experienced driver at his side, and slowly—oh, so slowly—lets the car roll into motion. Before he can safely drive in traffic, he must discipline his body and all its members to move swiftly and surely according to the rhythm of movement which all drivers must observe if there is not to be unutterable confusion and destruction on all our highways. We are learning to move in that vast realm in which God dwells. It is a domain in which there is a rhythm of movement, dictated by moral law, upon the observance of which the happiness and safety of us all depends. We must remain prisoners of God, in our earthly forms, until we gain sufficient ability and training to move safely in that greater orbit.

And the experienced driver has been provided to sit beside us as we learn to drive. Since we cannot stretch ourselves out into the unlimited realm of God, God has contracted Himself into the limited form of man. To be at all

effective, such a divine contraction had to come at some specific place and in some specific form; and that just such a contraction took place is certified by the words of St. John, "The Word became flesh, and dwelt among us." That divine contraction could only persist for such few years as men remain in earthly fetters; yet the facts of that contraction are preserved for us. The rules to which we must learn to conform have been collected and placed in convenient form for our study. And, most marvellous of all, the great gap between our narrow earth life and the whole of eternity can be bridged, if we do our part; for there is within each of us, even within these earth forms, something of God; and that something of God, when not covered up by persistent and exclusive interest in the corruptible things of a physical world, will act as a magnet to draw more and more of the spirit of God within us. We will learn to appreciate the profound fact that moral law is not a harsh restriction, but a guardian of our own happiness. And we will gradually learn to live according to that divine harmony which will make it possible for God to transfer us into that great spiritual domain which is the dwelling-place of immortality.

(2)

First Sunday in Advent.**THEME: *A Definite Platform.***

THE REV. L. W. RUPP, D.D.

SCRIPTURE: Matt. 21:1-9.

HYMNS: O Come, O Come, Emmanuel.—*Veni, Veni, Emmanuel.*

Comfort, Comfort Ye, My People.—*Freu dich sehr.*

"God hath not cast away His people which He foreknew." Romans 11:2.

We prepared these notes in the early summer of 1936, confused by the political fog attending party conventions. The blatant blare of propaganda dins from loud speakers; laudation and recrimination bursts the vocal chords of the stump orators. We agree in spirit with the Psalmist: "There is no more any prophet." Where shall we go? "To whom is the arm of the Lord revealed?"

Surely eighteen months from today, in Advent of 1937, after the tumult and shouting has faded out, we may see less darkly, and be restored both to sanity and faith. Regularly the yeast tide foams, the surf is made turbulent, the bowels of the deep eject corruption; nevertheless the tides ebb, and again the unchanging foundations appear as firmly established as before the heathen began to rage, and the people to imagine a vain thing.

So the Advent Season comes again, putting to judgment the fevers of tormented souls, and revealing anew the calm purposes of our God who sitteth enthroned in the heavens, whose every purpose shall be performed whether against Babylon or any other ungodly people. Could we call this text for First Advent Sunday A DEFINITE PLATFORM concerning God the Father, His Christ who is the same yesterday, today and forever, and the ultimate purpose for which this earth was first made?

Our Christ appears today, to appear again in His Triumphal Entry on Palm Sunday when we read this text a second time. In Him is revealed the unfaill-

ing purpose of God through the Gospel. On Palm Sunday the Sacrifice of the Redeemer will receive the emphasis. Let our attention in Advent be directed upon the foreknowledge of God, and the inescapable question concerning Christ, "Whom do men say that I the Son of man am?"

Behind the tumult of the Palm Sunday entry lay grim reality. This Jesus of Nazareth, King of the Jews, came to serve, to save, to redeem through death. Palm branches, chantings of children, vociferous ovation, and the rest of the glamorous parade, had symbolic value, and formed a necessary incident in the divine programme. Jesus Himself set the stage, and caused this to be done. It was He who sent the committee of disciples to the nearby village. It was His will that all the people had opportunity to express either a genuine or a hollow profession.

The same foreknowledge and absolute authority, as well as freedom of choice and action for men, follows the whole of the divine programme, whether our concern be for the Christian Church, the League of Nations, our own country, or the personal welfare of an individual. Our Christian preaching proclaims first the unchangeable position and purpose of God who is both almighty, and merciful toward His creation.

A thoughtful viewpoint is taken in H. W. Ungerer's review in *The Lutheran*, June 25, 1936, of Dan Gilbert's "The Biblical Basis of the Constitution." Widen the horizon to cover more than the Constitution of the United States, and we begin to read this: "Here is a new conception of the Constitution as the embodiment of an inviolable Higher Law of Right and Justice based upon the Divine Moral Principles of Nature's God, proclaimed in the Old Testament and confirmed by Jesus when He said, 'Until heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.'"

So, in this writer's estimation, if we follow St. Paul's advice to redeem the time because the days are evil, nothing should so rouse our fighting blood as the argument that religion has outgrown any "horse and buggy" era. No siren voice lulls to swifter destruction than the theory that morals change from generation to generation, and that ancient landmarks, whether we tag them "fundamentalist" or something else, dare be forgotten. Morals and the inalienable rights of man are like the Eternal God Himself. They are as a Rock of Ages.

Throughout the Advent Season judgment must be preached. The multitudes come to Jerusalem, and whether they acknowledge Him so or not, they pass before the Judge of living and dead. This is He whose fan is in His Hand; who will thoroughly purge His floor. These multitudes crowding the way to Jerusalem are therefore multitudes in the valley of decision, or, as the marginal notes in the Bibles say, in the valley of "confusion," of the threshing, when the chaff is to be separated for the burning, and the wheat for gathering into the garner.

As we consider the character of our Christ on this first day of the new Church Year, beware of the "one-hobby" mind, who has obsessed himself for the "forgotten man" on the narrow basis of temporal "relief." Our Lord's platform touching "social security" may be emphasized to the satisfaction of anyone through the liturgical lessons for Third Advent Sunday, and repeatedly thereafter. Does not heresy prefer to argue "social security," and to belittle the Person of the Lord? The disciples debate how five thousand may be

fed, when the Lord who created the germ of life in the wheat is with them. Pilate inquires, What is truth? but wavers because political preferment swings upon the impulse of passion-inflamed mobsters.

We know too sadly well of "affirmations" here, "new measure" theology there, evasive of decision. It is not only what men say of Christ Jesus, who He may be, but blunt offering of Himself to each and all, "Whom say ye that I am?"

Be definite. Be assured first for yourself. With St. Paul be persuaded of Him in whom we believe. Eye-service, lip-service, or even "intellect-service" won't be enough. The definite platform requires the whole, not even one corner kept back, so that the Lord may enter in.

Very good to emphasize on Palm Sunday is Pilate's query of these riotous enthusiasts, who for the most part failed to answer in their valley of decision, either for their own good, or for the security of their children. Said Pilate: "What shall I do then with Jesus which is called Christ?" They cast their ballot—for the wrong candidate! "Decision" became "concision," and the Judge began "sifting out the hearts of men before His judgment-seat."

"Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in His apparel, travelling in the greatness of His strength?"

Blessed, indeed, is He that cometh in the name of the Lord. Blessed, also, the people who accept this Christ as their Saviour, so that for them also the increase of His government and peace shall have no end, that they be enrolled among His people over whom He shall have everlasting dominion, established with judgment and justice for ever.

SUNDAY SCHOOL LESSON

Christian Fruitfulness.

LESSON: John 15:1-16.

GOLDEN TEXT: "Herein is my Father glorified, that ye bear much fruit; and so shall ye be my disciples." John 15:8.

DEVOTIONAL READING: Gal. 5:15-25.

INTER. & SR.: What May We Expect to Achieve?

Y. P. & ADULTS: How Christians Become Fruitful.

Jesus is comforting His disciples on the eve of His departure. He assures them that while He is going away, still by His spirit He would be an abiding Presence with them and through them His work would be continued. He illustrates this truth by the figure of the vine and branches. The disciples were to be careful to maintain with Him a vital union and because of that union His life would be manifest through them and His purposes accomplished by them. Stress is laid upon the need of faith in Him as the one absolute condition of the life which He would impart.

Expression is given to the displeasure of His Father towards His fruitless followers. "Every branch that beareth not fruit, he taketh it away." He next emphasizes the provision made for the strengthening of the spiritual life of the true believer, in pruning, in order that it may bear more fruit. The dead wood is to be cut away; the living branches and shoots and fruit-bearing branches

cut back in order that the fruit may be larger and richer. This union of which Jesus speaks is characterized by a complete submission to the will of Christ. He calls it "Abiding in Him," and letting "my words abide in you." He introduces, in this connection, a new element: namely, prayer, and the relationship between fruit-bearing and prayer is declared to be a vital one. He indicates four marks of discipleship: 1. Loyalty to truth and a deepening knowledge of it. "If ye continue in my words, then are ye my disciples indeed, and ye shall know the truth and the truth shall make ye free." 2. We are to have a fruitful and winsome holiness. "Herein is my Father glorified, that ye bear much fruit, so shall ye be my disciples." 3. We are to have love for the brethren; common interests, desire to meet together, genuine joy in one another's company. 4. We are to bear the cross. Distinguish among the three words that express the darker and more difficult experiences of the Christian life:

1. *Burden*—universal, expressive of the whole common weight of life, the bearing of daily responsibilities, the facing of daily duties, the constant necessity for self-discipline.

2. *Thorn*—universal, and secret. A sharp experience of anguish, a bar sinister on the family record, some secret trouble, unescapable and inevitable, never openly named. A secret.

3. *Cross*—it may be open or secret. It is a deliberate facing by choice, of some hardship or privation for the sake of Jesus and His kingdom. The rich young ruler refused it. Bearing the cross begins with a definite act. "Let a man deny himself." Furthermore, it is renewed each day, "And take up his cross." Because as we grow the fight moves to higher levels always and is always a fight. "And follow me." The fruit-bearing life is the cross-bearing life.

Notice in verse 1 that Jesus declares Himself to be the true vine. Verse 2 gives us the process of divine pruning. It is done with two knives: one—the knife of the word; two—the knife of affliction. Verse 3 says literally, "Ye may be clean." It is the word of God which cleanses us, in emotion, in affection, in motive, in work, in hope and faith, in the ideals of life and in the determination whereby we pursue them. To abide in Christ, means to have in the life no unconfessed sin, to retain no alien interest, to bear no trouble alone, to have some definite and deliberate programme of sacrificial service. If the way seems hard we are to remind ourselves that it is possible because He is abiding in us.

EVENING SERMON

THEME: *In the Fullness of Time.*

THE REV. RICHARD K. MORTON, D.D.

SCRIPTURE: Isa. 61.

TEXT: "When the fullness of the time was come, God sent forth His Son." Gal. 4:4.

The heart of the Advent message is this: Are we any more ready to receive Jesus? Is the time for Him any more full?

Isaiah and Malachi and others of the prophets wrote of their hope for a deliverer. But are we looking for one? Paul, the great Apostle, is himself

distressed that the people, once under the law but now released, should not be more changed in life. The time had not been full with them.

When Jesus came, the time, in many ways, did not seem full. It was a time of unrest, degradation, hatred, striving. Yet in that time Jesus came, emptying Himself, taking the form of man, suffering what we suffer. Unwelcome was His coming to many. No place was ready for Him. None was prepared to understand Him, and none shared His deep faith in God or His idea of His Father's kingdom.

The time for something great to happen, it would appear, comes when men know much is wrong and long for a new society. God does not leave such comfortless, but comes unto them. When the right time came, God gave man a personal revelation of Himself.

The fullness of time comes, above all, when there are those who look longingly toward some great consummation. All great benefits are prepared for. Men do not gather grapes of thorns, nor figs of thistles. A man achieves a great position—but he has spent long years "toiling upward in the night." Genius crops out in an unexpected place—but that man proves to be the scion of noble stock. A town has a fine system of sanitation, and neighbouring towns envy it. But the answer is that devoted citizens sacrificed much to execute plans for this development. In the fullness of time these benefits came, but they were sacrificed for.

In travelling around the nation, you will sometimes come upon a beautiful development of the land. This is no accident—a long process of planning is behind it. In a certain church there are a number of young people who work splendidly with their elders. They often disagree, but they see why they disagree, and each profits from the wisdom and strength of the other. People marvel at this. The situation is due to the fact that some years ago a very wise minister gave a helpful series of talks on just this problem of misunderstanding and conflict, and laid the groundwork for a new set-up in the community. And so, in the fullness of time, the fruits are being harvested.

In another town the social situation was badly tangled, until a real organizer came on the field and began to bring order out of chaos, with churches, clubs, and the like. In a neighbouring place the high school situation was hopelessly balled up, but a man who was at once a disciplinarian, a psychologist, and a leader, took charge, and in the fullness of time a new order emerged. A new hospital or a new factory in a community will bring about a new order.

The problem for us, then, is to prepare the way for the coming of a new kingdom of God, that the power of Jesus may be evident in individual and social life. The trouble often is that we want new programmes, leaders, and developments to come, but we forget the Son of God. We look for improvements, rather than transformations. We look for workers, rather than converts.

The fullness of time will not come for a new kingdom until there is real repentance among us, real service, real worship, real co-operation, and real interest. We must have courage, ambition, faith, love, and endurance.

We need an earnest, whole-hearted welcome to the Son of God who comes in the fullness of time! There must come into our lives a spirit such as comes into the hearts of an "underdog" football team which suddenly rises in newfound might and crushes a powerful opponent. It must be like the spirit of

the early Christians, the missionaries, and the prophets. The time must NOW be full for Him to come!

God sends His spirit into the lives of those who decide that the time is now full to possess and express more of His love and to carry out more of His teachings.

When the fullness of time was come, God sent forth His Son. Is the time now full for us to receive Him? Is the time now full for the world to en-throne Him?

MID-WEEK SERMON

THEME: *God and Printers' Ink.*

TEXT: 2 Timothy 2:9.

"There will not be a Bible in existence a century from now."—Voltaire. The house in which he spoke is now the Bible Depot of the Bible Society for Switzerland.

THE MIRACLE OF PRINTERS' INK: When man formed first articulate word he leaped suddenly from shackles of the dumb brute. He lashed his dull brain into swift expansion. All his progress to the present became possible. His next step was writing. Pictures; hieroglyphics; alphabet. Then printing with movable type. The first English Bible, Miles Coverdale: 1535 A.D.

GOD AND PRINTERS' INK: Suggests another miracle; the preservation of the Bible through centuries and through all the developments of man's ability to communicate with his fellows. Our oldest manuscript, Codex Sinaiticus, dates from c. 350 A.D. We have nothing older; no original manuscript.

Chances of destruction: war; earthquake; storm; flood; decay; carelessness. With all these possibilities, what has been lost through the long centuries? Nothing essential. God's Word, as dictated by Moses and the prophets, as recorded by the Evangelists, as expounded by the Apostles, we have in fairly complete form. From its beginnings 3,500 years ago, it now lies on this pulpit essentially as its more than sixty authors composed it. It is in our homes.

THE WORD OF GOD IS NOT BOUND: A third miracle. "There is no prison for the word of God" (*Moffatt*). The spread of the Word. Its penetration of English literature. Remove Biblical references and you would destroy literature. It is in 621 languages. For the blind it is in eighteen languages. But Paul is thinking of the message as distinct from the printed word. Not the word but what it says. The power of the message of the Bible in human life.

TOPICS FOR YOUNG PEOPLE'S SOCIETIES

CHRISTIAN ENDEAVOUR and B. Y. P. S.

Y. P.—Suppose There Had Been No Missionaries. Matt. 28:19-20; Luke 24:47; Acts 2:39.

Inter.—Christ Makes People Over. Acts 9:1-6.

EPWORTH LEAGUE.—Conserving Our Heritage: The Earth is the Lord's.

LUTHER LEAGUE.—Missions in Many Tongues. Acts 2:5-12.

UNIVERSAL BIBLE SUNDAY, DECEMBER 5

CALL TO WORSHIP: "Let us kneel before the Lord our Maker, for He is our God and we are the people of His pasture and the sheep of His hand."

PSALM: 8.

PRELUDE: Ave Maria.—*Gounod.*

ANTHEM: Prepare Ye the Way of the Lord.—*Garrett.*

OFFERTORY: Rive Charmant.—*Lille.*

POSTLUDE: Fanfare.—*Dubois.*

OFFERTORY SENTENCE: "Charge them that are rich in this present world, that they be not high-minded, nor have their hope set on the uncertainty of riches, but on God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, that they be ready to distribute, willing to communicate."

OFFERTORY PRAYER: Thy gifts to us are as numerous as the grains of sand on the seashore. Our littleness causes us to forget Thy love for us. Lord, make us great in gratitude and love to Thee, and swell our hearts with pride in our partnership with Thee and Thy undertakings. Accept our offerings in Christ's name. Amen.

BENEDICTION: Grace, mercy and peace from God our Father and Jesus Christ our Lord be with you always.

MORNING SERMONS

(1)

THEME: *God's Moment.*

THE REV. CLARENCE EDWARD MACARTNEY, D.D.

TEXT: 2 Cor. 6:2.

HYMNS: On Jordan's Banks the Herald's Cry.—*Alstone, L. M.*
Ancient of Days.—*Ancient of Days, II, 10, II, 10.*

Once, on a visit to Fife, on the east coast of Scotland, I saw mines on the shores of the Firth of Forth which have valuable deposits, but which are worked by the miners only when the tide is out. As soon as the tide turns and comes in the miners must withdraw. The only time when they can work the mine is when the tide is out. Those few hours are the acceptable time.

Life seems to run along with indifferent regularity or monotony, and one hour is just the same, apparently, as another, no more and no less important. But that is only the outward appearance, for in those stretches of time there are hours or moments which are charged with the solemnity of choice and decision; and what is done in that period of time, what is chosen, or rejected, what is allowed, or refused, what is said, or not said, will give complexion to our life forever afterwards.

"There is a tide in the affairs of men
Which taken at the flood, leads on to fortune;
Omitted, all the voyage of their life,
Is bound in shallows and in miseries."

St. Paul appeals to the Corinthians to make earnest use of the hour of spiritual opportunity, the hour when God draws nigh to the soul and calls it to obedience to Himself. This is the acceptable hour. It is the time to be redeemed.

Heavenward inclinations and good impulses always start with God, not with man. It is God's acceptable time. A seaman cannot regulate to suit his fancy or desire the ebb and the flow of the tide. He must take the tide at the flood. He cannot hoist his sail and say, "Come, O wind; it suits me to sail forth at

this time." But when the wind blows, then, if he is to reach the desired haven, he must hoist his sails. It is not otherwise with those mysterious winds and tides which blow and flow according to God's will, and which bring with them the hour and moment of particular opportunity.

The first and the fundamental fact is that God does call. At an acceptable time God calls to man. The Spirit of God, the Holy Spirit, whose work it is to speak to the soul of man, is the sole author of our repentance, our Godward desires, our hatred of sin, and our faith in Christ. Without Him we can do nothing. It is a beautiful and gracious fact that God *does* come, that He does visit our lives, that He does speak to our spirits; and when the history of a life has been written it can never be recorded of it that its Creator never spoke to it calling it to Himself, for God never leaves a man in a position where he could say, "I was willing, but God was not." When you look back over your own life, is it not true that there are times and occasions, well remembered, when God was speaking plainly to your soul and saying, "Son, give Me thine heart?"

Since it is God who calls, it is an acceptable time. It is a time full of immense possibilities, but the use made of that opportunity and that acceptable time depends upon you. If it is a gracious and beautiful fact that God comes and calls for us, it is a no less well established fact that often this voice of God is rejected and disobeyed.

There are different ways in which this can be done. It can be done by a deliberate rejection and hardening of the heart. "Today, if ye will hear His voice, harden not your hearts, as in the day of provocation." The reference there is to the attitude taken by the children of Israel after God had spoken to them on the Mount. They requested that God would speak to them, not directly, but through Moses. The voice of God was too solemn and too awful for them to hear. In a like manner, when God has been speaking to men, drawing nigh to them in all those ways which are possible with Him, they seek to get beyond the range of His voice and withdraw from serious thoughts and self-contemplation.

Perhaps the most common way in which men reject the voice of God when He speaks is by answering, "Tomorrow, not today." I spoke in a church in Ohio. At the establishment of the church, one hundred years ago, the meeting was presided over by the Rev. Clement Vallandigham, then pastor of the Presbyterian Church at Lisbon, Ohio. He was the father of two sons, one of whom became an honoured minister, and the other a distinguished lawyer.

In a letter written in 1855 to his brother, Vallandigham tells how hitherto, although the Bible had often been his study and religion much in his thoughts, it was nevertheless to him something belonging to the future, "a something some day to be sought after, certainly to be sought after, but tomorrow." "That tomorrow never came. There is no such thing in all God's creation to come, and I knew and realized it not, these many years, fool that I was. Tomorrow was ever one day in advance. Yesterday, this day, was the morrow. It came, but it was no longer tomorrow; but today with all its terribleness, and it was all that belonged to me; and yet hardened I my heart, and having eyes I saw not, and claiming intelligence, realized not so plain a truth." At length he awakened to the understanding that to say "tomorrow" to God was merely an-

other way of saying No; and answering and obeying the still, small voice, which he said, day and night, at home and abroad in solitude, and amid the cares of business, he heard saying to him, "The hour is come, the accepted time, the convenient," he gave his heart to God and resolved to make religion henceforth the chief business of his life. Tomorrow? What do you know about tomorrow? Boast not thyself of tomorrow. Yesterday does not belong to you. Tomorrow does not belong to you. The only period of time which belongs to you is today. This is the acceptable time.

Again men can say No to God in the acceptable hour by a deliberate rejection of His voice and His grace. It is related that during the Whitefield revival in this country, the Great Awakening, as it was called, Aaron Burr, then a student at Princeton College, and one of the most brilliant that ever passed through her halls, became interested in the religious movement about him. Shutting himself up in his room at Nassau Hall, he declared that he would settle the matter once for all that night, and late that night students passing through the yard, saw his window suddenly flung open and heard a voice cry out, "Good-bye, God!" Certainly the subsequent career of Aaron Burr is in keeping with the character of a man who had definitely hardened his heart to the influence of heaven and heavenly things.

How great and precious are these acceptable hours of God! Perhaps He calls you to break the chains of some evil habit, which has been defiling your life, killing its joy, and destroying its influence for good. How great, then, is such a moment. In its brief compass there is the possibility of deliverance and freedom from sin. And yet, strange though it may seem, it is sadly true that even when conscience has been aroused, and when God is undoubtedly speaking, men will let the thought of some sin they dearly love rise in their mind and drive out the thought and the invitation of God. Or, it may be that the voice is speaking to you concerning a duty which has long been deferred, or an opportunity for kindness, or ministry, which has long been neglected. How deep is the pathos of that hour when the soul turns away from the earnest whisper of God. But greatest of all is that time when God speaks to the soul concerning repentance from sin and faith in the Lord Jesus Christ. There a blessed destiny and immortality can be secured and sealed, if in that acceptable hour we choose to obey God and to do His will.

I have always thought that the story of Peter's deliverance from the prison of Herod the night before the day set for his execution is a complete and beautiful illustration of the truth which I am now presenting, the approach of God to the soul of man and the response man makes, and the reward of immediate obedience. Bound to a soldier on either side of him, Peter lay sleeping in the prison of Herod, while the church in Jerusalem prayed for his deliverance. Suddenly, the angel of the Lord stood by him and smote him on the side, saying, "Rise up quickly." Peter obeyed at once, and following the angel passed through the first and the second ward and through the iron gate, walked out of the prison a free man. Had Peter hesitated or roused himself for a moment only and then fallen asleep again, or, as he was tempted to do, acted on the supposition that it was only a dream, he never would have been delivered. When the angel smites you, when God calls, rise up quickly and follow him.

(2)

Second Sunday in Advent.**THEME: *The Elusive Supreme Moment.***

THE REV. CHARLES S. BREAM, D.D.

SCRIPTURE: Luke 21:25-36.

TEXT: "Then shall they see the Son of man coming in a cloud with power and great glory." Luke 21:27.

HYMNS: The Advent of Our God.—*Bethlehem, S. M.*Hark the Glad Sound.—*Die Halle Sonne ist dahin, C. M.*

The figurative language of our Lord has been a stumbling-block during the centuries. "Seeing they might see and not perceive" has been fulfilled many, many times, but in no particular more frequently than in Jesus' references to His second coming.

These misconceptions have resulted from the always disastrous method of piecemeal interpretation of God's Word. If those who have stumbled at the words of Christ which give us our text would just read on to the thirty-second verse of this chapter they would be delivered from their dilemma. Jesus was speaking directly to the generation in which He lived on earth and when He said: "When ye see these things come to pass, know ye that the Kingdom of God is nigh at hand. Verily I say unto you, This generation shall not pass away, till all be fulfilled." Surely Peter had no reason to doubt that this wonderful promise, "the Son of man coming in a cloud with great power and glory," was kept in his generation when he saw the thousands turn in repentance on that great day of Pentecost. Surely Saul, struck down on his murderous flight to Damascus, had no reason to doubt that this "great power and glory" were being fulfilled in his very presence!

Kagawa, seeing souls transformed in the unspeakable slums where he gave his life in utter abandon to Christ and His work, has no reason to question "the power and great glory" with which Jesus Christ came into the lives of those to whom he ministered.

As the full truth of what I have written here began to dawn upon me, I began to preach it. Instead of sitting back and speculating in wasteful fashion upon the meaning of earthquakes and floods and wars and rumours of wars, folks became aware of the fact that the supreme moment in their lives, when they might see Him coming in a cloud with power and great glory in their own lives, could be realized whenever they had a mind to make it come true. Some shrank back. As Dr. Paul Scherer said so forcibly in a radio sermon on the theme: DARE WE PRAY?, they realized what would happen to their life-plans if they saw Him. Others sought Him and found Him. They saw Him coming into their lives "with power and great glory." They asked, "What wilt Thou have me to do?"

The supreme moment in any person's life is that moment when he is permitted to see, as Jesus promised we would see, Him, coming "with power and great glory." Dr. Alexis Carrel, in his great book, *Man, the Unknown*, tells graphically of the effects on peace in the heart. Physical well-being, mental efficiency and spiritual inspiration all come as a result of a certain state which

we call peace. Every true follower of Jesus Christ knows that seeing Him and recognizing Him and giving full and unquestioned allegiance to Him, brings that peace into the heart. It is life's supreme moment.

And that moment is elusive. Men still say "lo! here; and lo! there" whereas all the while He is to be found right in each believer's heart. Have you ever wondered why there were no objects specified when Jesus said, "Seek and ye shall find . . .?" I have puzzled over that omission. I no longer wonder. Jesus knew very well how elusive would be the quest for the supreme moment when we would see Him. And He encouraged us on that quest by the assurance that seeking, asking, knocking would eventually be rewarded by the revelation of His presence!

The moment when Jesus Christ means most in one's life is a mute question among many utterly sincere followers of Him. Some think they find it as they ascend a mountain peak and enjoy a thrilling view over thousands of square miles of inspiring country. Others think they find it when yielding themselves to the spell of great music. Still others must sit quietly musing under the subduing influence of a stately Altar, beautiful stained-glass windows and perfect ecclesiastical architecture.

And a few, *Oh! how few!* KNOW that they find it, even as Jesus promised, when they go to the poor, the imprisoned, the outcast, the ill, and meet the conditions which Jesus described so forcefully with His unforgettable "Inasmuch as ye did it unto one of the least of these."

If some great miracle would jar loose those who sit inanely by debating when "the second coming" will take place, or straining at a gnat to get a new idea as to what Heaven is like, and electrify them with the truth that He is here, awaiting to be seen in "power and great glory" the moment they will fulfill the "inasmuch" conditions, the Church would awake out of her lethargy over night!

Christmas approaches. Yes! But what of it? How many will seek beyond the tinsel, the many-coloured wrappings, the twinkling lights, the jittery nerves from too much shopping for gift-swapping, and find the great moment of their lives when He comes anew into the heart's Manger?

Though Christ a thousand times
In Bethlehem be born;
Until He's born in me,
My heart is all forlorn!

The three disciples on the Mount of Transfiguration could not "hold it" no matter how they tried. But when they came down from the mount, they were met with a striking reminder that they would *always* be able to hold that moment if they had the ability to see it in the "inasmuch" promises of Jesus.

We thank God that some preachers, some missionaries have been able to break away from the imprisoning, damning spell of palatial churches, expensive music and simpering, fawning followers, to go out "into the highways and byways" where at every turn of the road one may meet that elusive supreme moment in which he may "do it unto one of the least of these" and thus meet God! Amen.

ADDED ILLUSTRATIONS—SEED THOUGHTS

BOOK OF BOOKS.

Thou art a LAMP whose flickering light is old,
 Yet in the darkened hours of earth's new day
 It shines anew, to mark the certain way
 Of joy and peace and glories still untold.
 Thou art a FLAME, which purifies the gold
 Of man's true self, and burns the dross away.
 Misshapen by the forms of baser clay,
 Tomorrow's life must find thy nobler mould.
 Thou art a blazing SUN, whose warming light
 Still dries the dew of penitential tears,
 Gives life to all the world, makes clear to sight
 The power of Truth, the love that conquers fears.
 O Book of Books, our Lamp, our Flame, our Sun,
 Reveal! Refine! Inspire! Till Heaven is won.

—*Alfred Grant Walton.*

CREATOR OF THE BOUNDLESS SPACE.

(COMMEMORATION HYMN)

400th Anniversary of the Printed English Bible

Tune: Duke Street.

Creator of the boundless space
 Wherein Thy handiwork appears,
 We praise Thee for Thy truth revealed
 To sons of earth beset with fears.

The sacred Scriptures ever bear
 Thy message of eternal love,
 With hope for every new-born day,
 With visions of Thy realm above.

Across the seas of sin and doubt
 The winds of faith have borne Thy Word,
 In tongues before ne'er understood,
 In language truth had never heard.

Our thanks we bring for all Thy gifts
 To those who in the Bible find
 The Way revealed to humble faith,
 For every need of heart and mind.

Let future ages greet Thy Word
 As bread of life to break anew,
 Till men of every race and tongue
 Shall seek Thy will to know and do.

—*Ralph Welles Keeler.*

SUNDAY SCHOOL LESSON

Christian Rest.

LESSON: Matt. 11:28-30; Heb. 4:1-11.

GOLDEN TEXT: "Come unto Me all ye that labour and are heavy laden and I will give you rest." Matt. 11:28.

DEVOTIONAL READING: Rev. 22:1-5.

INTER. & SR.: How Christ Gives Us Rest.

Y. P. & ADULTS: Christian Rest.

Jesus' invitation went far beyond the immediate circle whom He addressed and comes to all men of every race and in every age.

What marvellous consciousness must have lain behind this universal invitation. These are either the words of a mad man or of a man conscious of greater power and resource than any other who ever lived. The marvellous thing about it all is that His words have been tested, His invitation has been taken at its face value and there are uncounted multitudes who can testify to His ability to fill His promises and to effect in the hearts of mankind, a gracious and divine work which brings rest to the soul. It is pragmatic. It is not open to debate. It is a sheer fact of experience. Philosophy may ponder. Science may stare and unbelief may jabber like a full grown idiot, but the fact remains. The experience of countless men attest to the ability of Christ to perform and to fulfill His promises. The invitation is an universal invitation. He offers to all men, rest—not from physical burdens, not from struggles and distresses, but in spite of all these—rest for the soul. He strengthens His invitation by the blessed assurance that the yoke He asks us to bear is easy. The burden which He places upon us is light. This is an incomparable invitation and embodies a matchless claim. On the lips of any other speaker that the world has ever known such words would sound hollow, futile and absurd. It is possible that they sounded so to many who heard them that day, but thank God for those multitudes who have put Him to the test and have entered into the blessed experience of rest which He promises and which only He can give. The passage in Hebrews points out that the road to this promised rest is the road of faith. Moreover, the invitation is urgent. It is *today* that we are to enter into this rest. It is *today* that we are to hear His voice. It is *today* that we are to accept Him. The rest into which the Christian enters through faith in Christ is rest from the oppressive sense of guilt—rest from a fear of life and what it can do to us—rest from a fear of death—rest from a fear of the wrath of God—rest from the oppressive burden of malice, anger, jealousy, wrath towards others. Modern psychologists are coming more and more to recognize the therapeutic value of the Christian faith as applied to disorders of the mind. One of them in a recent book, entitled *The Return to Religion*, outlines his own experience as he has dealt with thousands of patients, calling them back to the verities, the assurances, the confidences, resident within the Christian faith and he describes how he has marked the marvellous benefits and improvement evident when the soul thus feeds upon the great realities as set forth by and illustrated in Christ, and enters into rest. Sometimes it is spoken of in the terms of the integration of Human Personality. Christ is the only centre of rest in this struggling and distressed world.

EVENING SERMON

Universal Bible Sunday.

THEME: *Scripture Lessons.*

THE REV. RICHARD K. MORTON, D.D.

TEXT: Psa. 94:12.

SCRIPTURE LESSON: Psalm 19.

The Holy Scriptures give the Word of God and the response of man. They reveal the blessedness and essential value of God's chastening, the eternal

quality of His teaching. Great men pay their deep respects to the influence of these Scriptures, and most of them derived their greatness from them. The Scriptures have been the inspiration of many a great life and the origin of many a great thought.

The words of the Scriptures have been built into character, comforted the despairing, enlightened the doubting, vitalized the languid.

This Book of God is a book of temptations toward the good. It is full of incitements to find God and to lay hold upon life. It provides lessons from the past, and prophecies for the future. There are in it clean-cut imperatives and many solemn warnings. There are many sobering tragedies, many unnecessary failures of men. In it is the story of the strength of God and the weakness of man. Above all, however, we see the happiness of him who has known the chastening of the Lord and who has been taught His law and His way.

In this Book of God, too, is the story of the age-long growth of man's idea of God and his progress in regulating the affairs of human society. In it is the story of man's vacillations, his alternate times of good and evil, his rising to heights and his fallings into the depths. It is also a book of human tenderness and divine mercy.

The Bible, again, is the story of moral conflict and failure. But above this shines the covenant of God and then His revelation to man. It is the treasure-house of ancient laws, but the living story of a present, personal truth. It is much more than the record of a religious people—it is the Word of a loving God. It is much more than the ethical precepts of a people—it is the disclosure of a plan of God for the salvation of men and the bestowal of eternal life.

In the Old Testament we find the story of primitive beginnings—the nomadic and agricultural stages of tribal and communal life, emphasis upon the importance of righteousness, the establishment of a national covenant with God, a growing understanding of God, and the rule of His law. In the New Testament we find the law of the spirit and the rule of love. God is revealed in Jesus, and the covenant which 'all Israel once was supposed to sustain with God is now sustained only by the Suffering Servant, the Son of God. The disciples and apostles of the Master with their fellowship and love start out to preach to a world.

These Scripture lessons are vital to this age. In this day we have so organized and geared up our church work, that the women are looking in all the latest books of opinion, cooking, and entertainment, but not in the Book of Books. Our libraries have all the latest books of theology or religious education, perhaps, but no one takes down the Bible. We know what people think of the latest novel, but no one seems to care about the greatest Book.

Ignorance of the Bible explains many of our current vagaries. It explains why so many ignore the consequences of individual and social sin. It explains why so many think lightly of the future, and are content with enjoying or working for the immediate present only. It explains contentment with what is transient, gaudy, shallow. It explains disregard for the cultural and the beautiful. It explains our current arrogance and self-sufficiency. We have learned from everything else but the law of God. We have not been chastened by Him, for we have gone off into our own philosophies and our own plans.

There are eternal lessons to be learned, however, from these much-neglected

Scriptures. There is, for example, the rule of God. God may be rejected or denied, but not ignored. His rule may be discounted, but it still will be encountered. Then there is the fact that righteousness counts. Unrighteousness appeals, but it does not satisfy, it does not solve anything, it does not create anything but misery and disillusionment. Then there is the lesson that a new spirit must rule man. Man must be awakened to the reality of a spiritual world. He must be changed; he must be given a new purpose. He must be set free. A new world must be built. A new era must be ushered in. The battle against evil must never end. The striving after God must never cease. God loves, God rules, God saves—these great thoughts surge through the pages of this Book.

Our age would be tremendously rewarded by a revival of intelligent, purposive Bible study. Alexander Crudens, born in 1699, who loved to trace the meaning and frequency of words used in the Bible, so developed his interest that he became one of our greatest concordance compilers. Today we have all sorts of interpretations, commentaries, lesson helps, and what not—but what we most need is more plodding, old-fashioned, searching scrutiny of our own Bibles, painstaking daily study to seek out the great treasures of the Book.

Become saturated with the words of this Book! Let it speak to you each day! Follow a consistent and deep plan of study! Memorize it; follow it! Make it a part of your life. Then you will know the blessedness of His chastening, the salvation and abundance of life that are in His teaching.

For myself, I remember being deeply impressed with a volume of sermons by Dr. James Moffatt. Each sermon was on an unusual but amazingly simple text. I could have made nothing out of most of them, but with his massive learning and deep acquaintance with the Bible great messages came from them. Each one of us, no matter how humble or uninformed, can bring forth from these pages messages that will inspire, chasten, correct, and enrich.

The Bible rests prominently upon our pulpits. It must rest as prominently upon our hearts and lives. The Scripture lesson must be more than a part of our ritual; it must be a part of our education. Many men have translated its words into more understandable terms. We must all translate them again into living and working for today. The great aim of the lessons of Scripture is to bring them to life again in the life of today.

MID-WEEK SERMON

THEME: *Dust off Your Bible!*

TEXT: Luke 24:32.

Article in *Good Housekeeping*, December, 1935, "The Lost Bible." Neglected, scoffed at, ignored, but not lost. Dust off your Bible, and seek its great treasures.

YOU WILL FIND GOD: "To study the Bible is not to read a book; it is to be arrested by a personality. We do not believe in God because the Bible tells us that He is there; we believe the Bible because in its pages we find Him unmistakable and clear. For we know the voice of God when we hear it."—John Kelman.

Gradual revealing through its pages. Eden: Prayer; Sin; Punishment; Salvation. Prophets: Righteousness; Mercy. Jesus: Love.

YOU WILL FIND YOUR SOUL: Do you believe you have a soul that is imperishable? Or do you regard yourself essentially as you do a dog or a hog? God's Fool: Luke 12:16-21. He mistook his body for his soul, and tried to nourish it with "much goods."

YOU WILL FIND THE CHURCH: It is an aggressive church. Matthew 16:18; read it in Moffatt. This means victory for the church when it attacks. Jesus Christ goes on and we must follow Him.

It is a praying church. Do you pray before you come to church? Do you think through what you hear? Do you act on the impulses you receive?

It is an impassioned church. It broke Jesus' heart to see men suffer. How does it affect you? Do you feel your heart glow and burn? This is the great challenge of the New Testament church to the church of today. We are lacking in passion. Dust off your Bible and seek something of the passion for God and men you will find there.

TOPICS FOR YOUNG PEOPLE'S SOCIETIES

CHRISTIAN ENDEAVOUR and B. Y. P. S.

Y. P.—Unreached Millions in America. Luke 19:10; Matt. 14:13-21.

Inter.—Why is the Bible Worth Knowing? 2 Tim. 3:14-17; Acts 17:10-12.

EPWORTH LEAGUE.—Epworth Herald Day: Widening Circle of Friends.

LUTHER LEAGUE.—December Topic: Peace on Earth.

Peace Movements. Romans 12:18-21.

WALTHER LEAGUE.—December Theme: You and Your Personal Life.
Your Troubles.

FOR THE BULLETIN BOARD

Authority means only responsibility to the honest man.

Remote control doesn't work with churches or children.

You deceive yourself easier than another.

Self-praise demands small merit.

A blaze of diamonds never set the world on fire.

How much do you pay for your money?

No room is larger than the room for improvement.

All that you have when you go will be what you have shared with others.

Idle gossip is far from idle.

The total of your affections gives your character.

The trustworthy are the most trusting.

If you feel for the poor, you will feel in your pocket.

Borrowing trouble does not call for collateral.

Good resolutions are quickly perishable if not used.

Selfishness is the prime human curse.

If all men were like you, would your life be a happy one?

No pull equals push.

Why fear shame more than guilt?

Hard work is the larger half of genius.

If you can hold your tongue, you can hold your temper.

SUNDAY, DECEMBER 12

CALL TO WORSHIP: "Jehovah is my light and my salvation, whom shall I fear? Jehovah is the strength of my life."

PSALM: 93.

PRELUDE: Pastorale Fantastique.—*Mansfield*.

ANTHEM: The Day of the Lord Cometh.—*Nevin*.

OFFERTORY: Largo.—*Handel*.

POSTLUDE: March in F.—*Roberts*.

OFFERTORY SENTENCE: "The earth is the Lord's and the fullness thereof, the world and they that dwell therein."

OFFERTORY PRAYER: Heavenly Father, great and glorious Giver of all perfect things, teach us to give as Thou givest, without thought of measure or return. Show our hearts where the need is for the progress of Thy programme, and then teach us to give gladly and freely of that which Thou hast bestowed on us. We offer Thee in all love our gifts today, and pray Thy blessing in their use. Amen.

BENEDICTION: The grace of the Lord Jesus Christ be with you all.

MORNING SERMONS

(1)

THEME: *Followers of Jesus.*

THE REV. WILLIAM R. SIEGART, D.D.

TEXT: "Come, follow Me." Luke 18:22.

HYMNS: The Church's One Foundation.—*Aurelia*, 7, 6, 7, 6, D.

O Thou Whose Perfect Goodness Crowns.—*Wareham*, L. M.

The word "come" was often on Jesus' lips. From the day He said to John and Peter, "Come and see," until He told them of the last days when He would say, "Come, ye blessed of my Father, inherit the Kingdom," Jesus was giving to mankind an invitation to come. He wants no one lost. His church has from that day to this proclaimed the invitation to men to come to Jesus.

But how are we to come to Jesus? The old hymn says, "Just as I am," and it speaks truly. We come to Jesus just as we are and we know He is willing and able to receive us. But this morning we want to go a little deeper than that and consider the heart condition in which we should come to Jesus. For example, we may come to Jesus with an attitude of admiration, by the way of explanation or with a consecrated obedience, and our future development in the Christ life depends upon how we come.

There is the attitude of admiration. This is an easy way to approach Jesus because He moved among men with "such grace and poise and with such evident mastery" that He charmed multitudes by reason of that fact. Renan says Jesus obtained such moral power over people by reason of His ability to win them by His charm. Not only men of Jesus' day but men of every succeeding age have admired Him. But certainly admiration does not go far and it seems impossible for us to come to Jesus and simply say, "Master, we admire you." That does not fully enable us to appropriate the gifts He has for us.

Consider Nicodemus; he certainly admired Jesus. He admired His personality; he admired His teaching. So great was his admiration for Him that he stole away by night and came to Him that he might converse with Him. But Nicodemus stopped there; he did not become one of Jesus' real disciples.

There was the great Jewish teacher Gamaliel. He certainly had admiration

for Jesus and after the ascension he even stopped an early persecution of the disciples. But we believe Gamaliel never raised a hand or made an attempt to save Jesus from a cruel death.

We can admire many things. Take a sunset, for instance. And trees, we all admire trees, flowers and all beauties of nature; works of art, architecture, parks, beautiful cities and villages all move. Yes, there are many things in the world we admire.

Another way in which some folk seek to come to Jesus is over the highway of explanation. But is explanation ever enough?

Our land has more telephones than any nation on the face of the globe. It is a great invention. One may sit in his home and speak to most any nation on the face of the globe. As fast as light the voice travels. Alexander Graham Bell married Mabel Hubbard, deaf from childhood, and in seeking to perfect a device to help the deaf, he produced the telephone. But does that explain it? Then he may say it is a device to convert sound waves into electrical impulses and back again to sound waves. But is that sufficient?

Consider that negro spiritual: "Swing Low, Sweet Chariot." A musical explainer says it is in the key of F, is built on the pentatonic scale; its strains go down and then up. Is that enough? No. That spiritual is one of the most pathetic expressions of faith and resignation which ever came from the hearts of the oppressed.

Just so one may take the most beautiful composition of music and sit down and explain it from the first note to the last, even pointing out the keys to be depressed on the organ and the stops to be used, but that is not music. A master plays it and we sit, lost in wonder and awe, transported, as it were, to another realm while the sweet strains captivate us.

Nor can one adequately come to Jesus by way of explanation alone. Countless men in ages past have tried such a thing. It is probably a fact that more books have been written to explain Jesus than have been written about any other subject. There have been more books written about Jesus than about God the Father. Our creeds are all attempts to explain Jesus. So great an impression has this idea of explanation made on all ages that the test for church membership has come to be the recital of a creed. To become a member of a Christian church it is invariably necessary to accept a certain explanation about Jesus. Man can never fully explain Jesus. Explanation alone is inadequate for anyone who would fully come to Jesus. Consider Peter. Jesus once asked, "Whom do you say that I am?" and Peter quickly said, "Thou art the Christ, the Son of God." Peter's explanation was correct. But Jesus had to discipline Peter and teach him much after that.

What saith the text? "Come, follow Me." That is all, "Come, follow Me." At another time Jesus said, "Come, take up thy cross and follow Me." But always He said, "Follow Me." Clearly the only highway over which we may rightly come to Jesus is that of consecrated obedience.

The only acceptable highway over which we may come to Jesus is that of consecrated obedience, "Come, follow Me." Truly we come just as we are, but in our coming we must surrender ourselves to Him in complete obedience that He may teach us, that He may work His will in us.

I wonder how often we ever think of Jesus in just that way? I wonder

how often we come to Him and say, "Here Lord am I. Use me as thou wilt." When those who call themselves *Christian* arrive at the point of discipleship where they can truly say this, a new birth of spiritual fervour will come to the church.

Christianity is a spiritual religion. Jesus wants His Spirit to take possession of man and dwell with him so that every thought, word and action may be governed thereby; that man might live according to the mind of Christ.

Are we willing so to come to Jesus? Are we willing to yield ourselves to Him in complete obedience? It is for us to let the Spirit of the Christ dwell in us and lead us to greater and more glorious realms of spiritual fervour. It is for us to come to Jesus and give our lives into His complete possession.

(2)

Third Sunday in Advent.

THEME: *A Preacher in Prison.*

THE REV. PAUL LEVI FOULK.

SCRIPTURE: Matt. 11:2-10.

This is the story of a preacher in prison. Some of us have been in prison on a visit, but the point of view is vastly different when one is locked behind bars. When John was active in the first ardour of his enthusiastic ministry he could say: "Behold the Lamb of God, that taketh away the sin of the world," but from his prison cell, he sends, "Art thou He that should come or do we look for another?" John is thus a perplexed prophet, suffering confinement for his stern and fearless rebukes against wrong in high places.

He is discouraged, despondent and doubting. Three dangerous steps downward on the road to ruin and death. For the fourth stage is death. Many folk travel this trail, and the highway is well marked by the bleaching bones of those who have not been able to avoid, or escape from Doubting Castle. Judas was such an one. As a member of the apostolic band he had high hopes and far-reaching personal ambitions. But as the three years of Christ's ministry on earth drew to a close he began to feel that something in his scheme of things had miscarried. Earthly position and high seemed farther away. Wealth was not for the disciples—they were poorer now than when they first followed Jesus.

Judas became discouraged and then despondent. His Master had refused the proffered crown. That meant no earthly kingdom. Had not Jesus said: "My kingdom is not of this world?" And from that time, Judas sought how he might betray Him.

Discouraged, despondent and doubting, we all become at times, but we need not go the whole length of despair which ends in death.

"When clouds of affliction sweep over my soul,
When sorrows like sea billows roll;
Whatever my lot, Thou hast taught me to say,
It is well, it is well, with my soul."

John is a classic example of discouragement, despondency and doubt. That prison cell experience in lonely Machærus Castle, depressed this mighty evan-

gel. Here he began to think over the past. Jesus had not come with the fire and zeal he expected. His ministry was so different from what his own had been. May be he had pointed his disciples to the wrong person. May be Jesus was not the Messiah after all. He would find out.

So he sent two of his disciples to ask Jesus. Had he not been in prison, I feel that John would have made a personal call. Jesus was busy at His task. But they get a chance and ask, "Art thou He that should come, or do we look for another?"

Jesus did not chide them, neither did He work any new miracles. They sought a sign but no sign was given. They were told to observe, and go back and report. They saw people healed, and the poor having the gospel preached unto them.

"Who comes to God an inch, through doubting Him,
In blazing light God will advance a mile to Him."

—*Ruskin.*

Moses often felt discouraged and prayed that God would show him the way. And God did lead him. Elijah became so discouraged that he prayed that God would take his life, since he alone of all Israel, had not bowed the knee to Baal. But when God told him he had seven thousand just like him, he was encouraged. Peter was discouraged after the crucifixion; he had been prevented from defending his Master; he had pledged his allegiance and then denied Him. Hopes ruthlessly crushed, all he could think of was, "I go a fishing." But Jesus met him and sent him out to be that most successful *fisher of men*. Luther one morning saw his wife dressed in solemn mourning. Upon asking the reason, she said: "God is dead." Luther was startled. Jolted out of his despondency he said, "This cannot be." "Why God is immortal and will live forever." "Is that really true?" she asked. "Of course." By this dramatic procedure Luther was set right.

Bunyan, whose varied experiences enabled him to depict the earthly pilgrimages of mankind in *Pilgrim's Progress*, and his periods of doubt. Languishing in Bedford County jail for his fearless preaching, he could not understand why he should be so mistreated any more than John could. He tells of Christian and Hopeful in Doubting Castle. Giant Despair endeavoured to get them to do away with themselves. They refuse. They begin to pray. Hopeful then remembers the key called promise. They try the prison locks which open. They escape and return to the king's highway. It is a picture of life caught in doubt.

Jesus soon clears the fogs as He calms the sea. He can bring us back to normal religious experiences. Abraham doubted but God led him to Canaan. Gideon doubted he could lead Israel against the Midianites but God showed him he could. Martha doubted the resurrection of Lazarus, but Jesus brought him forth from death. Thomas would not believe unless he would see, then he could exclaim, "My Lord and my God." John doubted, but he was encouraged by the report of the disciples.

Depression times are times of discouragement. Most every one has felt life sag beneath the oppressing burdens of life. Periods of doubt, if nursed, lead to death, but which taken to God in prayer end in a trail of glory.

Byron makes his prisoner dig footholds in the cell wall so he might climb

to catch the light of the day. A bird sings and his heart awakens to a larger freer world. As disciples of Christ, we must dig to rise and command new vistas of life.

May this advent season lead us to dig in and with faith leavened with desire and seasoned with conviction, until we stand where we can see the glories of God's creation. Let us stand on the promises of God. That is what Christmas means—a freeing of mankind. One need not go by way of death, save as it is the way of the cross.

SUNDAY SCHOOL LESSON

Christian Fellowship.

LESSON: 1 John 1:1-7; Rev. 21:1-7.

GOLDEN TEXT: "Our fellowship is with the Father, and with His Son, Jesus Christ." 1 John 1:3.

DEVOTIONAL READING: Psa. 139:1-12.

INTER. & SR.: Comradeship with Christ.

Y. P. & ADULTS: Daily Fellowship with Christ and Christians.

The first Epistle of John was written to comfort and encourage the believers in Christ and to warn his readers against certain prevalent errors of belief and practice. "These things I have written unto you that ye may know that ye have eternal life," even unto you who believe on the name of the Son of God."

John writes to instruct us that this "life" is not mythical nor mysterious. He asserts that the knowledge of it is based upon grounds which are simple and plain: namely, faith, righteousness and love. They correspond to three great affirmations in reference to God made elsewhere by the writer, that God is light, that He is righteous and that He is love. Such is the nature of the Father. His children, therefore, will be like Him. They will be righteous, even as He is righteous. They will love the children of God and they will love God and do His commandments. If these things are absent from the experience of any man, he is no real Christian.

Two little words of small compass, but of tremendous import appear again and again in this Epistle. They are the words, "of" and "in." "Of" denotes origin, nature, source, birth. "In" signifies union with, a permanent indwelling, a fellowship. These little words appear in connection with such terms as "God," "The World," "Light and Darkness," "Love," "Hate" and they form the most vivid and instructive contrast.

John was an old man when he wrote this Epistle. He was residing at Ephesus, the lonely period of his exile on Patmos, having been over. Lifting his hands in benediction, he would say, "Little children, love one another." It is our fellowship with, and love for the brethren which is one of the decisive tests of our Christian faith. Another decisive test is our Christian walk. Fellowship with Jesus is more than verbal statement. The deciding test is the test of life—if we walk in darkness, if we do not the truth, all of our verbal protestations of fellowship with Him are quite void and vain. The final test is the test of life. Do we actually love Him? Do we find joy in His fellow-

ship and in the fellowship of those who are His? There is, active in the Universe, a kind of spiritual gravitation which draws men and women to their own place. It is said of Judas, "He went to his place." That was the only place that he, being what he was, could go. This is the consideration which makes the building of a character so tremendously important. We *become* certain kinds of people and the kind of individual we become seals our destiny for time and for eternity. We go at last, to that place, where, being the kind of people we are, we *must* go. In a very real sense it is true that God *sends no one* either to Heaven or to Hell. They *go* to the one place or to the other, depending upon the operation of spiritual gravity attracting either in this direction or that, the kind of people they have become.

EVENING SERMON

THEME: *Unity in Diversity.*

THE REV. JOHN S. CORNETT, PH.D.

TEXT: "The body is one and hath many members, and all the members of the body, being many are one body." 1 Cor. 12:12.

There is a strain of individualism, of independence of spirit in the real American; it is a quality that is native to his inheritance. He is the scion of a race of seekers and lovers of liberty, liberty to be each his own man. Their experience in the New World served only to enhance and re-enforce the heritage of the Old World. The hardships incidental to the pioneering in the wilderness, the frustrations incidental to the repeated and obstinate attempts of an unintelligent Old World governmental policy to hinder the Colonials in the natural development of their trading and commercial interests, the vicissitudes incidental to the conquest of three thousand miles of ever-retreating frontier and its subdual to the uses of civilization, all these were experiences which confirmed the Yankee in his independence of spirit, his self-sufficiency, his "rugged individualism."

This is the spirit that has produced the modern intelligent, aggressive, fearless, hard-hitting American. All he asks for is a fair field and no favours; he enjoys the competitive struggle for the opportunity it affords him of demonstrating his potential acumen and ability. The restraints of new industrial devices, codes of fair competition, tend to irk him. His forefathers as recently as one hundred years ago resented being taxed without individual approval. In those days the resources of nature lay abundantly at hand for exploitation. One could be wasteful of timber wealth and soil wealth; when the soil was exhausted one might pull up stakes and move farther west to virgin land. Resources of land and forest and mine were bountiful and invited those who had daring and capacity.

But that day in America has passed—never to return. We have suddenly found ourselves in a new day of social planning, of centralized agencies of control, of governmental regulation of industry and business, of regimentation of all manner of social and economic enterprise. We tend to chafe in the new harness. The new day of social solidarity has suddenly descended upon us. There is no more frontier to be pioneered. There is no more easy pulling up

of stakes to move onto fresh virgin soil. There is no longer an indefinite vista of employment opening up. As recently as 1919, in the year of the great steel strike, the striking employees fought for a reduction of the twelve-hour day which was then normal in that industry. Today we are trying to learn to adjust ourselves to a scheme of things in which a shorter week is the new norm. The new day is calling for the distribution of available hours of labour so that men may have the privilege of retaining their self-respect by participating in productive work of some form.

Talking pictures came and they snatched away the jobs of thousands of musicians. Road-making machines have come that lay a hard surface in sixty seconds that formerly required hours. A modern brick-making machine will cut four hundred thousand brick per man per day: even stores and factories that are automatic or almost so, needing but a minimum of workers, are with us. And our technocratic friends, who love to harp on the theme of the new iron horses of industry that cannot be tamed, have been drawing gloomy enough pictures of what all this entails for the worker.

In facing baffling problems what light, if any, is afforded by the sacred teachings of the past? The Apostle Paul was tremendously impressed with the sense of what might be called the corporate unity of the Christian society. There were many manifestations of the Spirit but one Spirit; many constituent parts in the organism of the Christian society but it was one society; unity in and through diversity, symmetry and harmony of the whole, effective functioning of each of the parts without friction, without undue self-assertiveness, in orderly co-ordination and correlation of its function with all the rest, so that the whole comprised a symmetrical unity.

We are living in a day when our institutional life must reshape itself to the demands and needs of the new order. The Church must relate itself vitally to the new day and its new need. No longer is it a question of adjustment to a Copernican theory or to a Darwinian hypothesis but to the demands of the new economic order of things. Surely the Church has had a unique opportunity in these years to demonstrate the humanity of the Christ. Today we have gotten past the orgy of big church buildings, those million dollar temples that provided the last word in equipment. The Church that has provided free soup kitchens and whose members have gone out of their way to give sacrificially to the organized charities of their communities has been a better testimonial by far to the corporate unity of the body of Christ than the temple of religion adorned with golden chalices and onyx stones in its marble altars.

And society still finds itself confronted with innumerable problems, baffling, complex, far-reaching. Where may we look for aid? Our organized religious and educational institutions must continue to be the chief agencies in supplying energizing leadership and organization in behalf of progress toward the ideal society. Both have been remiss. They have suffered from undue timidity and conventionality. It is a fair question whether our educational and religious institutions are really leading, whether they are really creative forces, or whether they are the led, the reflectors of the conventional attitudes of their respective environments. Says an outstanding leader in the educational world, Dr. George S. Counts, "Only in the rarest instances does the school wage war on behalf of principle or ideal. Almost everywhere it is in the grip of con-

servative forces and is serving the cause of perpetuating ideas and institutions suited to an age that is gone. . . . One of the greatest tragedies of contemporary society lies in the fact of a product that is moved by no great commanding ideal and is consequently victimized by the most terrible form of human madness—the struggle for private gain. Our educational programmes have been too intellectualistic. Quite as important is that ideal factor in culture which gives meaning, direction and significance to life.”

In these recent and present days that have borne witness to so much frantic solicitude for the recovery of that which we are pleased to call prosperity, may this quest be paralleled by an equal degree of solicitude for the recovery of vision, for the recovery of a true appreciation of values, for the recovery of the spirit of love which alone leads to co-operation in order that there may be realized even more perfectly the order of the divine society in its symmetry and harmony and beauty among men!

MID-WEEK SERMON

THEME: *Open Your Windows.*

TEXT: Daniel 6:10.

Daniel kept his windows open toward Jerusalem, the source of light and leading in his life. It will be well with us if we keep our windows open toward Bethlehem.

THE WINDOWS OF THE SOUL: Light pours inward through the windows. Jesus and the eye: Matthew 6:22. We need the innermost recesses of soul and heart lighted up for examination and correction. Simeon's prophecy: Luke 2:35b. Disturbing to self-complacency, but good for our souls.

THE WINDOWS OF LIFE: Windows are for outward vision. Through these we may look on life and the needs of others. They will bring us a better knowledge and a deeper understanding of our fellows. “A light for revelation to (unveiling of) the Gentiles.” The light of Christ falling across traditional enmities.

Our personal lives will be the better for this light.

THE WINDOWS OF SERVICE: Open windows reveal opportunities for service. “Lift up your eyes and behold the fields already white to the harvest.” Services we may render personally.

The service of the church. There is a spirit of defeatism among many of our people. The church must ever be looking toward new lands needing the light, new peoples to serve. No longer may we go marking time. No longer may we sit waiting for some miracle to save us, to do the task assigned to us. Let us go forward with the Babe of Bethlehem; let us go forward with God.

TOPICS FOR YOUNG PEOPLE'S SOCIETIES

CHRISTIAN ENDEAVOUR and B. Y. P. S.

Y. P.—What Makes Life Worth Living? 2 Cor. 3:6; 1 John 5:12; Col. 3:2.

Inter.—Great Hymns of Yesterday and Today. Psalms 149:1-3; Col. 3:16-17.

EPWORTH LEAGUE.—The World to Which Jesus Came: Christmas Round the World.

LUTHER LEAGUE.—Inner Peace. Phil. 4:6-9.

SUNDAY, DECEMBER 19

CALL TO WORSHIP: "Whosoever shall confess that Jesus is the Son of God, God abideth in him and he in God."

PSALM: 19.

PRELUDE: Shepherd's Morning Song.—*Davis*.

ANTHEM: Blessed Is He.—*Saint Saens*.

OFFERTORY: Allegro in F.—*Blair*.

POSTLUDE: Gothic March.—*Salome*.

OFFERTORY SENTENCE: "What shall I render unto the Lord for all His benefits toward me?"

OFFERTORY PRAYER: All mankind is rich in the heritage of Thy Gift of Love, and we come to Thee in Joy and Thanksgiving. Accept our offerings to Thy cause, and bless it to Thy use. We join the faithful disciples who sing their songs of joy and praise in Thy honour. Amen.

BENEDICTION: Peace be unto thee from our Lord and Saviour, Jesus Christ.

MORNING SERMONS

(1)

THEME: *The Lost Chord in the Angels' Song.*

THE REV. FRANK B. FAGERBERG, D.D.

TEXT: "Glory to God in the highest and on earth peace." Luke 2:14.

We have waited a long time—nineteen hundred years—and the promise is not yet fulfilled. Peace? We conclude that Christmas after all is a beautiful fancy which is wonderful in the dimness of the Christmas eve, but it cannot stand the bright light of the morning after. It is, in the end, a matter of song and poetry, but it has little reference to real life.

However, like every promise, this one has pinned to it a condition. Man has claimed the promise, but he has not fulfilled the condition. That condition is found in the first part of the song, "Glory to God in the highest." That is the *lost chord*. Peace on earth will come that day when men sing with their lives as well as their lips, "Glory to God in the highest."

We have become pretty smart people here in the midst of our marvellous twentieth century. We can fling our frail voices around the world with the radio; we have almost annihilated space with our aeroplane. But in a large measure we are victims rather than masters of our handiwork. Only a few days ago a noted physician said to me, "We are becoming a nation of tired people. Unless in some way we change the programme of modern living the American people in a century will be a different race of men."

Jesus did not face these problems we face; but He faced vastly greater ones. You cannot find in all the world such a figure of perfect self-possession in the midst of collapse. And Jesus on that last night is the Jesus we see in every situation. How symbolic of His whole life is that picture of Him asleep in the stern of the boat while the storm rages about Him and His fear-crazed disciples. That did not just happen, my friends. Behind His life there is the secret of His faith and spiritual experience. With His whole being He sang, "Glory to God in the highest."

Paul is the nearest we can find to Jesus. How the tempest tossed about him, but upon the throne of his heart was God in Christ. He testified, "To me to live is Christ." How naturally then for him to talk of "the peace of

God that passeth understanding." He knew that peace in his own heart, because with his whole self he had sung, "Glory to God in the highest."

Is that not what Isaiah meant when he said, "Thou wilt keep him in perfect peace whose mind is stayed on Thee for he trusteth in Thee?" The lost chord of the angel's song, "Glory to God in the highest," will bring the harmony of peace back into your life.

"Peace on earth." That was nineteen hundred and thirty-six years ago! Scarcely a year since Jesus' birth gave the promise of peace has there been world-wide harmony among the nations. And nineteen hundred and fourteen years after this promise came, began the supreme conflict of all time. And this is the incongruity of it all—that war was caused and fought by the so-called Christian nations. What a spectacle for "heathen" lands to whom we send our emissaries of Christ! At this very moment the nation spending the most for wars past and future is the nation supporting the largest number of missionaries to the so-called heathen. I blush to confess that that country is my beloved America.

"Peace on earth." It has not arrived in the world of industry. Strikes and lock-outs still plague employers and employees.

"Peace on earth." Surely we might look for it in the home, that final refuge of tired and worried people. But the divorce courts are crowded and hell on earth exists in many a home where separation has not yet come.

Then Christmas has made a promise that God Himself cannot keep? But again I remind you of the condition of that promise. We have sung so lustily "peace on earth"—but we have lost the dominant chord of that song—"Glory to God in the highest."

I insist that in spite of all our professions we have not said with our lives, "Glory to God in the highest." I am not so credulous as to accept what a man says with his words and then belies with his deeds. We have given God, the Father of Jesus, lip service while we have sacrificed at the altars of a dozen baals.

Martin Luther once said: "What means it to have a God? Whatever thy heart clings to and relies upon that is properly thy God." Just so. That ambition, aim, purpose, aspiration, ideal which you place at the centre of life, to which you give your time, your talent and devotion—that is your God, no matter what the articles of your spoken creed may be.

We have given lip service to our Heavenly Father while we have worshipped at the altar Mars. Through the centuries men have served him with their best even while they have talked about Jesus, who is the utter antithesis of Mars. He has his creed and woe unto him who is guilty of heresy.

One country alone practising such a ritual would not matter much, but set the sixty nations of the earth to doing the same and war is inevitable. We have sung "Glory to God in the highest," but we have lived "Glory to Mars in the highest."

Again we have sung to the God of Jesus while we have knelt before the great god Mammon. Call him *gain, success, wealth*—call him anything you wish, he is the same false god whom Jesus meant when He said, "You cannot serve God and mammon." He has his earnest devotees. No Livingston or Judson ever served more sacrificially than the followers of Mammon. They

will do and dare and die for profit. Behind every intrenched evil of the world is greed. Name them all—liquor, prostitution, narcotics, war. Paul was right, "The love of money is the root of *all* evil." Senate investigations are revealing that behind modern war is not so much hate or misunderstanding as money profits. So you see, Mars and Mammon have gone into partnership. What a combination!

Woe to the business man who bows not the knee to Mammon. Woe to the college professor who attacks the profit system. Woe to the politician who works against the *status quo*. And God pity the preacher who tries to mix religion with economics.

Do not tell me that a man is saying "Glory to God in the highest" when for profit he is deliberately doing in his business or profession what his own conscience cannot approve.

And then there is the great god Pleasure—you might call her *Venus*. Dr. Krumbine has said: "Venus has a fairly definite theology. It is this: that having fun is the same as being happy." Her creed is "eat, drink and be merry." I hesitate to speak of her for fear of being classed as a kill-joy when I so thoroughly believe in a wholesome good time. But what about the thousands more interested in having fun than in being decent?

Do not tell me that that man is saying "Glory to God in the highest" who is spending every waking thought in planning for the next pleasure. Do not tell me that Christian is exalting the Father of Jesus supremely who is spending more of his money on selfish indulgence and luxurious comforts than he is spending on the Kingdom cause.

These nineteen centuries do not prove a thing about Christianity. They prove a great deal about Christians. That man was right who said: "Christianity has not been tried and failed; it has been found difficult and not tried." That promise is as good as on that night long ago when Jesus was born. There *can* be peace on earth; there will be peace on earth when the lost chord of the angels' song is found again and we say with our lives as well as our lips, "Glory to God in the highest;" when in business and pleasure, in politics and in international relations, we make the God of love revealed in Jesus supreme.

Decades ago, after the burning of London, the great builder, Christopher Wren, presented a plan. In the new city, wide streets were all to converge upon the house of common prayer which stands today as his monument. The plans, however, could not be worked, for each householder insisted upon rebuilding exactly where his house had stood. Only when men stop insisting upon building their houses just where they have been and place at the centre of life the God of Jesus, can the new Jerusalem, the city of peace, be built.

(2)

Fourth Sunday in Advent.

THEME: *John—Forerunner—Keynoter.*

THE REV. L. W. RUPP, D.D.

SCRIPTURE: John 1:19-28.

HYMNS: On Jordan's Banks the Herald's Cry.—*Alstone, L. M.*

The Advent of Our God.—*Bethlehem, S. M.*

"For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost" (2 Peter 2:21).

We remember the keynote speakers in political conventions. These men presented the platform of their party both by their subject-matter and by their personality. On the political platform it is occasionally difficult to reconcile decency or justice with either the message or the messenger.

With what assurance, then, we approach today both the Forerunner of Jesus the Saviour, and the Keynote Message itself as John the Baptist delivered it to the people. We focus thought on John himself; on his definition of the Spiritual Highway; finally, on his portrayal of Jesus as the Unknown Prince worthy of Pre-Eminence.

With Scripture written that the record be "an ensample," and the admonition resting on those with leadership that they be "ensamples to the flock," the Baptist stands under the glare of inspection as free from blame as man can be. Said his Master and ours of John: "Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist." In a dozen particulars John's life proves his worthiness. We consider self-denial; courage; obedience ("Suffer it to be so now; for thus it becometh us to fulfill all righteousness"); humility; holiness; burning zeal; submission to martyrdom.

Glittering temptation came to him. Priests and Levites came to ask him: "Who art thou?" He understood well enough the reply they wished him to make. A united nation behind him, could he not have risen to the heights attained by the Maccabean princes? The temper of Israel, and the disturbed society of the period, made that more than idle dream. The stage was prepared for a national hero to rise, screwing his courage to the sticking-place, setting his life upon a cast, and standing the hazard of the die. Choice and occasion were laid at John's feet; either a weakling or a demagogue could not have steeled himself to duty. Truest heroism resigns itself to obedience. John followed the hard way, leading him direct to the dungeon within Machærus, and the shameful fashion of his death.

John's office had to do with truth, which often has been, and will continue to be, crushed to earth. However, "the lip of truth shall be established forever—a lying tongue is but for a moment." We serving the Lord now take courage from John, both in his abnegation of personal position, and in his boldness for truth. We recall a casual comment of a certain gentleman supposedly high in church position, to the effect that he intended always to let himself be heard from; true enough that speech is necessary, yet the apostle advised of those desiring to speak that they "speak as the oracles of God." Not every voice bears that distinction! This, then, is that John, forerunner, and "keynoter," who used the figure of a highway as the symbol of his task on earth. "I am the voice of one crying in the wilderness, Make straight the way of the Lord."

A SPIRITUAL HIGHWAY traversing the wilderness of our evil world! Taking up John's thought literally, each Christian becomes the builder of the highway upon which the feet of the pilgrims have a comfortable journey toward the City of God. An apt figure in those days when faithful Israelites

remembered Isaiah's prophecy of the "last days" when "the mountain of the Lord's house" should be "exalted above the hills," and when the peoples would say: "Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob."

We remember the possibilities when leaders become stumbling-blocks. Malachi speaks of this—"Ye have caused many to stumble at the law." The Lord called the Scribes and Pharisees "hypocrites"—"for ye shut up the kingdom of heaven against men." The Apostle Paul warned against becoming a stone of stumbling. Saint John held up the ideal of love—"there is none occasion of stumbling in him."

"The highway of the upright is to depart from evil; he that keepeth his way preserveth his soul." Christ's kingdom, seen in vision by the prophet, with all the blessings contained therein, is marked by this, that "an highway shall be there, and a way, and it shall be called The way of holiness. . . . The redeemed shall walk there." In another prophecy (Isaiah 43:19) the preparation of the way is called "a new thing." Again, the instructions become explicit: "Cast up, cast up the highway; gather out the stones; lift up a standard for the people."

In days gone by, days that seem very, very long ago indeed, the highways on the Lord's Day led to the house of God, and as the hours appointed for divine worship approached old-style, horse-drawn vehicles moved toward the common centre where a white spire on a hilltop sent the finger of faith toward the throne. Our age has better highways, and improved means of travel over them, but there could be much said of the difference in goal and purpose as the travellers course these ribbons of concrete now. The ancient figure of spiritual highways places our day under judgment, stern judgment, that we have made of our modern luxuries stones of stumbling on the highway of life. Well indeed that from at least an occasional pulpit the ancient cry of John and Isaiah is raised for those who will to heed: "Prepare ye the way of the people. Cast up, cast up the highway." "Set thee up waymarkers, make thee high heaps; set thine heart toward the highway."

All this paves the way for the Christ. Who is very much now as John the Baptist declared, "One among you, whom ye know not." "He was in the world, and the world was made by Him, and the world knew Him not. He came unto His own, and His own received Him not."

An easy challenge to make would be to dare bring out the real Christ from under the trappings of our modern Christmas. We know the empty sound to much of our holiday observance. The Saviour might return to say truthfully of some of us, as He said to Philip: "Have I been so long time with you, and yet hast thou not known Me?" Then comes the memory of such a service as that early on Christmas Day in 1935, and the Communion at six o'clock. You in our northern climate recollect the bitter temperature that morning, the icy streets, and the blustering gale that made even stout souls hesitate. The highways were difficult. One used by my own church people brought them over a high, wind-swept hill where the storm wreaked its fury with no mercy. The people came to the candle-lit church, a very splendid proportion of the membership. To such people the Lord is not the unknown God, nor is their worship an empty offering at an empty altar.

The keynote sounded bravely by John the Baptist continues to ring through the testimony of the righteous, that in all things our Christ may continue to have the pre-eminence. "For to this end Christ hath died, and rose, and revived, that He might be Lord both of the dead and living."

The world remains a wilderness, despite what has been promised by certain breeds of reformers. It is the nature of this present world to be evil, for certainly neither Christ nor His saints can be much at home in it as it is. While not much hope can be held out for the reformation of the world as a whole, spiritual highways are being built through it, and over these the Prince makes His journey into the souls of those who are being redeemed and added to the Kingdom. The builders continue to make straight, to level the mountains and fill the low places, to proclaim the acceptable year of the Lord. This prophecy, and this labour, is not by the will of man; holy men of God spake, and continue to speak, as moved by the Holy Ghost.

SUNDAY SCHOOL LESSON

The Birth of Jesus.

LESSON: Luke 2:8-20.

GOLDEN TEXT: "There is born to you this day in the city of David a Saviour, which is Christ the Lord." Luke 2:11.

DEVOTIONAL READING: Isa. 9:1-7.

INTER. & SR.: Comradeship with Christ.

Y. P. & ADULTS: God's Gift of a Saviour.

Contrast the account of the birth of Jesus as related by Matthew with that as related by Luke. Matthew describes Jesus as the King and at His birth the reigning Herod trembles on his throne, the magi adore Him, bringing royal gifts. Luke, on the other hand, represents Jesus as the ideal man and his story of the birth and of the events which lead up to it is one of the most poignant human interest. Luke describes the journey of the obscure peasants coming from their northern home in Nazarus to Bethlehem and there, denied entrance to the inn, lodging in a manger, where their Newborn was laid to sleep. These facts are mentioned by him, not so much to fix the date of the birth of Christ, as to explain how this occurred in Bethlehem, when the home of His parents was in Nazareth. It was a legal necessity which made them willing to undertake such a journey at such a time. But it thus appears how the Emperor of the World was an unconscious instrument in the fulfillment of the Divine Prophecy concerning the Saviour of the world and His birth.

He makes the brief statement of the facts and then allows divine messengers to give the interpretation and to express the significance of this event. Out of a blaze of Heavenly glory came the tidings of great joy to Israel, and the field of Bethlehem rang with the sounds of an angel chorus. The spot where Jesus was born is now marked by the Church of the Nativity and the grotto in which He first saw the light of day is now incased in marble. In the pavement is a silver star bearing upon it, in Latin words, the expression, "Here, Jesus was born of Mary." Of the geographical accuracy of this location there can be very little doubt.

MID-WEEK SERMON

THEME: *The Epochal Babe.*

TEXT: Matthew 2:1.

Empire of Genghis Khan ranged from the Yellow Sea to the Caspian and the Baltic, from the Indian Ocean to the Arctic. On his seal we read: "God in Heaven. The Kha Khan, the Power of God, on Earth. The seal of the Emperor of Mankind." Yet ask the average man what he knows of Genghis Khan and his guess is likely to be that you are talking of a race-horse or a wrestler.

THE EPOCHAL BABE: Nineteen hundred years ago a Babe was born in Bethlehem of Judea, and today over a third of mankind gives some measure of thought to Him. History changed its channel at His birth.

Consider chances of Jesus being forgotten speedily. Syria was a remote province of the empire. Nazareth was held in contempt. His family was an unknown one. Until thirty He was only the village carpenter. His race was despised. He was unknown to vast majority in His world. A few hundred people, without place or influence, believed in Him.

Yet today five hundred million people, and more, around the world profess to be His followers.

A NEW QUALITY OF LIFE: Most babes make but little stir outside their immediate family. They live and die and the world goes on. This Babe took the mighty world in His tiny hands and has never let go. It was a new quality of life God brought into the world in Bethlehem. Life changed that day, and never again can man's conception of life and ideals be low and degraded.

THE END IS NOT YET: World has not fully grasped import of Him, but does not walk in darkness and never will again. We have looked on Babe, in hearts acknowledged truth, but Herod-like set ourselves to slay Him. Even so, we cannot look on Him and refuse to hope. "Hope is greater than history."—Dwight Morrow. That is what we say, that is what we know, when we stand in Bethlehem beside the Manger and look upon the Epochal Babe.

TOPICS FOR YOUNG PEOPLE'S SOCIETIES

CHRISTIAN ENDEAVOUR and B. Y. P. S.

Y. P.—What Do We Mean by the Spirit of Christmas? Matt. 2:11; Luke 2:10-14.

Inter.—Great Pictures of the Nativity. Luke 2:8-18.

EPWORTH LEAGUE.—Christmas Draws World Together: Childhood of Christ.

LUTHER LEAGUE.—The Prince of Peace. Isa. 9:6-7.

FOR THE BULLETIN BOARD

Lincoln said that whiskey had many defenders, but no defence.

There is more room at the top than at the bottom.

Heads won't get together until hearts do.

Where is the happiness in denying one's self happiness?

You help yourself when you help another.

CHRISTMAS DAY, DECEMBER 25

SUNDAY, DECEMBER 26

CALL TO WORSHIP: "Draw nigh unto God, and He will draw nigh unto you. Acquaint yourselves with God and be at peace."

PSALM: 2.

PRELUDE: Chorus of Angels.—*Scott.*

ANTHEM: Send Out Thy Light.—*Gounod.*

OFFERTORY: Hosanna.—*Wachs.*

POSTLUDE: Postlude in D.—*Newell.*

OFFERTORY SENTENCE: "Honour Jehovah with thy substance and with the first fruits of thine increase." Prov. 3:9.

OFFERTORY PRAYER: None but a generous offering of Thy servants in this, Thy house, is commensurate with Thy bounty to us, and we come to Thee with bowed heads and cheerful hearts, knowing that Thou wilt receive our gift with full knowledge of the desire of our hearts. We pray Thee for guidance in the use of the offering. Amen.

BENEDICTION: And now may the blessed Lord and Saviour Jesus Christ abide with you all forevermore.

MORNING SERMONS

(1)

THEME: *Christmas.*

THE REV. DOREMAS A. HAYES, D.D.

TEXT: "Jesus was born in Bethlehem of Judea." Matt. 2:1.

Bethlehem was the birthplace. That first Christmas was the birthdate. The infant Christ was the babe. The December night was chill. There, curtained by the midnight, companioned by the beasts, Jesus came into the dark, cold, cheerless earth to be its Light, its Life, its Joy, its Truth.

Only a few miles distant was the palace—fortress of Herod the Great. Surrounded by his many courtiers, secure among his mercenary troops, in royal luxury the monarch lay in warmth and peace. No one told him that the Lord of the Universe had entered his realm that night.

The Lord of the Universe, a Babe! Yes, we can believe that. That thought is not altogether incongruous to us. That he should have grown up a sinless man is a much greater mystery. We can believe that the Innocent One was a babe, for babyhood always seems divine.

Over that cradle of straw, looking down upon the wee form of the babe, we ask, What shall this little stranger be called? What name shall we give to this child? We turn to the New Testament stories of the nativity for the answers.

The shepherds say, "We were out in the fields keeping watch over our flock this night and the angel of the Lord appeared to us with the astonishing news that here in the city of David a Saviour was born who was Christ the Lord. We cannot doubt it, for our own eyes saw the angelic messenger and our own ears heard his voice. Then he gave us the sign that we would find the babe wrapped in swaddling clothes and lying in a manger. We came immediately and we were guided to this very spot. We cannot doubt that this is the child whom the angel named Christ the Lord. Let that name, spoken from the sky, be given him."

Good shepherd lads, you must be a very innocent or a very ignorant sort of folk. Do you know that this word Christ is the exact equivalent of the word Messiah and that both mean The Anointed One and that all the Scribes refer that title to Him who will redeem His people Israel, and to Him alone? Have you never heard those prophecies of Moses and Baalam and David and Isaiah and Micah and Zechariah and Haggai and Malachi which all the masters interpret to mean that a great ruler will arise who will found a kingdom greater than was that of David or of Solomon in all their glory, who will restore his people to more than their former renown and who will govern the many lands in peace?

Have you never heard that very name quoted from the mouth of Daniel the prophet? Have you never seen those devout fathers in Israel over in the temple yonder or standing on the street-corners of Jerusalem, fervently praying day after day that their eyes may yet see the Consolation of Israel? Back in the bare mountains yonder among the caves and the cells have you never listened to the inspiring words of one of those holy hermits who in solitude is making ready to meet the Messiah he says will come soon?

The Messiah! The Anointed! The Christ! He is to be a mighty monarch before whom all Israel will fall down and adore and who will bend the peoples everywhere to His majestic will. Do you think that He would be born here in this stable? Do you think that He would be lying here in a manger, at midnight, a babe? The shepherds answer only, "The angel said He was the Saviour who was Christ the Lord. It surely would be safe to give Him that heaven-sent name."

Bending over the cradle, looking down on the babe, we ask ourselves the question, What name ought to be given to this child? Hear the answer. The wise men of the East say, "This is He who was to be born King of the Jews. We know because we have seen His star in the East and, following it over mountain ranges and long stretches of desert sand, we came from our homes far away even to Herod at Jerusalem. There he asked the chief priests and the scribes where the Christ should be born and they told him out of their Scriptures, In Bethlehem of Judea. As we came hither the star went before and it stood over the place where this young child is. He must be the Anointed. We give Him this frankincense, this gold, and this myrrh. Let Him be called Christ and Lord."

Masters from the Orient, we have great respect for your wisdom. Of course you know just what the Jews expect the Christ, their Lord, to be. Of course you know how the foreign nations at this time anticipate the beginning of the Golden Age. Of course you know that the heathen oracle in the leading temple beyond the sea has declared that a king will now arise whose dominion will be boundless in its extent and its peace. Of course you know that at Rome the greatest of the Latin poets has just put that oracle into verse, declaring that its accomplishment is even now at hand. This expectation of the nations, this prince of the Golden Age, this Messianic King and Priest—you do not think, sirs, that this greater than the Cæsars could be this helpless child? The wise men answer only, "We were divinely guided by the Star. We dare not doubt. This is the Christ, the Lord."

Bending over the babe we ask again the question, What shall this Christmas

child be called? Hear the answers. Joseph the father tells how in a dream the angel of the Lord stood by him and said, "Thou shalt call His name Jesus, for He shall save His people from their sins." Mary the mother tells us, "An angel came to me saying, Blessed art thou among women. That holy one who shall be born of thee shall be called the Son of God. Thou shalt call His name Jesus, Saviour. He shall be called great and the Son of the Highest and the Lord God shall give unto Him the throne. He is indeed Jesus the Saviour, Christ the Lord."

Angel of the shepherds' vision, Angel of the wise men's star, Angel of the father's vision, Angel of annunciation, we accept your testimony. We bow before this Christ, the Lord.

Turning to the Christ's first cradle we ask one question more, Why has there been the birth of this babe? To save the nations from evil's sway so that vice never again shall be regnant everywhere as it was in the dissolute Roman Empire before it went down under the burden of its sin? No! Christ and Christianity may have done that, but not that alone. Why was Christ born? To save the governments from unlicensed lawlessness and reigns of terror such as godless France saw in its infidelity and atheistic Russia went through in its revolution? No! Christ and Christianity can do that, but not that alone. Why was Christ born? To save all who believe in Him from the fires of hell? No! His life and death do that, but not that alone. The first answer to that question is not one of generalization, however true it may be. To each of us the most important answer to that question is the particular and peculiar and personal answer.

Christ was born, not for the nations only and not for the world merely. He was born to be the Saviour of each individual in the world and in the nations. He was born to save you and me. He was born to save each of us not from any future hell but here and now to save us from our sins. Can He do that? Ask the ages. Does He do that? Ask any of the saints. Their unanimous testimony through all the ages has been, Through this child there came to this earth spiritual life, abiding joy, eternal salvation.

(2)

Christmas Day, December 25.

THEME: *The Abundant Life.*

THE REV. L. W. RUPP, D.D.

SCRIPTURE: Luke 2:1-14.

HYMNS: The Happy Christmas Comes Once More.—*Emmanuel*, L. M.
Who is He in Yonder Stall?—*Adoration*, 7, 7.

"I am come that they might have life, and that they might have it more abundantly" (John 10:10).

Mixed together in the story of Christ's birth are many classes of people, not arrayed class against class, nor condemned as malefactors or lauded as victims of social insecurity. They are people, common folks even as you and I, some kings, some shepherds, a few rich, others poor, men of wisdom, and folks of average intelligence. The point is that the Saviour was born to all

men everywhere, conditioned only on the terms in the song of the angels, and that the abundant life proffered by Jesus becomes the possession of all who come to terms with the Lord.

The oft-read verses from St. Luke speak of the humble couple who came down from Nazareth to Bethlehem because the lords of the empire required a census. "There was no room for them in the inn." "And there were in the same country shepherds abiding in the field, keeping watch over their flocks by night." They also were of the humble social levels. Though the wise men came from another circle, they were in spirit like these gentle souls to whom the joyful tidings first came.

Those to whom the Christmas mystery was manifested had been prepared, and were found worthy. The man Simeon "was just and devout, waiting for the consolation of Israel, and the Holy Ghost was upon him." The aged Anna departed not from the temple, "but served God with fastings and prayers night and day." The background of study, prayer and implied searchings brought by these wise men carries our thoughts to Balaam's parable in the Book of Numbers: "There shall come a star out of Jacob, and a Sceptre shall rise out of Israel."

Sit with Joseph and Mary within the sacred story. Such beauty of soul comes after severest instruction, testing and spiritual training. This Joseph is charitable, a man of deep faith, obedient to the heavenly Voice, faithful in religious duty. Here is Mary, the Woman chosen of God, submissive, pious, confident, spiritually minded ("His mother kept all these things in her heart").

Refined as silver is refined; tried as gold is tried! With David, their illustrious ancestor, their heart had been proved by the Lord. They were "visited in the night."

"Then cleansed be ev'ry breast from sin,
Make straight the way for God within,
And let us all our hearts prepare
For Christ to come and enter there."

When we were young we were taught the lesson in Eugene Field's poem, "Jest 'fore Christmas" to "be as good as yer kin be!" Homespun Hoosier philosophy, no doubt, yet like much philosophy in Field and Riley, true. Just before Christmas we should be as good as we can be, ready for the divine Gift which means good things of joy, the salvation prepared for those who love the Lord and wait obediently for His appearing. We, "being evil," know how to give good gifts to our children—how much more our Father which is in heaven understands the measure of giving to His children!

Our Christian world could add to its Christmas joy by returning to confidence in the wisdom of God. It is not simple-mindedness to trust God. The lesson on Christmas morning, when the young children come down to the Christmas tree with expectant hands and hearts, does teach in the simple ways of childhood what none of us outgrow. "Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein." The devil's temptation back in Eden lay in raising our estimation of ourselves to unwarranted levels. When the people built the Tower of Babel it became an effrontery to the majesty of the supreme God. Some years ago a writer published a study

of the soviet arrogance toward God as typified in two things, one being a proposed sky-scraper memorial to the instigators of the Russian Revolution, and the other the exploitation of human ambition in the skies by employment of fleets of military aircraft. Our age has glorified human genius at the expense of dependence on the providence of a God in heaven. We feel that the same arrogant spirit came too much into our American political administration, officials of government assuming to themselves prerogatives which belong only to the Deity. The simplicity of the first Christmas can be studied to help us get straight in mind what God intended from the beginning.

The angel said to the shepherds: "Fear not: for behold, I bring you good tidings of great joy, which shall be to all people." Compare the simple Gospel which Jesus gave to men with some of the declarations aspirants to political office have made. Contrast the "abundant life" that political platforms promise to the simplicity of receiving daily bread from the loving Father, who "daily provides me abundantly with all the necessities of life, protects me from all danger, and preserves me and guards me against all evil."

In the quiet of Christmas Day read the contents of these "good tidings of great joy" through prophecy, promise and fulfillment. The kingdom of God "is not meat and drink." It is rather "righteousness and peace, and joy in the Holy Ghost." The lesser things are inclined, and we do "eat the fat, and drink the sweet, and send portions unto them for whom nothing is prepared." Even the anger of God "endureth but for a moment." "Weeping may endure for a night, but joy cometh in the morning."

There is from David, in the thirty-seventh Psalm, the familiar, though not popular statement, "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread." Millions on relief in the United States? Many claiming to be in want, begging food? "*I have not seen the righteous forsaken.*" But in the same Psalm is this verse: "A little that a righteous man hath is better than the riches of many wicked. . . . The Lord knoweth the days of the upright: and their inheritance shall be for ever. They shall not be ashamed in the evil time: and in the days of famine they shall be satisfied."

These good people who shared the first Christmas entered into an abundant life which excites a kind of envy in many of us now. If time could be turned back, and we share the Nativity of our Lord, worshipping at His manger throne, vying one with the other to bring richer gifts, we would flock in multitudes until the Bethlehem country could not contain the crowds.

But God's wisdom turned on something quite different. The "abundant life" that came to Mary and Joseph, to the apostles, to Stephen Martyr, to the congregation in Jerusalem, had little to share with inhabitants of king's palaces. John the Baptist found his "abundant life" somewhere else than in the luxuries of Herod's palace, where Herodias plotted and Salome danced.

The angel chorus is given in the marginal readings as this: "Peace among men in whom He is well pleased." Saint Paul's benediction upon the Philip-pians defined the "peace of God" as that "which passeth all understanding."

Our world is pretty much like Jeremiah's age, from the surface appearance not so prosperous for "the remnant of Israel." As then, false voices are saying, "Peace, peace," when we know it is just as Jeremiah said them,

"There is no peace." For multitudes, the blessed Christmas brings no peace at all, nothing but a little excitement, some bustling about with lights and costly purchases of extravagant baubles. The Lord comes to His own; multitudes will not take Him in. The spiritual abundance that comes welling out from the power of God's salvation will never be appreciated completely. This hurly-burly of the "taxes," the consternation lest some item of respect for kings and princes be neglected, the rush of the world towards material "release from fear," and with all these our human promotion of intellect through the subtle influence of the evil one, destroy any hope that the loving Lord Jesus can have entrance everywhere. But God's abundant life is true whether men believe in it or not; is free for the taking whether we open our hands to receive it or not; is satisfying whether we accept it or prefer stones and scorpions.

This promised Redeemer is announced now as present among us, whether the world recognizes Him or not. We know Him, and we may feed upon the living Bread from heaven. He is our gift from God the Father, come in simplicity that men of simple mind may take Him and in Him receive the peace which passeth human understanding.

(3)

December 26.

THEME: *The Changeless Christ.*

THE REV. SILAS P. BITTNER, D.D.

TEXT: "Jesus Christ, the same yesterday, today and forever." Heb. 8:8.

HYMNS: Awake, My Soul.—*Christmas*, C. M.

Brightest and Best of the Sons.—*Morning Star*, 11, 10, 11, 10.

As we enter upon the week that shall bring us the passing of one year and the beginning of a new one, we set up as the theme for the week, "The Christ of All Time." When on New Year's eve the bells "ring out the old and ring in the new," they should remind us of the transitoriness of time and the timelessness of the Eternal One. Truth lies deeply imbedded in the words of the poet who sang:

"Change and decay in all around I see,
O Thou, who changest not, abide with me."

Jesus Christ, the same yesterday, today and forever! Tomorrow, today will be yesterday. Time will have passed, never to be recalled. It will have lost itself in the endless void of yesterdays, which we call the past. In it will be hidden the regrets of our failures and defeats, the ashes of fires that once burned fiercely in our lives, the heartaches of disappointments and hopes. But it also holds the brighter moments of success and achievement, the beautiful memories that time shall never mar, and which are like the lights on the distant shore assuring us that all is well. We think especially of the beauty of yesterday's reminiscences in the lives of our older people, for whom today has lost its zest, and whose pace they can no longer maintain. To many of them, yesterday is a glassy sea upon which, like happy children, they continue to sail their little boats of memories from shore to shore.

Yesterday has moulded us into what we are today. As the sand flowing down the current finally builds a delta, so the yesterdays have formed today. And just as impossible as it is to replace that sand in its original spot on river's bank, so it is out of the question to recall, renew, or change the yesterday. Yet today is not yesterday! It has its hopes and aspirations, dangers and fears, joys and friendships, which are all its own. What yesterday was not—today may be! Who is not young enough to have that constant surge of hope within himself, the challenge for the moment of the things that are to be!

So life goes on; today becomes yesterday and tomorrow is the will-o-the-wisp always ahead of us. So it will no doubt continue to be as long as man counts time by moons or seasons, hours or years. The writer of the Letter to the Hebrews certainly was deeply conscious of the fact, perhaps even more bitterly so in that day of faith persecution, in which he wrote his letter to the believers to hold fast in the race, while the cloud of witnesses compassed them about. In Jesus he finds the great High Priest, who had brought for all time the one great, all-sufficient sacrifice. And then he maintains that Christ is the same, yesterday, today and forever.

Humanly speaking it is an impossibility to be the same yesterday and today. Life denies our text. Everything of yesterday is different today, everything of today will be different tomorrow, even though it be in infinitesimal quantity. Even the mountains change, even the very rocks are broken down by the elements, the changes, the plant life around them. But we are not speaking of the finite, the material, that which is marked by man's transitoriness, that which is doomed by nature's change and the shadow of time. We are talking about the Infinite, who dwelt among us, for only the Infinite is eternal. Yet it reaches into our world and our very lives with a certainty that lends the only abiding stability to the course of events and lives.

The writer does not say a thing, an object, a creed, a dogma, a writing is unchangeable, he says a personality is the same yesterday and today. He then names that person and states this truth as a mere irrefutable fact without even enlarging upon the thought. He means that the Christ is timeless; the spirit of Christ as it is wrought in the fibre of God's world; the mind of Christ, eternal even as the riches of the love of God in Christ.

He is the Christ of yesterday, the one to whom we love to look back whether it be in the pages of history or from the experiences of self. We have found Him unchanging regardless of the ravages of time or history. Born in the fullness of time, He became flesh to manifest the glory of the Father. Round about Him an iron empire marched its legions over highways of conquest, yet when the City on the Tiber fell before the hordes of the north, its licentiousness was buried neath the ruins of its palaces, while over it towered the Christ of Paul's letter to the Romans—unchangeable amidst the changes of world empires, and His missionaries of light went northward with the returning victors.

The scene of history changed, new nations rose, new creeds were born, times wrought conflict and a mighty Church sought to reinterpret the Christ. Blood was shed, crusades marched forth, crosses became holier in foreign lands, but behold, men had changed, and when the tumult died the Christ was still unchanged, still the same as when men saw His glory in Palestine.

Luther found Him anew, the unchanging one, in the cloister cell where on his knees he wrestled for the eternal spirit. A continent drenched itself in blood, seeking to force its various conceptions of the Christ upon its peoples, and yet after a Torquemada, a Reformation, a Thirty Years War, a Mary of Scots, the Christ still stood unchanging, ever the same while men had erred in their picture of Him. A new world was found, to which men fled that they might worship the Christ as they would have Him interpreted. Some found gold, some found God, but the Christ has remained the same even on a foreign shore beneath a new flag.

He has ever remained the same throughout the many theological struggles about Him, for He rises above them all, and when time and change, research and increasing knowledge remould and discard the dogma of yesterday, the Christ still stands. For He is greater than any creed and cannot be expressed nor comprehended by any form of words, which has ever been or ever will be drawn up by men. Throughout the centuries since the day when Paul differed with Apollos, men have kept up a more or less continuous dispute endeavouring to batter out upon the anvil of argument the best terms in which to express the inexpressible truth as it is in Christ Jesus. Yet the light still shineth in the darkness and the darkness cannot swallow it up. The Christ still stands unchanging.

Now the simple proof that He is unchanging during all of yesterday, lies in the fact that the Christian saints of all times have never contradicted one another in that which we in reality call Christian living. Creed, theology, doctrine have differed; Christ-centered, sacrificial, God-consecrated Christian living has been unchanged and unchanging. Through the pages of vacillating history runs the red thread of the Christian saints of God, who have never changed the formula for true religion—living in Christ, for Christ and through Christ. So the Christ of yesterday testifies to us that His life can be made more abundant in the lives of His children. He does not answer all of our questions nor does He exist to do so; He does not clear up all our mysteries, for life grows more deep as the intellect enters more fully into its various mysteries; He does not relieve us from the duty of thought, but He does make it possible for a man to really begin thinking.

As I study the Christ of yesterday, painted upon a thousand windows by the various conceptions of men, only to be burst into a thousand pieces again because He cannot truly be painted there; as I read of the Christ of a thousand books only to be blotted out because no book can truly contain Him except it be the only "Book of Life;" I see Him towering o'er the wrecks of time, the unchangeable, the changeless Christ, the same yesterday, today and forever. I look for Him in my yesterdays and I find that as I have changed—vacillating, wavering, erring, pushing forward and slipping backward—He has remained the same, though my conceptions of Him have changed. I have focused the light, I have ground the lenses myself, I have let the shadows cover and the darkness hide, but out of the yesterdays I know the truth of His unchanging love and grace and forgiveness and power. He remains the same, and because of this fact I set myself securely amidst the transitory changes of life, for I know that yesterday has proved Him Christ the same through all its days.

(4)

Sunday After Christmas.**THEME:** *The Living Word.*

THE REV. L. W. RUPP, D.D.

SCRIPTURE: Luke 2:33-40.

HYMNS: Songs of Praise the Angels Sang.—*Monkland*, 77, 77.Join All the Glorious Names.—*St. Peter's, Manchester*, 66, 66, 88.

"For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God" (1 Cor. 1:18).

From an unrecognized source comes a quotation touching the presentation of the Infant Jesus in the Temple. It runs much like this: "When the new name of Jesus was inscribed in the roll of the first-born of Israel, the death-warrant of the Mosaic economy was signed. The better, brighter day was ushered in, when neither of the temple upon Mount Zion, nor of that upon Gerizim, it should be said that there only was the true worship of Jehovah celebrated; but when, taught by this very Jesus to know God as our Father in heaven, unfettered and redeemed humanity in every land should worship Him who is a Spirit in spirit and in truth."

We would best discuss today's text through parallels. The year is very old, run through its set days, and in the congregation we gather on the final Lord's Day. The witness in Scripture is that from old people, a man and a woman who have run their allotment of days, and who desire of the Lord soon to depart in peace. Within the assembled congregations today are the aged folk who realize the probability of the eternal new year dawning for them before the expiration of the year that will soon be ushered in. In the arms of the aged Simeon and Anna we see the Infant Jesus. To the arms of the waiting world come, before a week expires, the opportunities of the New Year.

One of the Proverbs reads: "The hoary head is a crown of glory, if it be found in the way of righteousness." The glory of Simeon and Anna is that they are found waiting in the Temple after the practice of a pious life, and thus are prepared in the evening of their life to welcome the Saviour.

We may feel the calm of gentle sunset during these declining days, or else be disturbed over unfinished work. The Christian comes to the year's end with satisfaction. He understands the mind of the aged Apostle Paul: "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. For mine eyes have seen Thy salvation, which Thou hast prepared before the face of all people."

There seems a challenge in these verses for those who have ascended into the hill of the Lord, and whose feet stand within the House of God. Simeon says: "This Child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against; that the thoughts of many hearts may be revealed." When this Child became a man, going about through the country, He put the question, "Whom do men say that I the Son of man am?" Among the attributes of God is that of the Searcher. "I the Lord search the heart."

David, in giving instructions to Solomon, impressed upon the young man

the necessity for following God with a willing mind, "for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts; if thou seek Him He will be found of thee; but if thou forsake Him He will cast thee off forever." We learn from St. Paul that our God thus searches our hearts through mercy, and the saints have the assurance of remembrance with the Father since our Saviour carries His children always upon His loving heart.

Our final day together in 1937 might therefore be in the nature of an inventory, asking God to search us lest something evil be lodged within. "See if there be any wicked way in me, and lead me in the way everlasting."

We might serve ourselves and our congregations were we as preachers to inspect the confessional platform of our faith at this New Year season. What are *we* thinking of Christ? Whose Son *is* He? The Divine Son of the Father? Merely a man as we, except of more heroic mould than the average?

The writer falls in with those who stick to the old confessions, sticking more firmly than ever before to the canonical Scriptures, and to the Church confessions which interpret them in the light of the Word itself, such as the Augsburg Confession. That is not because we listened in boyhood to the preaching of a father who rang the changes on the term "Christo-centric" in every sermon; it is because upon the definite platform of Scripture, Jesus as the God-Man, under the explicit definition of the Apostles' Creed, must be the Person therein confessed, or else our whole Christian structure is a house standing on sand, and we of all men most miserable. A cheap way to get public attention may be to declare some other doctrine, which the prodigal son found fair enough so long as his inheritance held out for his riotous living in the far country. But the time comes very definitely when the long afternoon turns toward evening, and as the shadows lengthen it would seem best to be near enough the Father's House to find the way home before the darkness falls and the return road be blocked by the blackness of the eternal night.

That consideration is, for this writer's part, the message implied in the presentation of the Infant Jesus. He came to His own, and His own received Him. His nature as the Redeemer come from the Father was understood, and accepted.

This Jesus stands now before mankind for the purpose the aged Simeon stated, "that the thoughts of many hearts may be revealed." This has something to do with preaching; much to do with believing. This is the same Lord who said: "I am the way, the truth and the life; no man cometh unto the Father, but by Me." This is He of whom Peter testified: "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Of Him Paul wrote: "There is one God and one Mediator between God and men, the man Christ Jesus, who gave Himself a ransom for all, to be testified in due time."

For many in Israel Christ was set for a fall. It did not matter that when the rulers took counsel against Him, they seemed to destroy Him. In the Father's provision it was necessary that a sword pierce the heart of Mary, and until time has run its course, the sword shall pierce many hearts. Thus shall the power of the living Christ Jesus be revealed through the example of His faithful followers.

There may be pretense. Scribes and Pharisees pretended to long for a

Messiah, but when Christ was preached the thoughts of their hearts were revealed.

So, in the declining hours of 1937, the thoughts of hearts are again revealed. Perhaps the world around us may not yet know the truth, but the God who inhabits the heavens and searches the hearts of men sees every secret. Nothing is hid from His investigation.

Even at the end of this year, the preaching of Jesus may yet be to some "foolishness," or a "stumbling-block." We pray that this Word may be to us *the power of God*.

SUNDAY SCHOOL LESSON

Christian Consecration.

LESSON: Phil. 1:12-26.

GOLDEN TEXT: "For to me to live is Christ, and to die is gain." Phil. 1:21.

DEVOTIONAL READING: Psa. 108:1-6.

INTER. & SR.: Choosing a Life Purpose.

Y. P. & ADULTS: What Christian Surrender Means.

To the mastery of Christ, Paul fully surrendered. He never lost the vision of Him whom he saw on the way to Damascus. It is only in personal love and loyalty that life completes itself. So great has been Paul's influence upon the Christian religion that when men find in that religion something that is distasteful to them, they immediately begin to question whether or not it was an idea interjected by Paul. Paul had wealth, ease and happiness in abundance. The delights of learning and of culture were his. He left them all. These things which the world counted gain, he counted loss. He went forth on a hated mission, but he glorified it with the radiance of his own determination. His pathway was beset by dangers and hardships. He was persecuted. He was stoned. He was beaten with rods and scourges. He was shipwrecked. He was robbed. He was stricken with fever. He was imprisoned for years. This determination of Paul's was so great the waters of shipwreck could not wash it away. Scourgings could not beat it out.

The secret of this marvellous life is contained in this book of Phil. 3:13-14. "Brethren, I count not myself to have apprehended, but this one thing I do, forgetting all things which are behind and reaching forth unto those things which are before I press towards the mark for the prize of the high calling of God in Christ Jesus." Here is first, *humility*: "I count not myself to have apprehended." He was not boastful. The bragging man is always the little man. Here is secondly, *concentration*: "But this one thing I do." Decision is energy. Energy is power. Power is confidence. Confidence is success. Thirdly, *forgetfulness*: "Forgetting the things that are behind." We are to forget our losses. We are to forget personal injuries. We are to forget our successes. We are to forget our sins, resting upon the atoning blood of Christ. Fourth, *anticipation*: "Reaching forth unto those things which are before." We are made upon a scale too great for one world. Fifth, *Christ*: "I press toward the mark for the prize of the high calling of God in Christ Jesus."

Paul was a man utterly surrendered to Jesus Christ. He ploughed a furrow which was straight and purposeful because his eyes were fixed upon the goal. He had a vision so great that in the pursuit of it he lost all thought of self-advantage, and so carved out a career which the world cannot forget. He was not disobedient to the heavenly vision. Supreme obedience to the heavenly vision is a mark of every great life. He counted his bonds the bonds of Christ, he bore in his body the scars of Christ. He counted every hardship gain and would have his friends do so (see verse 12), that Christ might be preached—this was the end and aim of his life—the supreme object to which he gave himself unstintedly. The wise teacher will know how to draw multitudinous lessons and inspirations from this great lesson.

EVENING SERMON

THEME: *Why Christmas?*

THE REV. JESSE H. BAIRD, D.D.

TEXT: Luke 2:12.

FROM BEHIND THE SCENES.

There are two points from which to view a drama. The most interesting vantage point is that of the audience. The most enlightening is from behind the scenes. In the supreme drama of life and destiny the same is true.

The most interesting and profitable manner in which to discuss Christmas is just to tell the story—the beautiful story of the Babe, the star, the shepherds, the wise men and the virgin mother. I am going to venture now, however, to view Christmas from the Divine standpoint back stage. I am going to ask the why and wherefore of it.

WHY DID GOD SEND HIS SON?

“Cosmic Energy” keeps the planets moving in their courses. Centrifugal force is the pull of a ball swinging in a circle trying to rush away from its centre. Centripetal force is gravitational attraction whereby every particle of matter in the universe attracts every other particle. The universe of whirling, rotating, revolving planets and suns remains as it is because it is held continually in balance by these two opposite forces. But what is it that keeps the heavenly bodies rotating? Any rotating body will come gradually to rest unless there is a force to keep it rotating. A scientist brought forth the theory that there are cosmic rays of force constantly pursuing every planet and sun to keep them whirling on their way. He likened it to a boy rolling his hoop, keeping it going by constantly tapping it with a stick. Whether we call it cosmic energy or something else, God has a way which works. The serene silence of the starry heavens is our nightly proof that His problem is solved.

GOD SOLVES HIS PROBLEMS.

Both the Bible and scientific theory agree that creation was through stages of advance from chaos to the present status. Whether the time employed was long or short does not matter. Whatever may have been the details of the methods employed, God had a way to solve the problem. Out from His divine mind and purpose there came the power, the guidance and the design which

brought it to pass. While men argue the "how" of it, the fact remains. He did it. He solved the problem of creation in His own way.

All matter becomes heavier as it grows colder. This is true of water as well as other things. Yet at the point where water turns into ice the law is suddenly reversed and the ice, though colder, becomes lighter than an equal amount of water. If it were not so, ice would sink in water to the bottom and in time the very oceans would freeze solid, turning the world into a frigid, lifeless glacier. A cake of ice floating upon the sea is a miracle. It is God's solution for one of His problems.

HOW REDEEM A RACE?

Search the breadth and depth of physical creation and marvel at the divine resourcefulness of God. When you have done so, and thus have prepared your mind with a reverence, come back to the realm of human life and understand a little better God's dealings with men. Read the story of the race as far as we know it, from the first dawn of history down to the present. Note the progress which has been made. God knows we have far to go yet, but by His leading we have gone far. Our present age is a delightful contrast to the violence, superstition and inhumanity of ancient times. As one reads he notes how God has solved the problems connected with the progress of the race. His method stands out unmistakably. He uses men as His instruments—an Abraham, a Moses, a Plato, yes and a Cæsar, calling each upon the stage of action at the time appointed to perform some certain act of leadership. To those who were close up to the events they seemed to be hopelessly tangled and purposeless, but when we look back now and see history in the large we note a steady forward march toward ever higher goals. God is leading.

GOD'S ANSWER.

At the centre of the drama of history, like a pivot, stands Jesus Christ. Why did He come? Why Christmas? Why the Baby Jesus? Why did the Word become flesh and dwell among us? Why Calvary? He was God's answer to a set of problems—the problems of human life, sin, death, human society and the daily struggles of the human soul. Men in their weakness could not solve those problems. Jesus was God's answer. The Divine Enthusiast, busy with the building of a universe, may be counted upon to achieve every goal and solve every problem. The Christmas story is His answer to the deepest, highest and hardest of all His problems. "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

WHY THIS WAY?

But why did God send His Son in the way He did? Inspired men anticipated that He would do something of the sort in order to solve human problems. From Moses to Malachi prophets reported that "in the fullness of time" One would come from God. Even the Romans believed that a golden age was coming and a glorified Cæsar was due to come to earth. The Greeks looked forward to an ideal republic somewhere in the future. The Hindus had a tradition that some day a supreme philosopher would spring from the head of Brahma to lead men from their follies. Out of all of this conjecture there had been built up certain accepted ideas as to the nature of the coming of this

expected one, what he would be like and what he would do. But when He came His advent and His whole career were diametrically opposite to what men had expected.

He did not swoop down from the heavens with a shout. He did not spring into being as a long-bearded philosopher, speaking forth wisdom. He came as a little babe, who nestled in His mother's arms and cried when He was hungry. He was born in a stable and looked up into the face of a peasant mother. He grew to manhood not as a prince but as an apprentice in a carpenter shop. His hands were hardened by toil. He knew the bitter struggle for bread. He felt the pinch of poverty. When He went out upon His public career He was not carried about in a golden chariot with retainers. He plodded along the dusty highways and tore His sandals upon the rocky trails of the mountains. He knew what it was to be turned out of doors in the darkness of the night and to turn away rebuked from the threshold of hostile homes with nowhere to lay His head. "He was despised and rejected of men." At the last He died an agonizing, shameful death on a cross between two thieves.

Was this God's way for the solving of human problems? Obviously it was. Why did He do it that way? It was hard for people then to understand the "why" of it, and we stand mystified before it still.

COMMON THINGS.

Yet God's methods in this matter were not different from those which He has employed for all of His achievements. He uses the commonest things for the achievement of His greatest purposes. Looking upon the earth, He set about with divine artistry to make it beautiful. He would paint the sky blue except when He turned it to gold and scarlet to herald the sunrise and the sunset. But how? What should be His medium? The meanest and commonest thing in the world—dust. Dust like that which rises from the highway and blinds your eyes when driving. Dust which settles on the furniture and torments the housewife in her toil. Dust such as you see dancing in the beam of sunlight. It dances likewise throughout the atmosphere to the height of the stratosphere. It is this dust which reflects the sunshine and makes the sky blue and refracts it to paint the sunset and the sunrise. It is innumerable particles of dust with tiny drops of water riding upon their backs like horsemen upon their steeds that produce the rainbow. God loves the common things and uses them to achieve His sublimest ends.

God loves common people. He loves the homely experiences of common people. He loves little babies. He loves poor folk. He loves honest toil. He is very near to those who struggle, suffer and die. So, even as He took common dust for a canvas on which to paint the glories of the sky He chose the common things of life to be the accompaniments of the coming of His Holy Son for the redemption of the race.

THE COMMONPLACE GLORIFIED.

By choosing the way of common things God identified His Son with the whole race. Everyone must be a baby, so Jesus was a baby. Most people are poor, so He was poor. Most of us must toil, so He toiled. All of us must die, so He died. Pain is the common lot, so He drained the cup of suffering

to its last dregs. By doing so He touched these common things with His glory. Because He was a baby all childhood has become precious. Because He looked into a mother's face all motherhood has come to be exalted. Because He toiled with His hands the task of labour has come to be recognized as honourable. Because He was poor poverty can lift its head in self-respect.

Men thought His coming would be very different from all of this. They expected Him to appear in power, glory, wisdom and riches. The fact is that He did just that. The difference was that men had mistaken the essence of all those facts. He revealed their reality. The Babe of Bethlehem was not a warrior chieftain commanding armies, but He was possessed of power greater than that of any general, a power which was destined to move the world, the power of love. A baby is the world's specialist in love. As the Babe of Bethlehem, Jesus injected a dynamic of love into the life of the world. He gave us Christmas. In the final analysis violence and aggression are weak in contrast with that dynamic. The world is still slow to learn the fact. Jesus was majestic as He lay in that manger cradle and as He grew up amid scenes of poverty. The difference between His glory and that which men had dreamed for Him was the difference between the insight of God and the ignorance of man. The glory of life is not pride and display, but sincerity and genuineness of soul rooting in humility, meekness, sympathy and helpfulness. Jesus was kingly, walking triumphant through all of the testings before which other men go down. But His kingliness was rooted not in crowns and sceptres, but in truth and faith, and men were incapable of understanding Him. His wars of conquest were against oppression, temptation and despair.

"For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you." What shall the sign be? A crown? A throne? A jewel-studded cradle? Ah, no! "Ye shall find the babe wrapped in swaddling clothes, lying in a manger." What a sight! His glory shines through the commonplace, the commonplace which makes up most of life. By redeeming the commonplace He would redeem all.

MID-WEEK SERMON

THEME: *Life Will Not Wait.*

TEXT: John 11:16.

Two things know of Thomas: the Twin; the Doubter. Resolvent of doubt never a theological argument. Always in a Person. Jesus' way. If a man is bound to Jesus by a personal loyalty doubts will eventually dissolve.

THE STORY OF THOMAS: Nothing of home or age or trade. A skeptic, and like most skeptics, pessimistic. John 11:11-16; 14:3-6. John 20:24-29. Thomas conquered at last dropped to knees and worshipped.

LIFE WILL NOT WAIT: Life has a way of demanding action even when questions are still puzzling. Demands must be met with action, and we must act as if the answer were *this*, or as if it were *that*. Our action reveals desires and attitudes.

Thomas not sure of Jesus. Hopes He is Saviour, but not sure. Not sure He is Revealer of Life. Uncertain if He be Son of God.

Disciples aghast as Jesus starts for Jerusalem where death awaits Him. Thomas the Doubter, out of deep personal loyalty, cries, "Let us go with Him." So with us. Must respond as if answer were positive, or as if negative. Important which "as if" elect to follow.

THE QUALITY OF OUR DOUBTS: Examine carefully spirit, quality, honesty of doubts. Thomas' basic doubts: reality of spiritual world, and fact of personal God. With coming of Jesus: is He true interpreter? Notice attitudes: honest enough to examine religion carefully and thoughtfully. Decent enough to wish things be as Jesus says. Strong enough to act "as if" all Jesus lived, taught were so. Man enough to acknowledge when convinced.

In these things lies the message of Thomas for us. We face 1938. Let us face it "as if" Jesus has the word that guarantees the security of the soul. "Let us also go with Him."

TOPICS FOR YOUNG PEOPLE'S SOCIETIES

CHRISTIAN ENDEAVOUR and **B. Y. P. S.**

Y. P.—Is There Room in My Heart for Jesus? Luke 2:7; Eph. 3:17.

Inter.—Star-Guided Men. Matt. 2:1-12.

EPWORTH LEAGUE.—"These Things Abide." Lasting Values of Life.

LUTHER LEAGUE.—World-wide Tidings. Mark 16:15-18.

FOR THE BULLETIN BOARD

A backbone is to be desired over a wish-bone.

A bad habit bidden to the heart will abide there.

Pleasure comes to those who are too busy to seek it.

Blessings are most appreciated when gone.

Modesty will never cease to be a virtue.

Were you born to lift, or to lean?

Time lost is gone forever.

The more devotions in the home, the fewer the divorces.

Liberty will be ours when we conquer self.

If choice lies between two evils, choose neither.

Your religion is everything, or it is nothing.

War never settled anything of abiding value.

Justice is just as certain as it seems to be slow.

Be the big fight in the dog rather than the big dog in the fight.

The greater the display, the less the merit.

It is more necessary to play fair than to play safe.

Improve the time, and the time will improve you.

Either faith kills your worry, or your worry kills faith.

Man wants opportunity, not charity.

The Golden Rule will bring the golden age.

He values himself most who knows himself least.

Like friendships, health is most appreciated when lost.

Truth, like oil, must soon rise to the surface.

When we make trouble for others, we make it for ourselves.

Every cloudy day betokens sunshine.

SPECIAL OCCASIONS

THEME: *The Offertory.*

THE REV. HENRY M. EDMONDS, D.D.

The offertory is one of the difficult parts of a service. Some ministers introduce it with funny stories, which is undignified. Some apologize, either by word or attitude, which is unworthy. Some try to anæsthetize with music, which is missing an opportunity.

It seems to me that the offertory presents a natural chance to invoke the mood, which appears in Isaiah's account of his call, when he says: "Here am I; send me." It is the place for dedication and ought to be one of the really great eminences in the whole transaction of worship. Perhaps the most logical basis for dedication is thanksgiving. In all the historic liturgies there are definite prayers of thanksgiving, but in most of our services there is little or no provision for encouraging or expressing that needful attitude of the soul. Is not the offertory our chance? And do we not, from that realization of our debt to God, fall or rise logically into the act of dedication?

I append a few passages and prayers with which I have tried, though feebly enough, to rescue my own offertory from a position of dishonour or obscurity.

"Take ye from among you an offering unto the Lord; whatsoever is of a willing heart, let him bring it, an offering of the Lord. And let every wise-hearted man among you come."—*Exodus 35:5-10.*

Lord, may our prayer come before Thee as incense and the lifting up of our hands as the evening sacrifice. For our material things give us Thy spiritual things; for our temporal, Thy eternal; for our finite, Thy infinite. In Christ's name. Amen.

"Ascribe unto the Lord the glory due unto His name;
Bring an offering and come into His courts.
Oh, worship the Lord in the beauty of holiness:
Tremble before Him all the earth."—*Psalms 96:8-9.*

O God, great and gracious, giving ever and abundantly of Thyself, call us by Thy name that we may know ourselves as Thy children and all men as brothers. Living thus under Thy roof, may we give all gladly to those sons and daughters of the house who need—our brothers and sisters. May we give all—substance, self—borrowing Thy nature and praising Thy name. Through Jesus Christ, our Lord. Amen.

"Bring ye all the tithes into the storehouse . . . and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."—*Malachi 3:10.*

Grant unto us, gracious God, the blessing of those who do not withhold, the wealth of those who scatter abroad. O Dispenser of Thyself, in all harvests, in every stream, in every flower, in every star, in every gift of Thy grace, let us be like Thee in giving and in the joy of giving. Through Jesus Christ, our Lord. Amen.

"Ye cannot serve God and mammon."—*Luke 16:13.*

"Beware of covetousness."—*Luke 12:15.*

"Blessed are the pure in heart, for they shall see God."—*Matt. 5:8.*

Accept, O most merciful Father, this renewed dedication, which we make of ourselves, our bodies, souls and spirits unto Thee. Grant that we may be able

every day to offer up ourselves more sincerely and more cheerfully; with more pure affection and hearty devotion and ready disposition to Thy service. Through Jesus Christ, our Lord. Amen.

"There remain clenched in the hands of the dead only the things that they gave away."

O Giver of every good and perfect gift, we would think Thy thoughts after Thee and follow in Thy footsteps by giving. We would enter the fellowship of all the good and great by giving. In the name of Him who gave all. Amen.

"And they came both men and women as many as were willing hearted and brought bracelets, earrings, and rings, and tablets, all jewels of gold, and every man that offered an offering of gold unto the Lord."—*Exodus 35:22.*

And now, O great and gracious God, in the midst of this hour before Thy face, we come to that moment in which by outward symbol and inner act we would make dedication of all we have and are unto Thee. O Creator, Lover, Redeemer of men, erect the Altar and the Cross before our wondering eyes, emblem of Thy dedication and of ours. In Christ's name. Amen.

"What shall I render unto the Lord for all His benefits toward me? I will take the cup of salvation and call upon the name of the Lord. I will offer to Thee the sacrifice of thanksgiving. I will pay my vows unto the Lord now in the presence of all His people; in the courts of the Lord's house, in the midst of Thee, O Jerusalem."—*Psalms 116:12-14 and 19.*

God be merciful to us and bless us and cause His face to shine upon us. Amen.

"I am the vine, ye are the branches; he that abideth in Me, and I in him, the same bringeth forth much fruit; for without Me ye can do nothing. Herein is My Father glorified, that ye bear much fruit: so shall ye be My disciples."—*John 15:5 and 8.*

Make us, O Lord, students in the school of Christ. Help us to learn from our Master His way of bearing fruit. Seal to us His lessons of sacrifice and the abundant life. Amen.

"The kings of Tarshish and of the isles shall render tribute;
The kings of Sheba and Seba shall offer gifts.
Yea, all kings shall fall down before Him;
All nations shall serve Him."—*Psalms 72:10-11.*

Lord, we pray Thy mercy upon the work of our church and upon those who carry it forward in this city and state and section and land and in lands far distant. Bless our gifts today to the furthering of Thy kingdom in the hearts of men everywhere. In Christ's name. Amen.

"And if I bestow all my goods to feed the poor, and if I give my body to be burned, but have not love, it profiteth me nothing. Love suffereth long and is kind; love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not its own."—*I Cor. 13:3-5.*

Humbled in mind and contrite in heart, may we find favour with Thee, O God; and may the sacrifice we this day offer be well-pleasing to Thee, who art our Lord and our God. (The New Missal.)

"And He said unto them: Take heed and keep yourselves from all covetousness: for a man's life consisteth not in the abundance of the things which he possesseth."—*Luke 18:15.*

O Thou, who sittest in the circle of the heavens and who abidest in every faithful heart, bless those who bring now their gifts, and in exchange for

earthly give them heavenly; for temporal and transitory, eternal and never-fading goods. Through Jesus Christ, our Lord.

"Give to every one that asketh thee and ask not back, for the Father wills that from His own blessings we should give to all. Blessed is he that gives according to the commandment. Woe to him that receives only."—(*With borrowings from the Didache.*)

Let Thy love so warm our souls, O Lord, that we may gladly surrender ourselves with all we are and have unto Thee. Animate our cold hearts with Thy warmth and tenderness, that we may no more live as in a dream, but walk before Thee as pilgrims pressing toward Thy courts to lay down our gifts. (From a prayer of Gerhard Tersteegen.)

"Thou shalt not hesitate to give, nor murmur when thou givest. 'Give to every one that asketh thee,' and thou shalt know who is the good recompenser of the reward."—*Epistle to Barnabas.*

Lord, our gifts are poor, but a bruised reed Thou wilt not break and a smoking flax Thou wilt not quench. The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, Thou wilt not despise. Amen.

"Lest when thou hast eaten and art full and hast built goodly houses and dwelt therein; and when thy herds and thy flocks multiply and thy silver and thy gold is multiplied and all that thou hast is multiplied, then thy heart be lifted up and thou forget Jehovah thy God."—*Deut. 8:12-14.*

"Near as the wings of a dove to her brood, opening the soul as spring softens the hard clods, playing as a harpist upon the soul," move upon us now as we bring to Thee the visible tokens of our love and praise Thee in the renewed dedication of all that we have and are.

"He that soweth sparingly shall reap also sparingly; and he that soweth bountifully shall reap also bountifully."—*2 Cor. 9:6.*

Almighty and ever merciful God, who hast given us richly all things to enjoy, we bring Thee now that which is Thine own. The silver and the gold are Thine and the cattle upon a thousand hills. And we are Thine. All is Thine. Even in this act of giving reward our souls by the realization that Thou art here and art mindful of us. Through Jesus Christ, our Lord.

"For God so loved the world that He gave His only begotten Son that whosoever believeth in Him might not perish but have everlasting life."—*John 3:16.*

O infinite and eternal God, we, little momentary specks in the sunlight, drawing to Thee, gain for ourselves infinity and immortality. By the present symbol of giving may we once more lay ourselves upon the altar of the everlasting God. Through Jesus Christ, our Lord.

"Every man according as he purposeth in his heart so let him give not grudgingly or of necessity: for God loveth a cheerful giver.

"And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work."—*2 Cor. 9:7-8.*

If out of our abundant store we shall give to Thee today, may we hear Thee say to us: It is more blessed to give than to receive. If out of our scant supply we give, may we hear Thee say: Cast thy bread upon the water and it shall return to thee after many days. If we have not wherewith to give, let Thy voice find entrance to our hearts, saying: Obedience is better than sacrifice and to hearken than the fat of rams. Through Him who loved us and gave Himself for us. Amen.

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."—*Romans 12:1*.

Gracious Lord God, Father of our spirits, make it easy and natural for us to give since we ourselves are Thine. Grant us a double joy in bringing again to Thee what we long since gave when we gave all. In the name of Christ. Amen.

"Give unto the Lord, O ye kindreds of the people, give unto the Lord the glory due unto His name; bring an offering and come into His courts."—*Psalms 96:7-8*.

Lord, Thou hast given all that we might be blessed. Thou hast spent Thyself to enrich us in things both temporal and spiritual. We come now bringing the tokens of our thanksgiving and of our new dedication. In Thy great mercy accept and use us in substance and self. Through Jesus Christ, our Lord. Amen.

"Hereby perceive we the love of God, because He laid down His life for us; and we ought to lay down our lives for the brethren."—*1 John 3:16*.

Now thanks be unto God for His unspeakable gift; and may we be caught up into the circle of His love and borrow of His blessedness as we enter upon the sacred business of giving in His name. Amen.

THEME: *Christ's Atonement.*

THE REV. H. A. IRONSIDE, D.D., *Moody Memorial Church.*

TEXT: *Heb. 2:17.*

The atoning work of our Lord Jesus Christ is the foundation of all our blessings. Apart from that work there is no salvation for any poor sinner. If I had defrauded you out of a great sum of money, you would have good reason to feel rather unkindly toward me; there could be no proper reconciliation until the amount owing was paid. But if I happened to have a wealthy friend who took enough interest in me to pay that money for me, you would receive the atonement, the payment, and I would receive the reconciliation. As a result of that transaction, you could righteously forgive me and no longer hold anything against me. We could be friends again because of the atonement.

Now if we can find out what the words in the Old Testament are that are translations of this Hebrew word that is rendered by the Greek term, which is rendered "reconciliation" and "propitiation," we shall get a pretty good idea of its exact meaning. I am going to give you seven instances. I might take a great many more, for there are about a dozen different words thus translated, but these seven will give a fair conception of the meaning of the Hebrew word.

In Genesis 6:14 we have the first instance. God said to Noah, "Make thee an ark of gopher wood; rooms shalt thou make in the ark, and shalt pitch it within and without with pitch." That word "pitch" is the first occurrence in the Old Testament of the word we are looking for. It is the Hebrew word *Kaphar*. Why is it translated pitch? It is a word which literally means "to cover." Why was Noah commanded to build an ark? It was to save him and his family from the judgment of the flood. If they were going to be saved from that, this ark must be absolutely water-tight, and so after building it of

the proper wood, he was told to pitch it within and without with pitch, literally to cover it within and without with a covering.

What is pitch? Pitch is the life-blood of a tree. Drain all the pitch out, and the tree dies. Noah was told to cover all the seams of the ark with the life-blood of a tree. What a wonderful picture this is of the atoning work of God's blessed Son. Inside the pitch-covered ark Noah and his family were secure. The storm might rage without; the waters might rise mountain high, but they were safe in the ark of God's providing.

In the thirty-second chapter of Genesis you get the same Hebrew word, but it is translated in an altogether different way in our English Bible. We read that when Jacob was coming back to Canaan he took some of his best sheep and put them in charge of a shepherd, and some from various other groups and said, "Go on ahead, and when Esau my brother meeteth thee and asketh thee, saying, Whose art thou, and whither goest thou? and whose are these before thee? Then thou shalt say, They be thy servant Jacob's; it is a present sent unto my lord Esau: and, behold, also Jacob is behind us." And then in the twentieth verse he said to these servants, "And say ye moreover, Behold, thy servant Jacob is behind us. For he said, I will appease him with the present that goeth before me, and afterward I will see his face; peradventure he will accept of me." The Hebrew word that is here translated "appease" is the same as "pitch" in the earlier passage. Literally he said, "I will cover his face with a present and afterward he may receive me." You see Jacob felt that he had done wrong and wanted to do something to propitiate his brother. All human religion is an effort on the sinner's part to cover God's face so that He will not see his sins, an effort to appease God for the wrong that one has done. But you can never cover His face, you can never appease Him, you can never settle for your own sins. It is an absolute impossibility.

Now turn to Leviticus 17:11. "For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul." This is the great crucial text of the Old Testament on this subject. It is the same word that was rendered "pitch" and "appease" and is now translated "atonement." God is speaking of the sacrifice when He says, "The life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement—to make a covering—for your souls: for it is the blood that maketh an atonement—a covering—for the soul."

Next turn to Numbers 35:31 and 32. God is speaking here of the fearful crime of homicide and says, "Moreover ye shall take no satisfaction for the life of the murderer which is guilty of death: but he shall be surely put to death. And ye shall take no satisfaction for him that is fled to the city of his refuge, that he should come again to dwell in the land, until the death of the priest." If a man committed murder in Israel, God's law was very stringent. A life for a life, blood for blood, burning for burning,—that is law. This Hebrew word translated "satisfaction" is the same word we have been tracing. "He shall take no covering, no appeasement, no atonement for the life of a murderer." Under law he must die.

In Job 33:24, Elihu is speaking and says, "He is gracious unto him, and saith, Deliver him from going down to the pit: I have found a ransom."

Look at the margin, "I have found an atonement." Here is the same word again, now translated "ransom."

In Isaiah 47:11, speaking to Babylon after that guilty city had sinned away her day of grace, he says, "Therefore is evil come upon thee; thou shalt not know from whence it riseth: and mischief shall fall upon thee; thou shalt not be able to *put it off*: and desolation shall come upon thee suddenly, which thou shalt not know." The marginal reading is, "Thou shalt not be able to expiate it," and "expiate" is the same word again. God tells Babylon that she is doomed because of her manifold iniquities. No atonement will avail for her.

Now the last instance that I want to use is Ezekiel 16:62 and 63. Here God is speaking of a future day when all Israel's sins will be put away, and He says, "I will establish my covenant with thee; and thou shalt know that I am the Lord: that thou mayest remember, and be confounded, and never open thy mouth any more because of thy shame, when I am *pacified* toward thee for all that thou hast done, saith the Lord God." The Hebrew term for "pacified" is the same word again.

We have had seven different English translations of this one Hebrew word, but it is always translated in the Septuagint Version by exactly the same Greek word, the one which is used in the three Scriptures I read. In Hebrews, it is translated "reconciliation" and in First John "propitiation." You also get the word "propitiation" in the third chapter of Romans, but it represents another word in Greek. We read, "Whom God hath set forth to be a propitiation through faith in His blood" (Rom. 3:25). "Propitiation" here is the Greek word used to translate the Hebrew term for "mercy seat." In the Old Testament, this was the place of propitiation, where the blood was sprinkled; the propitiation; the meeting-place between God and man.

Let us see if we can get a little conception from all this of what Christ's work does for sinners. You and I stand guilty before God. It is necessary that propitiation be made for sin, but we cannot make it ourselves, and therefore God in infinite grace gave His only Son to do that very thing. Turn again to First John 4:10. "Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins." We read in Hebrews 2:17, "Wherefore in all things it behooved Him to be made like unto His brethren, that He might be a merciful and faithful high priest in things pertaining to God, to make propitiation for the sins of the people." He became a real man, though God was over all blessed forever more.

Link this up with these Old Testament words and you will see that it is He, whose precious blood provided the covering that answers to the pitch that covered the ark, and saves us from the judgment to come; who covers the face of God so that He looks at Christ and His finished work and does not see our black sins, but puts them all away forever; whose blood makes an atonement for the soul—"The life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls." He took human flesh and blood in order that He might go to the cross and offer Himself upon that great altar to make an atonement, a covering, for the soul. He it is who has made divine satisfaction even for a world of sinners. The law said, "Ye shall take no satisfaction for the life of a murderer," but one of the first men ever saved when Christ died for our sins upon the cross was the

dying robber and malefactor by His side who had been indirectly guilty of the sin of murder, and all down the dispensation the vilest sinners have been saved because Christ has made complete satisfaction. He it is who gave Himself a ransom for our sin, and God saves each penitent sinner who comes confessing his guilt and acknowledging his iniquity, from going down to the pit. "I have found a ransom." We did not find it, but God did. He Himself provided the ransom in giving His own blessed Son for our salvation. And so, in the book of the prophet Isaiah, we find that it is He who has expiated our guilt. Then take that last word in Ezekiel. Because of the finished work of the Lord Jesus Christ, God is now pacified for all that we have done. This, then, is the testimony of holy Scripture, and now Jesus Himself who has died for our sins has gone into glory and there in heaven He abides the propitiation through faith in His blood, a mercy seat, where every poor sinner can come and meet the Lord.

The mercy seat was the covering of the ark, which was a chest made of a certain kind of wood that grew abundantly in the desert and it was overlaid with gold. It represented the humanity and the deity of our Lord Jesus Christ. Inside they put the two tables of the covenant, God's holy law, and God told them to cover the chest with the mercy seat of pure gold. The high priest was commanded to go in once a year and sprinkle it with blood. There was the law that man had broken covered by the propitiation that God had provided.

Some years ago, in San Francisco, I entered a hall where Bible lectures were being given. Right in front of me there was a picture of the ark of the covenant with the cherubim above, and by the way it was pictured it looked as though a great piece had been broken out of the side, and inside you could see set up very clearly the two tables of the covenant with the Roman numerals I, II, III, IV, etc. A brilliant light was shining from the fourth, "Remember the sabbath day to keep it holy." Then the preacher said, "It may be that some of the visiting friends have some questions to ask." Finally he singled me out and said, "Would you like to ask a question?"

"Well," I said, "I didn't intend to ask, but will you tell me why you have broken a hole in the side of the ark of the covenant?"

"There is no hole broken there," he said, "we just made it that way so you can see what is inside."

"Will you tell me," I said, "why you wanted to see what was inside?"

"I do not quite understand you."

"Well, when God told Moses to make the ark, He said to put the tables inside and to place the mercy seat above, and to sprinkle it with blood; and if God had not done that, the law could only have cursed and brought judgment, but because it was covered with the mercy seat, He could go on with the people in view of the cross where the great sacrifice was to take place. You are trying to uncover what God was so careful to hide. We could only break that law, and so do not want to see it, for we read, 'Cursed is everyone that continueth not in all things which are written in the book of the law to do them' (Gal. 3:10). Do you remember what happened to the men of Beth-Shemesh when they looked into the ark? It was because they turned the mercy seat to one side and faced the law, and because they were sinners the law could only

smite them with death. You are doing the same thing. You are trying to let people see the law which God has covered up."

"I am sorry, sir," he said, "but our time is up today and we won't be able to go on with this discussion. Come some other time and we will be glad to take the matter up."

When Jesus died on the cross, He met every claim of the law that we had violated. We are not under law, we are under grace. All our sins are gone forever because "Calvary covers it all." That is the very meaning of the atonement; it is the covering for our sins. He became a merciful high priest that He might make a covering for our sins, that He might put them all away forever. God is satisfied; His righteous claims have been fully met, and now He can justify freely all who trust His Son.

THEME: *How We Win Palms of Victory.*

(*A Palm Sunday Sermon.*)

THE REV. RALPH WELLES KEELER, D.D.

TEXT: "Fight the good fight of faith." 1 Tim. 6:12.

HYMNS: Fight the Good Fight.

Lead On, O King Eternal.

There are many people today who want palms of victory without the strife and struggle and sacrifice without which they may be won. We are a soft generation which longs for the rewards of hardship and endurance without bowing our shoulders to the burdens which prove our fitness for acclaim. When we do not receive the victor's awards we rail at God and our fellow-men because they are denied us.

Perhaps the glamour with which art and song and story have enshrouded the entry of Jesus into Jerusalem on that first Palm Sunday has something to do with our enervated conception of discipleship to Jesus Christ. It may be this fact, together with the emotional reactions which it brings, that is responsible for our failure to realize that spiritual achievement means spiritual discipline and that the palms of victory are only for those who heed the exhortation Paul gave to Timothy when he wrote: "Suffer hardship with me, as a good soldier of Jesus Christ."

Yet it may be that the atmosphere of our times has something to do with it. We live in a day of getting without doing. Hands are ever stretched out to receive some part of the benefactions which our Government, state and municipality bestows. The fantastic economic condition in which we find ourselves causes some to think that the rewards of diligent labour, honest thinking and righteous living are a thing of the past and one should reach out for a medal before he has run a race.

Those who threw palm branches in the roadway over which Jesus travelled from Bethany to Jerusalem that morning were not aware of what was going on. They were ready to cheer Him whom they thought might become their earthly King, but knew not that which we call "The Triumphant Entry" was but the facing of an experience out of which Jesus was to emerge meriting the palms of victory. They could not realize that the road Jesus was taking could

not be smoothed either by garments or tree branches strewn before Him. He was riding to persecution, humiliation and death on the cross. This the crowd or even His closest disciples could not understand. For He had said: "He that hath seen Me hath seen the Father." Only the lonely rider who passed quietly through the noisy throng knew what it was all about.

But He also knew that after the road of hardship, humiliation and death on the cross, there were the "palms of victory." Not palms such as graced the roadsides of Palestine. Not the cheers of the ever-misunderstanding multitudes. Rather the "palms of victory" that were awarded in the quiet of the early morning in the Garden of Arimathea.

Palm Sunday challenges to the spirit manifested by Jesus, who was not misled by the shoutings and the cheers. It calls us to discriminate between approval because we please the unthinking, and approval because we are off on an adventure of righteousness for Christ's sake.

We must hear again the shout of the long line of disciples of Christ who have gone on before us as they lift their voices in the challenge of John S. B. Monsell:

"Fight the good fight with all thy might;
Christ is thy strength, and Christ thy right.—
Lay hold on life and it shall be
Thy joy and crown eternally."

Those who would arrive at the empty tomb on Easter morning must share the shame and suffering of Him who is our Saviour and Lord. The road from the peace of Bethany, if we travel with Christ, holds the promise of "peril, toil and pain." Only those who "can take it" will stay by Him to the journey's end. And to such alone will the palms of victory be awarded.

Reginald Heber states the matter very clearly when he sings:

"The Son of God goes forth to war,
A kingly crown to gain;
His blood-red banner streams afar:
Who follows in His train?
Who best can drink His cup of woe,
Triumphant over pain;
Who patient bears his cross below,
He follows in His train."

Through the disintegrating forces of our day may our voices be heard praying:

"O God, to us may grace be given
To follow in His train."

THEME: *The Inevitable Cross.*

THE REV. CHARLES F. BANNING, D.D.

TEXT: John 18:1-19:40.

I. When the Word became flesh and dwelt among us, He had to choose His purpose. He had either to pursue a selfish purpose of self-enrichment or an unselfish purpose of sacrificial service. Having chosen His ideal, the cross was inevitable. He knew what He wanted, and the cross was the price He had to pay. "For the joy that was set before him He endured the cross."

Jesus found that the cross was inevitable very early in His career. After He had asked that question, which each of us must answer, "Whom say ye that I am?" He began to tell them that the Son of Man must suffer many things. Must, there was no other way. The older theologians spoke of "the Lamb of God slain from the foundation of the world," and they were right. They said, "Without the shedding of blood there is no remission of sins," and we of a more modern generation had better not lose sight of that fact. If there is to be redemption, there must be sacrifice. "By His stripes we are healed." Jesus and the cross are inseparable.

Every foot of rope in the British Navy has a strand of red cord running through it, so that wherever you find a foot of rope that belongs to the British Navy you recognize it by this scarlet cord. Wherever you dip into the teachings of Jesus you find the cross. It was inevitable for Him.

II. If the cross was inevitable for Jesus, it was none the less so for those who bear His name. You cannot elect His purpose and reject His cross. If the Church of Jesus Christ shares His purpose, if we accept His will, if we are to say that our ideal is the Kingdom of Love and Brotherhood, then the cross is inevitable for us. "The servant is not greater than his Lord."

The point where the Church falters is not in its motive. The point of our weakness is our method. We are not willing to pay the price. We are too comfortable; we have made the cross a beautiful emblem,—an asset rather than a liability. We are trying to save others and ourselves too. We are trying to save our church and build a Kingdom of God by promoting entertainments, bazaars, sales, church suppers and every other means we can find of supporting the church and thereby save ourselves from the duty of sacrifice. The Church is trying to share His motive but escape His method. If we have chosen His ideal we cannot escape His method. For the Christian the cross is inevitable.

Jesus said, "Unless a grain of wheat fall into the ground and die it abideth alone, but if it die it bringeth forth much fruit." That wheat which was found in the pyramids of Egypt a few years ago was over 4,000 years old. It is perfectly preserved and looks just like the wheat grown on the plains of Egypt today, but not one grain of that wheat will grow. It saved itself—it did not go into the ground and die. It escaped the cross.

Discipleship is not compulsory. No man was ever compelled by Jesus. Jesus said, "If any man would be My disciple"—each man makes his own choice. The choice is not whether he shall bear the cross. If he is to be a disciple, that is inevitable. If Christian people would accept the cross and not try to escape it, a thrill would go through the whole Protestant world and no one can measure what it would mean to the Kingdom of God. The rich young man who came to Jesus and wanted to share His purpose, His joy, His abundant life, found that he could not do so without sharing His cross. The self-seekers of history either slipped into nameless graves or they are remembered with regret and shame, as the killers, the destroyers, the betrayers of their fellow-man. "He that saveth his life shall lose it, but whoever loses his life for my sake and the gospel's shall find it." History's verdict shows that Jesus was right.

I have a friend who became interested in the strange cross which he saw on the Russian Orthodox churches. It had the usual upright and crosspiece, and then just under the usual crosspiece there was a shorter diagonal arm, nailed to the upright. He searched through the libraries but could find no explanation of it. Finally an aged priest in one of the churches told him the story. Many years ago a consecrated priest, in charge of a local parish, removed the cross from his church because of the worldliness and shallowness of his people. The congregation protested and ordered the cross replaced. The old priest replaced the cross, but nailed this diagonal bar to the upright to remind them that they had cancelled the cross in their lives and therefore he was cancelling the cross on the church. Other churches saw this new type of cross and adopted it without knowing the story. The Russian Church was a church with a cancelled cross, both inside and outside, and it was this shallow church with a cancelled cross that Communism rejected.

Many of the churches in America have cancelled their cross. The danger which faces Christianity in America today is not opposition from the outside, but the cancelled cross in the heart of the Church.

It was no easy task for Jesus to accept the cross, even though He knew it was inevitable. Listen as He prays in the garden alone—Father, isn't there some other way? some easier method? "Father, if it be possible, let this cup pass from Me." Don't make Me go to the cross. But,—there was no other way. For the Son of Man the cross was inevitable. The most wholesome thing that the Church of Jesus Christ could do today would be to go into its Garden of Gethsemane and examine its purpose and methods. Let the Church pray as Jesus prayed, Father, is there some easy way for us to establish the Kingdom of God? Can we not do it by advertising, by promotion, by hiring eloquent preachers, by publishing good books or by selling advertising space; is there no easier way? If we do that we will hear clearly the inescapable words of the Master, "He that taketh not his cross and followeth after Me is not worthy of Me." The cross is inescapable.

Cancel the cross, and you cancel it all. Accept Jesus, and you must accept the cross.

THEME: *"It Is Finished."*

THE REV. EDMUND B. CHAFFEE, D.D.

TEXT: "It is finished." John 19:30.

What did the Master mean by these words on Calvary? There is the simple fact of the end of life which is seen by the literalists. There is the darkness and the despair which are seen by the unbelievers. There is that response of God Himself, which has been stressed by the Christian Church. It is all there; and more than that is there. It is there because in the death of Jesus we have a sublime tragedy which symbolizes and gathers to itself all the tragedies of the world. The crucifixion is the most significant event in recorded history. On Calvary we see right arrayed against wrong. We see love at grips with hate. The line between good and evil which is so hard to draw in our everyday life is here sharp and distinct. The cross fully and completely symbolizes the struggle which is always going on in the world of

men and in the human heart. That is why when we look upon it we know that we must take some attitude toward it. The cross forces a choice upon the individual and upon human society.

That choice has a twofold aspect. On the Godward side is raised that deepest question as to the kind of universe we are in. Is it a universe which expresses a holy will, a loving Father of the kind Jesus believed in and trusted so completely? There is much in the world about us which seems to deny any such loving Father. The human heart cries out, "How can this be my Father's world?" Misfortune falls upon the evil and upon the good. Death comes alike to all. And yet, on the other hand, this apparently indifferent universe has brought forth beings who can love and sacrifice themselves for ideals. It has brought forth great souls like Isaiah and Jeremiah and Socrates and St. Francis. And above all it has brought forth Jesus who in that darkest hour called out, "My God, My God, why . . .?" and yet trusted God. The cross puts the choice before us. Will we believe that at the very heart of the universe there is a power who loves us and who responds to us, will we dare to make this great assertion which Jesus made even though it bring us to such darkness as He faced, or will we accept what appearances teach that all this is illusion? It is that fundamental question which the cross forces upon us.

But this is not the only choice we must make. We must decide not only about God, but also about men. Jesus lived in the world of men. He saw what was in the heart of man. He believed that such ways were useless and sometimes worse than useless in the struggle for a righteous world. He chose to fight in but one way, and that was with the methods of love. He appealed to the hearts and the consciences of men. The priests lined up against Him, the politicians likewise, the disciplined soldiers and the undisciplined rabble turned upon Him. But not once did He turn from the way of love and goodwill. He saw the probable consequences of His course, but we read that He steadfastly set His face toward Jerusalem. He believed that evil could be overcome only by the righteous suffering for the guilty. He saw that hate could not cast out hate, that only love could do that, and so He went to the cross; He allowed evil to work its will upon Him, to burn itself out upon His flesh and spirit. In that act He showed mankind how evil can be destroyed.

Here, then, is the choice before us: We have a world based upon injustice and greed; we have race prejudice and class antagonism; we have crime and we have war. We have evil in our own lives. How shall we get rid of it? We can do as the world has attempted to do since the dawn of history; we can meet violence with violence, hatred with hatred, war with war, crime with crime, or we can follow the way Jesus pointed out in His death on the cross, the method of sacrificial love. The way of Jesus is summed up in the cross, but that way leads home; it is the only way which does.

But when our Lord in His anguish of body and soul cried out, "It is finished," His future victories so apparent to us were not present before Him. We do violence to reality when we take these words as if they meant all is now successfully accomplished. It is right here that the awe-inspiring moral grandeur of Jesus is revealed. He cried out, "It is finished," "The world of the actual has overcome Me." But yet He did not, as subsequent events showed, give up His faith in God. Like Job, His spirit called out, "Though

He slay me, yet will I trust Him." Nor would He give up His belief in love. Like the young men in the book of Daniel who said, "We believe that our God will deliver us out of thy hand, O King . . . but if not, be it known unto thee, O King, that we will not serve thy gods nor worship the golden image which thou hast set up." So Jesus, in spite of all the evidence to the contrary, still asserted that love could overcome all, but if not, even then He would hold on to love. Jesus said, "It is finished." "I have failed." It was not finished. He had not failed. We know the sequel. We know the Easter story. We know that it was only through sounding the depths of human doubt, doubt of God and the power of His love that He has become the world's Saviour. It is through Him that we have that will to believe in a God who cares and in the final triumph of redemptive love. It is upon this rock that our Church was founded, and the cross has proved that the gates of hell cannot prevail against it.

THEME: *The Cost of Being What You Are.*

THE REV. SAMUEL HARKNESS, D.D.

TEXT: "Somebody hath touched Me, for I perceive that virtue hath gone out of Me." Luke 8:46.

I have always envied bronze statues; they can be heroic without effort. They abide through the years and people expect no more of them than the rearing steed, the upflung arm and a proud phrase carved upon the pedestal. But in ratio as men are heroic in goodness, they are penalized. There are certain ways of beating any game, but good men have to forego them. Intimidation of the stubborn, bribery of the venal and betrayal of the loyal are not for them. Good men are counted in when the "shock-troops" of any civic or philanthropic enterprise are being organized. They are asked to head subscription lists. They are expected to attack powerfully entrenched wrongs, although their business may suffer in consequence. Hard-luck tales are poured in their ears. And their ministers count on them to pump a steady stream of vitality into their churches. Now the best of men sometimes become weary in well doing; they wonder why others cannot carry more of the load, they examine the list of committees on which they are serving, the list of charities they are supporting, and they wish they might find some honourable way of lessening the cost of being what they are.

But such cost of being what you are is superficial and incidental when considered in the light—perhaps shadow—of renunciations hidden away in many a life. Many men and women know where happiness really is, but they cannot go to it because they are what they are. All around them people are trampling upon the rights of others to get what they want, but some inner committal to honour, some sensitivity to suffering, forbids escape from situations grown gray and cheerless. To endure, hoping that the joy is set before you, includes experiences not included in conventional saintliness, but I know no truer path to the stars. Here, also, are moments of sheer panic, interminable hours of weariness, when the clamor to stop being what you are can scarce be stilled. Good people get tired of being good. It was the righteous man who uttered the Scriptural cry, "See if any sorrow be like my sorrow."

This state of mind, I suspect, is due to the world's intense desire for that interest, reliability, and forgiveness which only goodness produces. If you are a good person, you cannot be indifferent to me; you will help me; I can trust you; you will even overlook my shortcomings and give me another chance. You see, the expectation turned toward goodness is as desperate as hunger and tormenting as thirst. Force, wealth, knowledge, and cleverness have all failed the world; goodness alone is left. If that fails, the doom of men is complete. Naturally the only complaint we hear against goodness is that it is not good enough and there is not enough of it. There is always somebody to be kind to, who thinks you will never fail him, who has to be forgiven. I was shown a governmental power project the past week. Those who have tabulated the privately owned plants already operating in the district wonder just who will purchase the power to be generated by the new project. Its defenders insist that if three users per mile of wire can be found the project will be self-sustaining. No such quandry confronts the producers of goodness; all the heroism and sacrifice, love and fidelity they can create is instantly absorbed.

And the demand for goodness is responsible for the dilemma of goodness. Good people are not absolutely good, but approximately so, and experience within themselves continual conflict between their possessive and sharing instincts. It is a long way from the basic instinct of human nature, which is self-preservation, to the primary essential of absolute goodness, which is self-forgetfulness, and few actually arrive at that journey's end. Men cannot be good as the necessity of the world demands, as good as their noblest dreams dictate, without throwing all caution, perhaps common sense, to the four winds. They feel that the pressure of events, yes, and their increasing sensitivity to suffering, are pushing them relentlessly toward some higher and costlier form of goodness. Naturally they are afraid of it, so they call it irrational and protest that the Sermon on the Mount cannot be applied literally in a world like this. They buttress their arguments by pointing out that sharing by any such process as the dole is inevitably debilitating, that it is vital to any man's integrity of soul that he render in labour or goods or ideas the valid equivalent of values received and that he must have the opportunity to authenticate himself as an individual by some exercise of initiative and energy. But even as they argue, they know that a higher and costlier form, a more heroic approach to goodness is now demanded and that they must respond.

Goodness, in the absolute, is as awe-inspiring and nebulous as a sunset, and we are faced with the necessity of transmuting our impressions of it into a spirit of life which has to do with everyday situations and relationships. This transmutation, undoubtedly, is the most dramatic and searching test that can be made of human intelligence and character, because it is here that men may cast the heroic upon a smaller and more comfortable scale. If we reject such patterns as Communism and Socialism because wherever tried they eventuate in more cruel tyrannies and amazing idiocies than the world has seen since the Dark Ages and cling to political and economic systems which permit a certain play of individual freedom, it must not be because we are willing to condone such debaucheries of citizens and theft of monies as have characterized the functioning of democracy in great cities nor such exploitation of

human beings for profit as has distinguished capitalism in order that our personal privileges be not abated. If we say, "We look for a new world wherein dwelleth righteousness," we must not prevent its coming by continuing forms and processes which make its coming impossible. We may sincerely believe that the teachings of the Sermon on the Mount cannot be applied literally in a world like this, but if so, there devolves upon us the necessity of devising new expressions for idealism which shall in no wise stultify and limit the free play of righteous attitudes. In this connection, we must not forget that in moving from one level of goodness to another which is higher and costlier, we find the only true definition of progress and that no progress may be made without sincere and severe sacrifice.

You may well say to me, "With such an outline of goodness, what about our capacity for its achievement? We are often exhausted by such goodness as we now express. What can make us adequate?" The answer is, of course, in the affirmation of a spiritualized universe. Is not a universe that can produce personality essentially and profoundly spiritual? We think that so far as the development of personality is concerned, we are but standing on the threshold of a palace. If that is true, then surely we are on the way to a more intelligent and just way of living. We need to discover for ourselves that inspiring and purpose-revealing verity our fathers found in the fact of God. That fact for them issued in the renewal of jaded spirits, the courageous cherishing of hopes long deferred; supplanted the tendency to self-pity with thanksgiving; and caused them to regard themselves as the actual agents of a Divine will, not only able to satisfy every demand made upon them, but to be "more than conquerors." It is good psychology to move into any situation with a sense of victory, and it is this mystical element in religion, apprehended of old through prayer and singing today in poetry, which turns goodness from a timid suggestion to a sturdy imperative, from ornament to instrument. I know a spring near the top of the Continental Divide where only the occasional fawn nuzzles its gleaming surface with his little, black lips, a spring fed from a cleft in the rock, and foaming at last in the Arkansas River. The spring could not be drained by thirsty lips again and again without renewal, and no one can be sufficiently good to meet the necessities of men and justify his own noblest dreams without the steady inflow of limitless goodness. We know that to love and to be loved constitutes a shining citadel, perhaps more truly a city of refuge, where we may retreat forlorn and spent and emerge presently with peace and courage renewed.

In the last analysis, of course, goodness does not wait to be tapped as a maple tree for its sap; it is affirmative, challenging, "that where sin did abound, grace may much more abound." The goodness to which we must come is most vividly stated in those words of Jesus, "For the son of man is come to seek and to save that which was lost." Heroism in a statue must be at best a calculated pose; in men and women it must be the motion of toil, the emotion of sacrificial love. It is dynamic, transforming, voluntarily increasing the cost of being good by a spirit of life which asks,

"Give me the heaven of being a loaf to others,
A pitcher of the everlasting things."

THEME: *Confirmation Sermon.*

THE REV. J. G. F. BLAESI.

TEXT: "The Lord shall guide thee continually and satisfy thy soul." Isa. 58:11.

This word of God calls our attention to four things in particular, the person mentioned, the need implied, the time specified, the promise given.

"The Divine Declaration" calls your attention to "the person mentioned, the Lord." According to the Standard Dictionary a "Lord" is one possessing supreme power, authority, a ruler, governour, a master. During the past years man has accomplished many things of which we are justly proud. Jesus Christ has accomplished infinitely more for the welfare of mankind here and hereafter than all the legions of gifted men who have ever lived.

For 4,000 years the world had been waiting for a deliverer, waiting while empires rose and fell. At last they found Him in a manger with a beautiful, brilliant star pointing to Him and the angelic cantata being sung over Him. Whether we consider His beautiful manner of life, His supreme intellect, His power, His noble conception of the Fatherhood of God and the Brotherhood of Man—the monument of the Christ, 14,000 feet high up in the Andes, on the border line between two republics of South America, Chile and Argentine, the ideals of the "world's supreme personality," by the guidance of God's good spirit, will eventually become the ideals of humanity.

"The Divine Declaration" speaks to us also of

THE NEED IMPLIED.

We often hear somebody sigh for the day when his ship will come in. What worthwhile ship ever did come into the harbour without being guided, without a pilot at the helm. People need a guide through the troubled waters of life; you cannot go alone and reach the farther shore, your highest destiny, the greatest achievement of the human soul, eternal salvation. God guides us through our conscience. Some call conscience "the voice of God," but we need not only to have a conscience, and the development of that "feeling of right and wrong" in our heart by a system of physical training and moral education, but we need to have our hearts and minds enlightened. Hence the need of a second guide for our life, the Word of God.

Conscience is like a watch—it may look right, and you may go by it on the assumption that it is right and find that you have missed your train because it was all wrong, after all. The watch must be set by the sure, standard time and regulated almost daily as comparison with the chronometer shows its needs. You need not only conscience, but also God's Word. That word of which the Psalmist says, "Thy Word is a lamp unto my feet and a light unto my path." We may need the reading of the Bible in our public schools, but we need to make its blessed truths our own, permanent possession. Then God's good Spirit will have a means whereby He can work in our hearts, home and life. We need the guidance of conscience illuminated by the Word of God through the Holy Spirit. But the Divine Declaration speaks to us also of

THE TIME SPECIFIED.

"Continually." You are living in the hour of action and conquest. What

you need is vision, the long and not the short distance view of life, not the vision of the big salary at the age of 16, but of the sweeter fruits a little further down the lane of life. Your religion, your Christianity is not to be a matter of a few months or years but of your whole life. You should never give up your Christianity and its Christ until you have reached the soul's greatest achievement, being lifted up by the "everlasting arms" from glory to glory, from strength to strength into the very presence of the source of all light and life and blessing, God Himself. The Divine Declaration speaks to us finally of

THE PROMISE GIVEN.

"He shall satisfy your soul." Satisfaction, success, that is what we are all looking for. There are three things which are a great source of satisfaction for every striving man, woman and child—education, character, service.

Education enables you to appreciate the finer things of life, so that you will not simply entertain the desire to acquire and possess for selfish purposes. Then comes character. Character adds the backbone to your wishbone. Wishing alone will not bring you success. The great men and women who have made real history were backed by character. Reputation is what men say of you, character is what you really are. Thousands of people pass the Woolworth Building every day; they may not see or appreciate the foundation, yet the foundation is the most important part of that beautiful building. The golden top needs constant attention, but the foundation, carefully laid, takes care of itself. So it is with character. It is one of the fundamental sources of satisfaction and success and if well laid in youth, will be a wonderful satisfaction. Then there is service. The selfish life is an unhappy life. The man who cannot see any further than his own barnyard does not know the meaning of a satisfied life. But the one who is willing to serve God and humanity will find the satisfaction which comes from an honest deed. And yet a successful, satisfied life is not simply education, character, service to humanity, but it is the God-filled life. When St. Paul said: "I live, yet not I, but Christ liveth in me, for what I now live in the flesh, I live to the glory of the Son of God, who loved me and gave Himself for me," he uttered the words of a satisfied soul. Nothing can satisfy the immortal soul except God. "The Lord shall guide thee continually and shall satisfy thy soul." May you always remember "the Person spoken of; the need implied; the time specified and the promise given."

THEME: *The Child and God's Guiding Hand.*

TEXT: Luke 9:47-48.

Christianity may justly credit itself with the value and regard that is now placed upon the CHILD, a gradual awakening on the part of mankind, since the time the Master stopped somewhere in the neighbourhood of Cæsarea Philippi and Capernaum and called together His followers and taught them regarding human greatness.

Christ chose a CHILD to illustrate His lesson, saying, "Whosoever shall

receive this child in My Name, receiveth Me—for he that is least among you all the same shall be great." Mark tells us how the Master folded His arms round the child in loving fondness, and the scene is well worthy of deep study and contemplation. From a historic point of view, we have the Disciples at odds with one another regarding the matter of greatness, while the Master points out the needs of the little child as a means to real greatness. Today, while we no longer regard children as something that has to be put aside while great things are going on, we need to renew in our hearts the picture as presented in our text.

Christ tells us that our aims to greatness may be attained by the simple care and love of the children placed in our keeping. History gives us a background for a study of the progress we have made in trying to carry out this part of the Master's teachings, and some countries can point with pride to the position held by the Child in the scheme of national life. Others are seemingly just awakening to the fact that no nation can carry on without the constant process of recruiting from the ranks of growing children for the posts of responsibility vacated by those who have grown weary, or have been called to a higher life. The Child is the nucleus of the dream of achievement for the family, the community, the church, the state and the nation.

Remaining at a standstill is a physical impossibility, we go forward or we go backward. While the march of progress may be in our hands today, tomorrow the torch will be accepted by those with more energy, more endurance, more ability, more vision, and unless we centre our attention on the nurture and training of those future torch bearers, we shall find ourselves wanting . . . "He took a Child and set it in their midst and said . . ."

God's Guiding Hand is offered to us through the means of these little ones among us, a challenge to our Homes, a challenge to our Schools, a challenge to our State and Nation, a challenge to the CHURCH!

The commercial aspects of life, carried by the rank and file of men and women, bar us from realizing the significance of the picture the Master drew for us somewhere near Capernaum some 1,900 years ago. We are so accustomed to appraising everything in dollars and cents and the Master's picture does not count this in. He knows nothing about the market value of the things He considers great and of value, and many of us find it difficult to bridge the gap between our money values of everything and the Master's idea of what is necessary to great achievement and a great life. Here He sits, enfolding the little child with His understanding love; here we are holding fast to our bank books, our lands, our stocks, our factories, our armies, our cities, our adult protecting laws, . . . some would like to understand His teachings and accept His outstretched hand; some would like to take Him literally and follow without question, . . . but we have not learned how. We must get a new view of the picture of today's lesson, re-shape our estimates of what is of value in life, and then take a new course. This is not easy, it requires Divine courage and a trust in Him that is beyond understanding in commercial terms, but there are those among us who have that courage, who know such trust, and they will accept the challenge. . . . they will lead the rest of us to accept the Guiding Hand of the Master, offered through the little ones in our care.—W. L. R.

THEME: *Curb on Preaching.*

THE REV. TIMOTHY V. PESHKOFF.

TEXT: "The lips of the righteous feed many: but fools die for want of wisdom." Prov. 10:21.

HYMN: "'Are We Able,' said the Master." By Earl Marlatt, *New Methodist Hymnal*.

Dr. Frederic S. Fleming, rector of historic Trinity Church, at the head of Wall Street, New York City, in his annual report, made public August 9, 1936, raised the question of the need of preaching, and stated: "There is practically no preaching worth the name to be found. Frankly, a moratorium would be a God-send, heartily hailed on both sides, by the pulpit and the pew."

Churchmen and laymen in every section of the land have been aroused by the call to silence the pulpit. Columns of letters and editorials have been published in newspapers all over the country. From these comments we may conclude that the question raised by Dr. Fleming is timely and of great importance.

THE WORLD NEEDS INTERPRETERS.

A living and loving God must speak through the souls that are consecrated and loyal to Him. God must make Himself known in the present days of unrest. Thinking people realize that today we are living through one of the greatest crises of history. The upheavals or revolutions of yesterday could hardly be compared with the cataclysm of present-day universal revolution. God needs loyal preachers, with strong faith, with courage, readiness to sacrifice, with wisdom and vision. We need preachers who listen to the Voice that says: "The lips of the righteous feed many."

AMERICAN PREACHERS OF YESTERDAY.

About a hundred years ago, Rev. Bennett, writing to a friend, said: "I preached upon sanctification very earnestly for six years in a former parish and never brought one soul to Christ. I did the same at this parish for two years, without having any success at all; but as soon as I preached Jesus Christ and faith in His blood, then believers were added to the Church, then people flocked from all parts to hear the glorious sound of the Gospel." Even in those days, preachers were willing to change in order to get good results in preaching. Henry Ward Beecher was a gigantic personality, eloquent beyond description, a reformer, a mystic, aboundingly human. His sermons were delivered year after year to thousands; they were printed and distributed to the ends of the earth. D. L. Moody, in his day, saw a need of the true light of the Bible. His preaching touched the souls of many, and he was able to found Northfield Institute, the Harmon School for Boys, and the Moody Bible Institute. Russell H. Conwell preached for more than forty years in one of the largest churches in America. He delivered "Acres of Diamonds" five thousand times, in every state in the Union; for which he was paid four million dollars. During his ministry, he built Temple University to accommodate eight thousand students. He also built two hospitals in Philadelphia. Dr. G. A. Gordon preached in the Old South Congregational Church in Boston

for more than forty years. His sermons were printed and distributed by the thousands to all who wished them.

The great preachers of yesterday had their problems and they solved them in their own way; at the same time making a tremendous contribution to the coming generations. It seems as though no preacher today enjoys the prestige that was achieved by the preacher of a generation ago; yet we are told that the average preacher today is much more carefully trained.

NEED OF BETTER PREACHING.

Today even in the smallest churches, better preaching is in demand. An intelligent interpretation of life and of the Biblical truths is expected. In a time when moral codes are rapidly changing and the old authorities are being challenged everywhere, the preacher must be able to interpret the rising problems in the light of the Gospel of Jesus. Then too the minister is expected to be a successful executive and administrator. As one of New York's ministers recently expressed himself, "The laity has made it almost impossible for the average pastor to be a scholar or a thinker. His time is demanded for routine and trivialities. He is exhausted by parish detail before he ever gets to his study."

Governor Alfred M. Landon recently voiced his opinion at the Bible Conference: "A revival of moral conscience is America's need. . . . If we put into practice our religious training, and maintain the constitutional guaranty of religious freedom, we can build a finer civilization than the world has yet known."

Dr. L. O. Hartman believes "the better preachers of our day are comparable to the impact of the mighty prophecies of Amos, Isaiah, Jesus, and Paul upon ancient civilization." Dr. Hartman will encounter strong opposition from groups who say that many prominent preachers do not preach the Word of God. He must also expect still greater opposition from the under-privileged working class who consider many prominent preachers intellectual aristocrats, favoured by the wealthy class. Dr. Otto F. Bartholow believes that the Bible Class is the bridge that spans the difficulties of our time. He points out that if the people will not come to the church, the church must go to the people, and go in a personal heart-to-heart way. There are sixteen million men who are not affiliated with any church. The world is waiting for better preaching. The problem is so great that it makes the modern ministry the most challenging of professions.

NEED OF EFFECTIVE PREACHING.

Jesus Christ, Himself, was a failure as a preacher according to worldly standards. He tried to persuade the people to live the kind of life He lived, but they continued in the way of life that they had always gone, and came to despise Him more and more; finally crucifying Him. And yet to this day, His Sermon on the Mount has been the greatest source of inspiration. It was He who said, "Go ye therefore and teach all nations, baptizing them in the name of the Father, Son, and Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo, I am with you alway, even unto the end of the world." In the programme of Jesus there is no suggestion of a moratorium; especially for our day of troubled restlessness. Jesus knew

that preaching to all nations about one God was mighty difficult but nevertheless that was His Command. His Disciples carried out His instructions well and without fear. In these days of uncertainty the enemy of God is mobilizing his forces. Shall we demobilize the forces of God? The test of our cause is here before us. "The wicked are multiplying and transgression is increased."

In the presence of Agrippa, at the time of his great confession, St. Paul said: "O King Agrippa, I was not disobedient unto the heavenly vision." Paul was loyal to Jesus even in his time of grave danger, for he had said, after his conversion, "It is no longer I that live, but Christ liveth in me." How many of us can say that? Among his numerous questions, Job once asked, "Hast thou heard the secret of God? and dost thou restrain wisdom to thyself?" If a preacher hears the voice from above calling him to serve, he must preach Christ, and preach it with the wisdom of God and with the vision of Paul.

THEME: ". . . *So He Made Mothers.* . . ."

THE REV. GORDON W. MATTICE, D.D.

One can always be sure of an appreciative congregation when he preaches one of the most difficult sermons of the whole church year to preach—the Mother's Day sermon. The difficulty is intensified in that mother usually does not want a sermon about herself. Mothers are somewhat like David Livingston, who, when someone spoke to him about the great sacrifices he was making in Africa, responded, "I have never made a sacrifice." But children will not be satisfied to let the day pass like a ship in the night.

I am taking as the text of this sermon an old Jewish proverb—"God could not be everywhere, so He made mothers."

At first glance this seems to contradict the fact we have been taught to believe—that God is everywhere. But I think whoever wrote this was attempting to express the idea that deity was to be found also in motherhood. Even where God is unknown, and theology little understood, the voice of the Creator speaks through Mother-love. Self-forgetful motherhood is a characteristic of the whole creation—animal and man.

In a little German town, Weissberg, there is an old tower named "The Faith of Women." It is said that Emperor Conrad III besieged the fortress, and its garrison surrendered under the condition that the women should be allowed to carry away with them their choicest possessions. Imagine the commander's surprise as the women came out, each one bearing a child, a husband, or a brother. The enraged officers urged that the men be shot, but Conrad replied, "The foulest blot on a man's name is that men should have just cause to call him a liar. I who am Emperor have double reason to keep my word."

The idea of protection, of everlasting love does not come out of our theology, but the highest expression of it, outside of the Crucifixion, is to be found in mother-love. The thought of sacrificial motherhood antedates the Saviour's Cross, but note that it asserted itself in the midst of it—"Behold, thy mother. . . ." were among the dying words of our Lord.

Mother holds the place next to God. She becomes, by virtue of her posses-

sion, a representative of Him. Most of us here this morning can say that we were led to God through and by our mothers, for

"The baby has no skies
But mother's eyes;
Nor any God above
But mother's love."

Two alternatives are open to mothers. They can either lead their children to God and goodness, or they can let them drift into evil. I know some mothers, who, because of self-indulgence, and lack of genuine interest in their home, are letting their children drift into the paths of evil.

But I must balance this with a story, illustrating how mothers can be God-like. A number of years ago a young school teacher named Martha Campbell had her heart filled with love for Christ and His cause. She was not permitted to go to the foreign field, but when she became a mother, she consecrated each of her children to God. She was the mother of Dr. Wilbert W. White, the president and founder of the Biblical Seminary in New York; another son organized the Laymen's Missionary Movement and is a prominent minister in the United Presbyterian Church; one of her daughters married John R. Mott, the international Christian leader; another daughter is a missionary in China, and the youngest was for many years a missionary in the great Northwest of our country.

There are the two alternatives—before God I would demand from mothers an answer—which shall you approximate? And to girls, which mother will you choose to be?

How seemingly impossible that task is. Yet there is one way of aid. Grace N. Crowell in one of her poems suggests the answer:

"What can a mother give her children
Greater today than this one great thing—
Faith in an old, sweet, beautiful story,
A star—a stable—and a new-born King?

"What can a mother give her children
More than a faith that will not dim?
A share of God's love to have forever;
Radiance for a lifetime—faith in Him."

—*Good Housekeeping*, December, 1927.

There can be two kinds of Mother's Day. One is the type of day promoted by the merchants—and I am glad that they are promoting it, yet thoughtless children sometimes are just satisfied to send a card, a box of candy or a bouquet of flowers. But there is another way of keeping the day—some of us are not just satisfied with display of sentiment—we would harness our sentiment to our will.

Youth's Companion tells of a dull boy in a history class who distinguished himself in an examination. The question was, "When and how was slavery introduced into America?" To which he replied, "No woman came over with the early Virginia colony. The planters wanted wives to help with the work. In 1619 the London Company sent over a shipload of girls. The planters gladly married them and slavery was introduced into America." All of which

is both historically and actually accurate. We have made our mothers our slaves. Of course, they would be the last to complain.

Mother won't care if you go away and leave her alone at night. She's too tired after the round of the day's housework. Of course, she wouldn't enjoy the movies; there are dishes to wash, a lot of mending to be done, and she would rather stay home, while the rest of the family go off. The other day you wanted a tennis racket or a new dress or suit—and she gave you the money for it, money she had saved for herself, and off she goes to the attic to get out some old garment and make it over for herself. How strange that sons and daughters think that mother does not feel as they do, care as they care, and is not hurt as they are. But some day when your own hair is grey and you are weary and broken down, and have children of your own, the memory of the sweet, patient face of mother will come to you across the years, and then you will know that mother was not so different. If you love your mother, tell her and show her now.

Finally, the best tribute we can pay to motherhood is just a bit more sacrificial expenditure, not of money alone, but of time, energy and personal influence and effort. What were or are your mother's ideals? To what would she like to have her children devote their effort? What are the wrongs she would like to have righted, weak causes she would like to see supported, reforms she would like to see effected? If we can find out what these are, and give ourselves to them with the best of our ability, mother's knowledge that we are doing these things in her name and for her sake will be the perfect tribute.

It is most comfortable to step into a florist's shop and buy a flower, or enter a telegraph office and dispatch a message—but there is no comparison between the two methods of keeping Mother's Day—which will be yours?

THEME: *The Spirit in the Wheels.*

THE REV. I. J. SWANSON, D.D.

SCRIPTURE: Ezek. 1:1-28; 2:1-2.

TEXT: Ezek. 1:20.

Ezekiel ranks with the great prophets of Israel. He was indeed a seer—one who looked into the heart of morality and spirituality and discerned the divine forces working in the Chosen People and the world he knew. "Behind the dim unknown standeth God watching o'er his own," was his faith. Ezekiel saw the invisible. He was a priest, and was also a pastor. He fellowshipped with "the remnant" who foregathered on the banks of the Chebar. He heartened this "remnant," which, he believed, would ultimately save Israel. To Ezekiel is due much of the credit of maintaining their unity, both racial and religious. He preserved their ritual and their laws. To a large extent, he shaped their religious creed. He deserves to be called "the father of Judaism," as he is called by students of Israel's history. He pressed upon the exiles their personal responsibility to God, of repentance for sin and their obligation to lead a religious life.

He emphasized the value of public formal temple worship. He held that strict observance of ritual would bring the people more directly into fellowship with God. In the first two chapters of his book, Ezekiel tells about his call to the prophetic office. It was then that he saw a vision of God—the sublime

experience which set one apart to the prophetic office, as an authorized "spokesman for God." It is in the first chapter that he describes this awe-inspiring vision of God. Its climax is told in chapter 2:1-2. Ezekiel adds that "when I saw it (the vision) I fell upon my face, and I heard a voice of one that spake" (Chap. 1:28). "And he said unto me, Son of man, stand upon thy feet, and I will speak unto thee."

Then God gave Ezekiel messages for Judah, to repent and turn back to Jehovah and stern warnings to deliver to Babylon, Egypt, Persia, Tyre, and other nations, that their continuance depended upon their turning from iniquity unto God. Ezekiel did not like his commission. In chapter 3:14, he tells us, "I went in bitterness . . . but the hand of the Lord was strong upon me." It was a difficult mission, but he carried it out.

Turning to the symbolism of this vision of God we ask what does "the spirit within the wheels" and "their rings full of eyes" mean but that God was working in, and manifesting Himself in Nature? Are not these symbols of infinite intelligence, power, glory and goodness to man, God's child?

Psalms 8 expands this theme. The Psalm opens with a humble comparison between the greatness of the heavens which God has ordained, and man who is greater than "the moon and the stars which God has ordained," and that man is "but little lower than God." Marvellously is man using this heritage.

Analogous to Nature's "spirit within the wheels" is "the spirit" in man's discoveries, inventions, and machines. They are made to serve his endless needs. They minister to his thirst for knowledge and power. They develop civilization. They disclose a divine "spirit within the wheels" and civilized peoples are striving to put more and more of "the spirit" of brotherhood and justice into this machine age.

The machine age, starting in England about 150 years ago, has lifted civilization to higher levels of production and of comfort. Its possibilities for good seem almost limitless. With "the spirit in the wheels," it is capable of benefiting capital, labour, management, and the public in general. This is the goal society must seek to attain.

The marvels of the machine age are countless. The list of its services are endless and well-known. The "China Clipper" flies regularly between the United States and Manila carrying passengers and mails. The radio makes the whole world a neighbourhood.

Consider the modern miracles wrought by medicine and surgery. In exploration of the stratosphere, an American balloon has risen up over fifteen miles. It has increased our knowledge of the cosmic rays and of the air at that height.

Such marvels are examples of progress in the mechanic arts and applied sciences in our age. They reveal that there is a "spirit within the wheels."

Dan Crawford, the African missionary, tells a story in his book *The Long Grass*, which suggests a test of the value of our machine age. Crawford had given an account to one of his African converts of the modes of travel in Europe, the amusements and comforts of the homes and the splendid churches. The African said, "Bwana the marvels you tell me about the way people live in the lands over the big water amaze me; but, tell me, are they any happier, any kinder to each other, or any more devoted to Christ than we?" Craw-

ford sat silent and answered sadly, "Civilization alone does not make men happier or more brotherly or religious. Only Christ can do that."

Has the common man shared proportionately in the abundance produced by machines? Are they modern Frankensteins, slowly devouring those who own and operate them? Are the workers treated as ends in themselves or as means to pile up wealth for the owners of the machines? If the latter, there is a day of reckoning coming. The workers are on the march, seeking "a more abundant life." They are asking for economic justice, for brotherhood. The machine age needs more of "the spirit within the wheels."

It is true that the machine does displace thousands of workers, but history shows that in time the displaced workers are absorbed by new industries created by these machines. One thing is certain, the machine is here to stay. It can be made a blessing to all concerned. If the workers' day is shortened, and their wages are increased to the standard of comfortable living and if owners are content with fair returns on their investment, the general public is benefitted. What is needed, is "the spirit within the wheels"—the spirit of co-operation and brotherhood. The machine age must be spiritualized. It can be done!

Incidentally, it is time to cease indiscriminating attacks upon the rich. No doubt, some of them deserve condemnation for their anti-social actions, but the same thing is true of some of the workers. Let us remember the great social services rendered by some families. Let us judge by the standards of the time in which these fortunes were built up. They played the game of business according to the rules then in force, and the average citizen reaps the benefit of both the business enterprises and the causes to which the wealth has been devoted.

Civilization needs the spirit of God within its framework. Brotherhood is its ideal but its practice is far from friendly. In trade and commerce, competition is the rule. Peace is its aim, but preparing for war is its practice. Statesmen in many lands are expecting and fearing another World War. International goodwill is a hope, but not a fact. Inter-racial understanding and goodwill is as far away as ever, and yet we call this world God's world!

Civilization must be spiritualized. Ezekiel holds the key to an integrated and religious world. You recall that God had given him messages for many nations. Ezekiel saw that no nation can endure that does not have a living religion. He believed that Israel was indeed a chosen People, but that all nations could become Chosen peoples; that the Holy City prefigured a redeemed world; that the Temple (the Church) would refresh and bless all people by the river of Divine grace flowing from its door; and that the new Jerusalem would eventually become a world of unity, of brotherhood, and of love, since "the name of the city that day shall be called THE LORD IS THERE." It will climax the age of "the spirit in the wheels."

THEME: *The Bible and the Constitution.*

REV. WILLIAM CARTER, PH.D., D.D., LL.D.

TEXT: "If the foundations be destroyed, what *can* the righteous *do*?"
Psa. 11:3.

There are certain fundamental principles that are indisputably necessary,

in life as well as religion, for the proper safeguarding of any structure that is to be reared upon them.

These are the "foundations" of which David speaks in this Psalm. These are the foundations which, for religion, are found in the Bible, and, for life, in the various State and National Constitutions which free peoples have set up for the proper safeguarding of their freedom, and for fair-dealing with their fellow-men. So great, so indisputably necessary are they, that David, most logically, and dramatically, exclaimed concerning them: "If (these) the foundations be destroyed what can the righteous do?"

There is a very definite and most necessary interdependability between Religion and Life. Religion is for the guidance of Life; so are Constitutions. The Bible is the Constitution of Christianity, and the Constitution is the Bible of a free people.

When we come to investigate the one, we at once find a remarkable analogy of condition in the other, both in ancient and in modern times. Religiously and governmentally man is an iconoclast. He is always striving to destroy the old and set up some new faith or fetish in its place. That this is what is affecting the Church today, we have abundant testimony, and all of it most recent.

This condition of Religion, in Church and State, is by no means local, or modern, though caused, largely, by what is wrongly called: "Modernism." Modernism, so-called, is world-wide in its influence and is as ancient as the Church itself. Therein, indeed, lies our greatest hope. "The Bible," as someone has said, "is an anvil that has worn out many hammers." We need no Council of Nice, nor Council of Constantinople to settle our difficulties today. All that ought to be necessary, now, should be to get the diversified elements of the Christian Church to sit together at a Round Table Conference with an open Bible as the Constitution of Christianity before us and settle our difficulties by a closer and more spiritual study of our "Constitution," and a reverent listening to the Voice of God, in our hearts, as the Supreme Arbiter and Judge of us all.

It is not a far cry from the Constitution of the Christian to the Constitution of the Citizen. It would be along the line of historical and critical accuracy to trace its genesis to the two Tables of the Law which Moses brought down from Sinai. All Law is based upon the great foundation principles laid down in the Sinaitic Tablets.

The application is the more germane to our Federal Constitution, when we remember that our forefathers sought these shores in quest of religious liberty. Under James I, they had been ordered to conform to the Established Church—hence the phrase, "Congress shall make no Law respecting an *establishment* of Religion." They declared themselves "Independents." They would not conform, and their descendants saw to it that there should be no such conformation, now. They insisted, however, that there should be no "prohibiting the free exercise thereof," *viz.*, of Religion. What they wanted, and gained, was what they wanted for all people, *i.e.*, the right to worship God according to the dictates of their own consciences.

We are a Christian nation. Though not so declared by Constitutional authority, we have carried on our coinage the motto: "In God We Trust." We

have put His name in the Constitution. We have set aside one day of Thanksgiving to Almighty God, each year, for His mercy and goodness, and have made it a National Holy Day, by Presidential proclamation.

But, as with the Christian Constitution, there have been many who have sought to cast aspersions upon our Great Charter, or National Constitution. Enemies from without and within; Communists, Fascists, Naziists, disgruntled politicians, enemies of the State and Nation, all have been hammering at this Rock Foundation of our National Independence, the Constitution of the United States. It is well worth our while to look again into this Palladium of all our liberties for: "If the foundations be destroyed, what can the righteous do?" If this great instrument of all our happiness and freedom be destroyed, what can patriotic, God-loving and country-loving Americans do?

As to the foundation principles of the Constitution let us consider only those that are really basic, since these are the ones that have been most frequently attacked, so virulently, indeed, that there is the greatest danger of the whole being, sooner or later, destroyed, to the utter ruin of those law-abiding citizens who have lived peaceably, profitably, and gloriously under its aegis, for 150 years. And: "If the foundations be destroyed, what can the righteous *do*?"

Perhaps the two most important parts of a legal document are: The Preamble and the Subscription. The Preamble sets forth what we plan to do. The Subscription makes it binding upon those who subscribe their names. In each case, in this great document, it is: "We, the People," or those acting as our representatives, by our own will and consent.

We did it, "to form a more perfect Union," and surely this was necessary at a time when each State was fighting against the other; when there was no central determining power, no Chief Executive, no Supreme Court, no Court of Appeals, no power of the National Congress to determine its own acts without the consent of the individual States. Without such a Constitution we would have, not Union, but Dis-Union; every man would be a law unto himself. We would be Ishmaelites with our hands against every man's and every man's against us.

Also, we did it to "Establish Justice." Thereunto the third Article of the Constitution was written, which says: "The judicial Power of the United States, shall be vested in one Supreme Court, and in such inferior Courts as the Congress may from time to time ordain and establish."

Why all this jibing and mockery of the Supreme Court? It is no "Star Chamber," no secret "Court of Inquisition," no dread "Council of Ten" of the Middle Ages. We, ourselves, established it. It is our Court of Final Appeal, and it is open to the lowest as well as the highest. A poultry dealer appealed to have his rights protected, only recently, and the decision, in his favour, affected the whole nation in the overthrow of an unconstitutional monopoly established by the Government itself. Thus, the Government was compelled to bow to this just and wise decree of the Supreme Court, in safeguarding the private rights of the individual.

This Constitution was also established by "We, the People . . . to insure domestic Tranquillity, provide for the common defense, promote the General Welfare, and secure the blessings of Liberty to ourselves and our Posterity."

There are three great and inestimable blessings promised there, with only

one necessity laid upon us, *viz.*: To "provide for the common defense." Yet, we are hearing of revolts against this, in our schools and colleges, among so-called "Conscientious Objectors," on the part of Pacifists, Obstructionists and Obscurantists. These, all want the blessings promised for themselves and their posterity, but they do not want to take any part in providing for "the common defense." How are we to have it, if this is not provided? Who is to furnish it, if we do not do it ourselves? It is trying to get something for nothing. It is panhandling for Peace, for "Domestic Tranquillity," "General Welfare," and the "Blessings of Liberty," if we refuse to "provide for the common defense." For, it is only thus, that "We, the People . . . and our Posterity" may have them.

One other thing, only, I would mention, and that is also found in the Preamble, under the clause "to provide for the General Welfare. To find it in fuller form we must turn to the first Article of the "Bill of Rights." That Article reads: "Congress shall make no law respecting the establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble, and to petition the Government for a redress of grievances."

Joined with it is Article Four of this same Bill of Rights: "The right of the people to be secure in their person, houses, papers, and effects, against unreasonable searchers and seizures, shall not be violated, and no warrants shall issue but upon probable cause, supported by oath or affirmation, and particularly describing the place to be searched, and the persons or things to be seized."

These are all concerned with the personal liberty of the individual in his religion, in conversation, public speech, or written word; in the inviolability of his own person, home, or personal papers or effects—save by due sworn warrants carefully and specifically drawn.

The framers of these sections were seeking to recognize and protect Human Rights as against National and State Rights. An American's home is his Castle, just as much as an Englishman's. No one can violate his home, his personal papers and effects without a most carefully drawn Government warrant and anyone who tries so to do, will have the full powers of the Constitution drawn down upon him, as the Supreme Court has already decided, and will do so again and again. As Christianity is the soul of our Religion, so the Supreme Court is the soul of the Constitution, the inner Conscience of the People—the inner Voice from which there is no appeal.

With such a Constitution, we may well be surprised at the dissonance concerning it from our own citizens. Two of these dominant ideas I have mentioned are the ones that are being most railed against by a large part of our office holding representatives, and by many of their constituents. These are: The Sovereignty of individual States, and the final power of the Supreme Court in voiding unlawful legislation.

But this dissonance and faultfinding is not only among legislators in the States and National Congress, it is also among the people—our own people—as well as among aliens and propagandists of foreign cults and alien governmental theories. As in the Church, so in the State. As it is with the Bible, so it is with the Constitution: There are too many chipping and chiseling at

the *foundations*. There are too many seeking to undermine the substructure upon which the glorious edifice of our civil and religious liberties are builded. Communism, Fascism and Naziism are all striving to tear down and replace our Constitutional and Religious liberties with their own hybrid and sinister systems.

Compare these systems, of less than 20 years, with the United States, under a Constitutional Government of 150 years, and the comparison is odious to them, but blessed and glorious for us. Why? Because we have been a free people. Because we have laboured: one for all, and all for one. Because we have stood for our motto: "In God We Trust"; have stood for freedom in civil and religious things. Because we have believed in the Bible as our Constitution, and in the Constitution as our Bible!

As Americans, proud of our land, proud of what it has done and of what we know is its destiny, we should ever remember why it is so great, and why its destiny is so assured. Who would exchange a Republic for a Dictatorship? Who would change from a God-loving, God-trusting Nation for a God-hating, God-mocking, atheistic one? Who would turn this religious freedom of ours into one of religious oppression?

Religion and a Republic go hand in hand. Both are Biblical. It was a Republic that God first founded for the governance of man. He "gave then a King in His wrath," we are told, because, as He said to Samuel, the last of the Judges: "They have not rejected thee, but they have rejected Me, that I should not reign over them." God alone is King over all. He made man free—to be governed only by the free franchise of His fellows. A man-made Constitution, of freedom and equality for all, hand in hand with a God-made Bible for the guidance of God-loving, liberty-loving freemen.

The Bible and the Ballot; Christianity and the Constitution, are correlatives. Let us hold fast the profession of our Faith—and of our Freedom—without wavering!

THEME: *Uncharted Seas.*

(*Pilgrim Sunday, Commencement, or Preaching.*)

THE REV. G. S. REAMEY, PH.D.

We oftentimes forget our indebtedness to those who through the years have made possible the many advantages of a highly developed civilization. The world's benefactors are easily forgotten. Yet, their contribution is none the less real. In whatever realm they laboured, they had the imagination to dream dreams and the courage to sail the uncharted seas to make their dreams come true. As paradoxical as it may sound, our greatest indebtedness to them is not in the particular contributions for which they are best known. Rather, has their richest legacy been in the realm of the spiritual. Greater and of more worth than any invention or discovery or sermon, is the inventor, the discoverer, the preacher, and the spirit that drove him on.

Even a cursory examination of the world's benefactors reveals the *utter self-abandon* with which they laboured. Consider, for example, that heroic band known as the Pilgrims. Not for fame or fortune did they come; not for adventure; but that they might have religious freedom, and that they might

bequeath to their descendants a land in which they might worship Almighty God according to the dictates of their conscience.

The need for such a self-effacing spirit has not gone. Surely this is something of what the Master had in mind when He bade His disciples to deny themselves. To infuse the Spirit of Christ into business, politics, pleasure-seeking, even large areas of organized religion, is no task for the Safety-First individual. Nor can we meet with much success by dividing our effort, first toward self, secondly toward the work of the Kingdom. When we can harness every resource, on the other hand, with a "this one thing I do," then have we a right to expect much encouragement in the way of results.

Another marked characteristic of those who dare to sail the uncharted seas, is that they are *possessed by an ideal*. This is not simply saying that they have certain ideals. It is saying that these ideals, these dreams, have them in their own grasp. We think and speak sometimes as though those who are in the grip of circumstance are the unfortunate ones of earth. But there is another side to the picture. There are those who are gripped not by some evil plague but by a great ideal that will not let them go. Listen to one such "victim," the great Apostle Paul: ". . . I live; yet not I, but Christ liveth in me," (Gal. 2:20). What had happened? Christ had so gripped Paul's life that He (Christ) could do with it as He pleased.

In large measure it is for us to choose our set of circumstances that is to rule our lives,—whether we shall be dominated by a passion for righteousness or a passion for gold. When the disciples became gripped with a sense of personal responsibility for the execution of the "great commission," it was an incredibly short time before in far-away Rome it was said, "they that have turned the world upside down have come hither also." When Christ really gets hold of one's life, He so empowers that life for righteousness that it is ready to turn the world upside down, if necessary, that God's Kingdom may come and His will be done on earth as it is done in heaven.

Among other characteristic marks of the genuinely Christian life there is reliability. There is the trait of dependence upon God, confidence in self, faith in others, and perseverance. It is interesting to observe how true it is in history that the benefactors of humanity have been men and women who simply did not know when they were defeated. Recall the story of Columbus. Though the men grew "mutinous day by day" and the mate together with the men desired most of all to return whence they came, there came to them and to the world the lesson "Sail on! sail on! and on!"

Recall the story of that master, Ludwig van Beethoven. When in his early thirties, he was almost totally deaf, on and on he continued with the great passion of his soul and gave to the world some of its most priceless musical treasures. Because he did not know when he was defeated he kept on to a phenomenal success. He was afraid to be afraid. Afraid only of fear itself.

Whenever reference is made to dreams in the Bible, how often we hear someone hasten to add, ". . . but of course God no longer speaks to us in dreams." It would be nearer the truth to say that God speaks to us *only* through dreams. Not the dreams that come when we sleep but when we are most awake. Those visions of things as they ought to be. Such dreams are the most disturbing experiences in life. They make us divinely discontent

with anything less than doing our utmost to make such dreams come true. It is to the world's dreamers that we are most indebted, to those who first dream and then bend every energy to give that dream shape and form. Even though such dreams call for journeys upon uncharted seas, there is a ready response on the part of the dreamer.

But to every man are given his own dreams. Each must dream for himself and find the niche that he alone can best fill. "It may not be o'er the mountain top, or over the stormy sea," but wherever it is, whatever it is, those who live honourably and well have the faith and the courage to venture. To those who are ready, God ever speaks.

"If I can stop one heart from breaking,
I shall not live in vain:
If I can ease one life the aching,
Or cool one pain,
Or help one fainting robin
Into his nest again,
I shall not live in vain."—*Emily Dickinson.*

THEME: *Dwelling in Unity.*

THE REV. WILLIAM E. GILROY, D.D.

TEXT: Psalm 133:1.

The figure of precious ointment running down Aaron's beard is not one that commends itself in an age when beards are somewhat out of fashion, and those who choose to wear them are under constraint to keep them clean, well-combed, and free from anything trickling down, even if it be as precious as ointment.

But if symbols and tastes vary with times and places, there is neither historical nor geographical limitation upon the goodness and pleasantness of dwelling together in unity. The prejudices and passionate bigotries, the rivalries and hates, that still beset the world centuries and eras after the Psalmist set down his brief eulogy of brotherly love only make more precious the thing that the world so prodigally discards. It is like gold in a land that has wasted its purchasing power; or food in a land where bountiful harvests have suddenly failed; or like water in a desert for men who never valued it where it ran in torrents to the sea. It is in the loss of beautiful and needful things that their value is discovered or emphasized; and the world of the twentieth century, reaping the whirlwind for a humanity that has not protected itself from the winds of greed and selfishness, or lust and ambition for wealth and power has reason to look with longing upon its wasted heritage, and to say, "Would God that we had heeded the voices of the prophets, poets and saints who have proclaimed the glory of peace and brotherly love!"

The cup of water in the desert of the world's disunity and discord, if it be a symbol of scarcity, is a symbol, also, of abundance. There is nothing that is more humanly possible to man than what we significantly call "humanity." The very word "humanity" and its meaning are an evidence of what lies deep in man. His spirit is rich in its possibilities of love. It is this realization of what the life of man in society might be that makes so tragic the actuality of a world of international violences, distrusting, and prejudices, of racial and

religious prejudices and discriminations, of class and group antagonisms and of personal and sectional feuds. How can a world of unbrotherliness and strife be changed into a world of pleasantness through dwelling together in unity?

I. Unity among men can be attained only as we learn to value and bring into a common fellowship the differences and varieties of human life and experience. We cannot abolish these differences, even if it were desirable to do so. But it is not desirable; they represent a larger fund of human values than any one individual group, race, or nation possesses. A unity that is not a unity in variety would be a poor and narrow relationship for men. Larger attitudes, larger adventures and explorations in life, larger quests of understanding alone can achieve a unity that is worth while. Unity must begin by breaking down the sectionalism and very partial aspect of our own hearts and minds. Unity comes through seeking and experiencing the whole, and a perfect unity would bring into its ken all that is good and true in all mankind.

II. Unity cannot be achieved without sacrifice. Sometimes the sacrifice is more apparent than real. We lay aside our cherished ideas or prejudices in the hope of meeting someone else on his own ground, and of getting a better understanding of him, and the result is the discovery that we are not so far apart, that our differences were more of words or of forms, and that they were not so great after all. But sometimes the sacrifice may be real. We must give up the narrow environment for the larger adventure into human life, when we do not happen to feel in the mood for adventure. We must practise to be fair when it would be simpler and easier to be unfair, and to act according to customary standards and prejudices. We must try to understand one another when it would be more complacent not to bother. Good relations have to be cultivated. They do not just grow, and in the garden of good relations weeds are so rank and rife that there must be the constant watchfulness and sacrificial devotion of patient, persistent weeding. Also, somebody has to give way if there are going to be mutual concessions and approaches. Strife and disunity have their anchorage in unyielding attitudes. Magnanimity is the gateway to unity.

III. Basic in all progress toward unity is the conviction, and the courage to act upon the conviction, that love is stronger and better than hate. Few people really believe that, or more people would act differently where occasion for hate arises. How often one hears it said concerning a man, "He is a good hater," as if that were something to commend! Everywhere today is the evidence of what hate brings forth. The strong man who hates is as different from the strong man who loves as is night from day, as black from white. He is like a man going furiously away from the goal. All his strength and effort are in the wrong direction.

The trouble with the world today is that men and nations have never valued peace, unity, goodwill, and comity above all else. When we talk about paying too high a price for peace, or of making too great compromises for unity, we are not talking of genuine peace or of real unity, but only of the outward show. Peace cannot be bought; it must be won. If we speak of "paying the price" it is in another sense than that of bargaining. Peace with honour can never be achieved while men are so willing to accept strife with dishonour.

Do we believe that it is really pleasant for brethren to dwell together in unity? Do we believe it? If we did there would be more people realizing the blessedness of peacemakers. Beneath all this effort to rid the world of strife is this question of what is most worthwhile. Despite all the obstacles to peace and unity that are the heritage of the past, the one great barrier is man's lack of faith and vision. We do not value brotherhood enough. The individual in his seeming helplessness is the ultimate hope and the last stand in the quest of peace. We await the triumph of a race of men who have the Psalmist's conviction of the pleasantness of unity, and the Master's faith that the true blessedness of life is in peace-making.

THEME: *Life's Gathering Time.*

(A Sermon for Church School Day when officers and teachers are installed for the new year.)

THE REV. ALBERT W. PALMER, *President of The Chicago Theological Seminary.*

TEXT: Eccl. 25:3 (O. T. Apocrypha).

Youth is life's gathering time. We gather most of the essential knowledge, the fundamental attitudes and convictions, the decisive purposes of life, before we are twenty-five years old. Then we spend the rest of life finding them—finding out what the things we have gathered in youth really mean to the deeper insight and experience of the maturing years.

There may be an element of tragedy in all this, for youth may gather the wrong things. Youth may gather a taste for enervating luxury, the spirit that says, "Let George do it," that avoids all responsibility and hardship and avoids all battles—preferring to sit in an upholstered chair and listen in to prize fights over the radio to any dangerous participation in the real hardships of life.

Or youth may gather the alcohol habit. It is easy to drift with the wrong crowd into the drink habit. It seems smart or wicked or daring when it is simply unintelligent and treacherous. For he who gathers a taste for cocktails and hip flasks in youth shall find character, reliability and reputation, health and will-power, undermined in mature life. He who gathers the habit in youth finds in later life that neither life insurance companies nor responsible positions want him. He is a "poor risk."

Or youth may gather sensual self-indulgence—a deceptive sex stimulation out of which mature life will find a loss of self-respect—possibly a diseased body, and still more tragic, a diseased imagination. Or youth may gather flirtations. And then age finds the coarse and strident woman with false and external aids to beauty and no beautiful self-respecting soul within.

Or youth may find the gambling habit. The self-respecting honest standard of making money by earning it may be weakened by betting and playing the races until age finds the result in an incapacity for hard constructive labour, a habit of beating the world out of a living, embezzlement and disgrace.

One cannot but tremble for youth as he realizes how many things may be gathered which only poison after life. We live in a shallow superficial stri-

dent, vulgar world—an age of sensational movies, untruthful newspapers, high pressure advertising, hectic pleasure seeking.

But this principle that age finds what youth has gathered may also be radiant with hope. Youth has a God-given hunger for idealism. When unperturbed by adult cynicism, it prefers to gather the nobler and the better things.

Youth may gather, for example, an acquaintance with the out-of-doors. It is a very wholesome characteristic of our age that we are emphasizing camp life, woodcraft and the ability to live in the open. If youth finds companionship with nature, learns to swim the lakes and climb the hills and sleep in a blanket on the ground, age will find in nature a refuge and a sanctuary wherein dwell peace and wisdom and steadfast faith in God. Alas for the man whose youth never roamed the hills and forests, whose boyhood never felt the marvellous freshness and quiet of the unfrequented trail and hidden glade.

Youth also is a time for the mastery of some art or craft—when skill and dexterity are most easily acquired. Watch a boy making a boat and see how high the standard of perfection he will set for himself! There are men in middle life who simply gasp at the technical knowledge of radio acquired by boys not yet in their teens. In spite of all the banter about the modern student, those who know the facts know that there are boys and girls in high school and college whose standards of intellectual achievement are simply marvellous. What then? All the remaining years of life are richer because in the plastic period of youth some subject was mastered, some skill acquired. Men find in the task they know how to do some of the deepest satisfactions of life—their workshop, their study, their specialized knowledge, becomes for all the years a place of refuge from the vicissitudes of life.

How tremendous is the capacity of youth for forming friendships! I have watched the delegates come together as strangers at a young people's conference. Strangers today, they call each other by their first names tomorrow—at the end of the week they are accepted, and maybe lifelong, friends. What more valuable thing can youth gather than friendships—friendships not only with other young people but with adults, with great books, with great characters of history—with Jesus Christ? Old age will not have begun to find all the boundless possibilities and deeper meanings of these friendships and they will make life perpetually interesting. Have you ever heard Lorado Taft lecture on "My Visit to the Fifteenth Century"? He has made the great artists and sculptors of the Renaissance in Florence his friends, and their friendship enriches all his days.

But the most important thing youth can gather is a stock of high ideals—ideals about justice, about truth and honour, about service, self-control and generosity, about womanhood, about peace and brotherhood. By the age of seventeen most of us have gathered about all the ideals we will ever have and more than we can probably live up to. The years will find how hard they are to realize and the struggle to be loyal to them will drive us deep down to an ever more mystical loyalty to God who is the great Ideal at the heart of everything. How Dr. Grenfell and Jane Addams have fulfilled the ideals which they gathered in their teens. But alas for the empty and meaningless old age of the man who gathered no ideals in youth. How pathetic to have lived only

for the physical and the selfish when physical powers fail and selfish pleasures grow dim with age!

If you were going to a desert island at the age of twenty-five to stay there all the rest of your days, how carefully you would gather the things to take along. How anxiously you would list them—the tools, the books, the clothing, the seeds, the medicines, the instruments, that you might find them all on your arrival. Well, you are going to a desert island called maturity and old age. And you will find nothing there but the view-points, skills, friendships and ideals which youth has gathered!

Now apply all this to the religious education here in our church school. Someone has said that education is made up of acquiring knowledge, skills and attitudes, or what the popular psychological jargon of the day calls a “mind-set.” Here in our church school we are trying to throw certain things in the way of young people which we hope they will gather now and the larger meaning of which they will find as life brings its deepening experiences.

To be very definite, we hope that youth will gather here an attitude of reverence for holy things, for truth, for honesty, for religion. We hope something of the garnered wisdom recorded in the Bible may be gathered here, and especially a knowledge of the teachings and life-ideals of Jesus, and something of the social ideals which result from applying Jesus’ principles to the problems of living together. We also hope that youth will gather in this church school some of its most rewarding friendships—personal regard for the adults who teach here and high-hearted comradeship in the quest of the ideal with other young people. Youth should not be lonely in goodness, but find the stimulating companionship of the other boys and girls and young people who also are responding to the call of the ideal and going forth to follow the gleam.

THEME: *The Greatness of the Small Town Church.*

THE REV. HENRY H. BARSTOW, D.D.

SCRIPTURE: Micah 5:2-4; Matt. 2:1-6.

TEXT: “From you will come a leader who will be the shepherd of My people.” Matt. 2:6 (Goodspeed).

I. INTRODUCTION.

1. The Scripture passages, the latter quoted from the former, deal with the village of Bethlehem. It was from this “small town” that David came. Micah’s leader was to arise from the same place. There Jesus was born. Their arrival probably roused no special local interest. It takes subsequent history to sanctify such places and events.

2. It would take a larger book than this to list merely the names of little places that have bred great men and given them the qualities that made them great. God’s use of small things in human history is especially emphasized in 1 Cor. 1:26-31.

II. DISCUSSION.

1. Bible Illustrations of the Importance of Small Things.

a. We are told not to “despise the day of small things.” “One shall chase

a thousand; two put ten thousand to flight," says the Psalmist. It was not the earthquake, fire nor tempest that reached Elijah's troubled heart, but "the still, small voice." Five loaves and two small fishes fed the multitude. Faith as a grain of mustard seed and the widow's mite won the Master's special notice. "Can any good thing come out of Nazareth?" asked Nathaniel. Christ Himself was the answer.

b. The words "small" and "great" are frequently combined on an equal level. See Job 3:19; Psa. 115:13; Rev. 20:12. Death knows no difference between them. If they "fear the Lord" they are equally blessed. They shall all "stand before the throne" to be judged "according to their works," not their smallness or greatness.

2. Application to Large and Small Churches in Towns and Cities.

a. Points in common. Both are made of fallible human beings, beset by the same human nature, affected by the same joys and sorrows, largely coming from the same middle-class levels of society. Any church can be recognized as made up of four concentric circles of more or less typically variegated church folk. They need no elaborate characterization for the experienced pastor. His task is to centripetalize the outside circles for spirituality and centrifugalize the inside circles for service. Probably the greater numbers and better organization of the large city church make it easier to do this as a mass effort. In the smaller church in the country town he has the higher advantage of making his effort more personal. This fact has doubtless much to do with the higher average of religious leadership that comes out of the country church.

The city church is more impersonal; the country church more intimate. The city church has more internal groups. A stranger must connect with one of these groups before he gets much of a footing. The country church has a few standardized groups, but its basic group is the family. It is far more homogeneous and unified. The tendency in the city church is to emphasize the groups. The country church emphasizes itself as a unity. This tends to make its members more church-conscious than group-conscious.

3. The Record of the Small Town Church in Public Men.

Nearly every one of our American Presidents got his start in a small town. Most of them have been men of church connections and Christian training. The part the small town church has played in American history, especially in supplying leadership, is remarkable. A review of *Who's Who?* will bear out the implications of that statement. One reason for this fact is doubtless that there are so many more of them. In the Presbyterian Church, for example, out of approximately 9,000 churches about 8,000 are outside of cities. Even in New York state about three-fourths are in the same class. An examination of a catalogue list of one of our leading seminaries, coming down to 1918 and covering a hundred years, shows that about seven-eighths of the students came from small town churches. A competent authority has recently stated that "there are thirty consecrated ministers in small churches for every one in a large church, and it is the man in the small town church who gives and gives himself day in and day out and who needs to have his hands upheld through faith and inspiration. He needs to be dramatized and made to feel

important, because he is so apt to underestimate his accomplishments and abilities."

4. Co-operation of Rural and City Churches.

We emphasize the common tasks of large and small town churches. Worship, education, fellowship and service are their common goals. Both work at all four, in the preaching, the Sunday School, in social and local service, in missions and other kingdom enterprises. The small town churches are at a disadvantage in equipment for worship and religious education. Their special strength is in fellowship and service. But more and more the city churches are joining with their rural sisters in co-operative efforts in which the best in each is shared. Conferences, retreats, young people's joint enterprises, women's missionary organizations, etc., work together, and help cement the common bonds that bind them to common aims and in mutual understanding. "Large" and "Small" in this respect lose their seeming opposition and in true Scripture fashion stand together on the spirit and quality of their work.

III. CONCLUSION.

Jerusalem, the city, crucified the Christ that came from Bethlehem and Nazareth. But Bethlehem had given Him a stable for His birth and Nazareth had driven Him from its bounds. His life and death and teaching alone are the answer to the problems of the small town and the city. He gave Himself alike for all. Apart from Him there is no hope for any. The modern city and small town need Him as their leader, incarnated anew in the parents and teachers and preachers and officers of every church. From both today are coming "leaders who will be the shepherds of my people." The city needs the country, and the country needs the city. Let not the city church exalt itself, nor the country church belittle itself. Let each do its particular job and do it as unto the Lord for the sake of little children and the kingdom of God they symbolize.

THEME: *The Value of Thanksgiving.*

THE REV. RALPH WELLES KEELER, D.D.

TEXT: Psalm 107:1.

HYMNS: We Plow the Fields and Scatter.

Come, Ye Thankful People, Come.

Thanksgiving Day approaches once more. Its coming takes us back to the time of the first Thanksgiving celebration at Plymouth, December 11, 1621. But is Thanksgiving Day merely a historical anniversary? If this is to be the case, we have failed to grasp in any sense the value of Thanksgiving.

The Psalmist, in his praise for God's goodness, sings:

"It is a good thing to give thanks unto Jehovah,
And to sing praises unto Thy name, O most High;
To show forth Thy loving kindness in the morning,
And Thy faithfulness every night."

But what is this Thanksgiving of which the Psalmist sings? Isn't there something lying deep within the idea of thanksgiving that has a life value for

each one of us? Thanksgiving, we are told, is the act of giving thanks. It is an expression of gratitude, the acknowledgment of kindnesses, or mercies received. Accompanied with goodwill toward the benefactor, it is a real life value. It is one of the emotions which help to enrich every life which is fortunate enough to develop it.

Surely none will deny that it is right to give thanks for all that we receive. This thanksgiving begins with our attitude of appreciation. The more we think of the value to our own lives of the things which we receive, the deeper is our sense of thanksgiving to them, even though we may not always give expression to our feeling in words. Sometimes we say it in some return act of kindness or some service that we render. We might even say that the expression of thanks or the giving of thanks to those round about us is an ordinary courtesy of life which we should not neglect.

"Let us give thanks, for God is good,
All through the measure of our days
His love our daily cares enfold,
He mercy gives with healing rays."

There is a value of thanksgiving to the one to whom thanks is given. It stimulates to further gifts of love and service. It creates a realization that it was worthwhile doing the things which were done. It warms the heart of the one to whom thanks are given and makes such a one feel that gratitude is still a live emotion in the hearts of men.

If this be true, can we doubt at all that the heart of our Heavenly Father is warmed when we express our thanksgiving to Him? Not only is it right, but there is something beautiful in the thought that we at times go before our Heavenly Father, not with a plea for some blessing or gift or help, but with a hymn of thanksgiving.

If we give thanks we immediately become greater men and women. And this because the giving of thanks develops a feeling of gratitude within us. The life that glows with a feeling of gratitude both to one's fellow-men and to God is a larger and fuller life than the life which knows not this emotion. It creates a growing appreciation of all things round about us. It helps to the realization of the dependence that we have on each other. And more than this, it gives a genuine thrill and enthusiasm to life. For one who is thankful knows the value of the thing for which he gives thanks.

What a glory there is in the heart of a man or a woman who really gets this view-point of the blessings that come into life! How the little things of life become glorified! How the intrinsic value of a gift or service fades away in the light of the motive and purpose and sacrifice that makes the gift of service possible! What new values appear in everything round about us! The dawn is not merely another day, but the glory of God at work in the heavens.

Thanksgiving for the common and ordinary things of life creates an enthusiasm for living that can be had in no other way. God becomes real to us when we begin to be grateful to Him for what He has done for us. We speak of "Divine Providence" and sometimes forget that "Divine Providence" is God at work, watching over us, caring for us, preserving us from danger, leading us in paths that are better for us than the paths we would seek for

ourselves. If we are grateful to God and give thanks to Him continually, He becomes real to us like the loved ones who minister to us, or the friends who give us gifts, or the man or woman far away who makes possible our food, our clothes, our house, our recreation, our books, our music.

Not only does Thanksgiving give to us the value of the things that come to us as blessings, of the motives and sacrifice of those who make them possible, and of the power and loving kindness and mercy of our Heavenly Father. Real thanksgiving also makes us mindful of the many things which are kept away from our lives, of the things we are saved from. It gives us a correct perspective with reference to all that we have and do not have.

We are apt to value or estimate the value of our blessings by comparison with those who have more than we have. It will be a great thing for us this Thanksgiving Day if we sit down and compare what we have with what those who have less than we have possess. We might then even thank God that we are not starving, or that we are not dispossessed and placed upon the sidewalk, or that we are not among those whose head of family is without work. We might even thank God that we are not lying upon a bed in some hospital, or that some loved one of ours is not in an insane asylum, or in the jail. We might even thank God that He has in some way overshadowed our own plans so that we have not done some of the things that would ruin our lives or that would destroy our usefulness in life.

And what of the prayers to which God has said, "No!" We may have prayed for joy and received sorrow, but through the sorrow we were brought close to the Spirit of God and His helpful, comforting guidance. We prayed for health, but received pain, but through the pain we came to find our Lord and Saviour in a more intimate manner. We asked for wealth and received poverty, but through the poverty come to learn the genuine gold which exists in the hearts of folks who have not much of this world's goods, but who have a heart as big as God's out-of-doors.

This sort of thanksgiving leads us into a fuller and deeper appreciation of the gift of God's love in Jesus Christ, our Lord and Saviour. And only as we come to have a deeper and fuller appreciation of Him do we ever fulfill our discipleship and keep His commandments. A spirit of thanksgiving makes us appreciate Jesus Christ more as a gift of God, as a Saviour from our sins, as a guide and comrade who is leading us through this earthly life into the presence of our Heavenly Father. And only a deep appreciation of Him leads us into close fellowship with Him and makes possible for us that hope for which we ought to give undying thanks:

"I am the resurrection and the life."

There are unclaimed values in thanksgiving for each one of us. It is a Christ-like attribute. Over and over again Jesus gave thanks to the Father. Over and over again should we do the very same thing. Thanksgiving Day will dawn for us very shortly. Let us express our gratitude to all who make life what it is for us. And above all, let us bow with the Psalmist of old and say to our soul:

"Oh, give thanks unto the Lord, for He is good:
For His mercy endureth forever."

JUNIOR SERMONS

THEME: *Finding Ourselves.*

THE REV. RICHARD K. MORTON.

"*I can do that myself!*" How often you have said that to your parents or teachers or friends. You are proud that you have learned to do things for yourselves, and that you understand how certain things are done. You do not like to be forced to say too often, "*Please tell me how to do that.*"

Now that is just what we are trying to do in our churches—in our services, our church school classes, and our societies for young people. We are trying to tell you how things are done, to give you the satisfaction of being able to say, "I understand that." "I know how you do that!" It is a great thrill, isn't it, when that comes?

It is surprising how many things we must do for ourselves.

We must *find ourselves*. We must see just what we are like, and what we need to make us better. We need to compare ourselves with a Supreme Life—the Life of Jesus. Then we need to *give ourselves*. Nobody can do this for us. We have to choose what we are going to do with ourselves. Next we have to *discipline ourselves*. Our parents and teachers cannot do all this which is necessary. They cannot think of everything, and they cannot be with us every minute. This means that we must be willing to criticize ourselves and be ready to do things that are hard, unpleasant, or even unfair, when the need comes.

Only we ourselves can really build the defenses we need for our lives—against temptations, evils, foolishness, and selfishness. Only we can find a way to deal with suffering and disappointment and anger and bitterness and sadness when they come to us.

Then again we have to reach out in friendliness for ourselves. Nobody can make us do this. We must really want to like others. We must want to help them and understand them. Only we can start ourselves on the road to being better.

And one of the most important things we must do for ourselves is to think and to worship. We must begin to think about ourselves and the world around about us. We must look so keenly that we see such a wonderful world and so many lovable people that we just must worship. Nobody could force us to worship, no matter how much we had to go to church school or to any other services in the church. We must *want* to worship. We must be glad, thankful, joyful, about all that life has provided for us, that we want to know our heavenly Father better. And to do this we study the life of Jesus. In trying to be like Him and do what He did, we find that He will help us do much more for ourselves, so that we shall be worthy of better friends, heavier responsibilities, and greater tasks.

THEME: *Saying "Thank You."*

THE REV. PAUL LEVI FOULK.

TEXT: "Yet did not the chief butler remember Joseph." Gen. 40:23.

This is the story of a boy named Joseph who lived nearly four thousand

years ago. He was born in the same country in which Jesus lived later. When this boy was very young, his brothers were angry with him because he bragged to them about his dreams, and they sold him to slave merchants who carried him far across the desert to a great country along the Nile River. A captain of the king's guard bought him later.

One day something happened and this boy was blamed for it, and was put into prison. Being a good boy, he tried to do right, and soon was given charge over part of the prison as a trusty. Two men who served the king displeased their ruler and were put in prison. The one was the chief butler and the other the chief baker.

The butler handed the king his cup and had charge of all the other butlers. The chief baker had charge of all the bakers. Both had offended the king and were sent to prison, where Joseph was captain. Each had a dream, and when they looked troubled, Joseph asked what made them look sad. They told Joseph their dreams. (*Speaker read dreams and Joseph's interpretation from Bible.*)

But one night the king dreamed two dreams in one. (*Read dream in Genesis, chapter 41.*) The king was troubled. He called for his wise men, but they could not tell him what this dream meant. Then the butler said: "I do remember my faults this day."

He recalled how he had dreamed in prison and a young man had told him exactly what his dream was, and just as it happened. He too recalled how Joseph had given God the credit. He told the king about Joseph. The king commanded Joseph to be brought from prison. And when Joseph stood before the king, he asked God to explain the dream for him, and then told it to the king. (*Read Joseph's interpretation.*)

Two stories from the New Testament show us how some remember and some forget. Jesus healed ten lepers, but only one came back to say, "Thank you." Nine forgot, like the butler. Jesus helped one woman, and she could never do enough for Jesus. One time she came and poured precious oil on the feet of Jesus and wiped His feet with the hairs of her head. That's how thankful she was for what Jesus did for her.

What about ourselves? Do we remember to say, "Thank you"?

Do we thank God for our homes? The prodigal son did not seem thankful. He left home, but he was glad to get back. Don't you suppose he was more thankful for home after that?

Should we say "Thank you" for our food? For our good health? For our school and teachers? For church and the Holy Bible? One way to do this is to be present at worship.

Joseph was forgotten and had to remain in prison a long time because the butler forgot him. Saying "Thank you" always helps people. When we help people we make ourselves happy. People even forget to be thankful to Jesus, and they did worse—they nailed Him to the cross. But Jesus prayed for them: "Father, forgive them, for they know not what they do." Must He pray for you because you forget to say, "Thank you"?

THEME: *What We Ask For.*

Mark 11:23-24. "Verily I say unto you, Whosoever shall say unto this

mountain, Be thou taken up and cast into the sea; and shall not doubt in his heart, but shall believe that what he saith cometh to pass; he shall have it. Therefore I say unto you, All things whatsoever ye pray and ask for, believe that ye receive them, and ye shall have them."

"Just got a cobbed coad," said Harry Albus to the doctor, "and Mother said for me to cub before it got worse." Harry was in a bad fix, he had a bad cold, but he believed the doctor could cure it, even though he didn't talk so he could be understood.

That is a good example of how most of us do about praying. We wait until we are in trouble, then we worry those about us until someone suggests that we pray about it, and we finally get to it. Many of our prayers are not clear, we say them as though the spirit of God living in us has a "cobbed coad, and that we cub before it got worse." However, we expect God to understand us and fix things for us, no matter how poorly we say what we have in our minds.

And the marvellous thing is that God does just that. He is about our prayers just about as the doctor was about Harry's cold, He knows what the trouble is, even though He can't understand our words, and if we really think that He can and will cure our troubles, He does just that. Just listen to the promise He makes us in our lesson today, (*read the text in full*), and if your faith in God is strong enough to believe that He will keep His promise, your prayers will be answered in whatever way is best for you.

God loves you, and He knows what our troubles are and what is needed to overcome them, and just as soon as you turn to Him in faith and ask Him to help you, He will do so. Many of us who don't pray very often have to be reminded every time we are in trouble that we should pray to God who loves us and wants us to be happy, just as Harry's mother had to remind him to go to the doctor before his cold got worse, and this should not be necessary. We can learn to pray, not just for things we want and to be helped out of trouble and sorrow, but we can learn to pray in thanksgiving and love. If we do this sincerely, there is not much chance that our souls will be overcome with a "cobbed coad" of trouble and sin. Let us repeat the words of our lesson today often enough, so that we shall just naturally think it in our hearts and accept it as God's promise to us.

THEME: *Billy's Gift. (Every Member Canvass.)*

THE REV. JOSEPH D. RYAN.

Billy did not like to chop wood, a job avoided when possible, but he did it good naturedly. When Billy's father was a boy he chopped wood. Father believed that every boy should be taught useful work, so Billy learned the use of the axe. Billy's home was near the great woods and he spent much time among the trees. After school he would go to the forest and cut as much wood as he could carry on his back. Upon his return home mother allowed him to play with other boys until sundown.

One Sunday in February, Billy heard his Sunday School teacher say that the time of the Every Member Canvass was approaching and that every member and friend of the church should pledge something for its support. This set

Billy to thinking. What could he do? True, father gave him a small allowance each week, but he needed every cent of it for school expenses. Besides, he enjoyed candy, ice cream, and shows occasionally. He was on the verge of deciding there was nothing he could give to his church, when a happy thought came to him. After chopping a load of wood for his family, why not cut some for Widow Wilson who had difficulty obtaining fuel? Yet that would not help the church any, for he would not take money from her. Soon he loaded his red wagon with wood and headed for Mrs. Wilson's. Imagine her surprise when Billy announced, "I was thinking of you the other day, so I decided to bring you a wagon load of wood. Here it is."

"Thank you, my dear boy!" said the good lady, overcome with surprise. "And here is some money for you."

"No, thanks, no charge at all."

Billy unloaded the wood and started for home. He began to think again, saying to himself, "No, I would not take any money for chopping wood for Mrs. Wilson, but her offer gives me an idea. During the hour that I spend playing, why can't I chop wood and sell it to the people in town? Then I could give to the church. I'll ask father."

That night after supper Billy related his experience to father and told of his plan. "Well, my boy, you have the right spirit."

The next day after school Billy declined the invitation of his friends for play. Off to the woods he rushed. Within a short time his own wood-box at home was filled. Back to the woods again. Soon his wagon was loaded so high with wood that he had to tie it to keep it from falling off. Billy knocked at Mrs. Lacker's door first and asked her if she would like to buy a load of good wood. She merely replied, "No." Undaunted, Billy pulled his wagon to Mrs. Williams' door and asked her the same question. "Sure, I would like to have it. How much?"

The next day he thought it best to let each customer set his own price for the wood, instead of making a direct charge. Billy also decided to sell only the best wood he could obtain. The first load was delivered to Mr. Chapman. This man merely told Billy to place the wood on the back porch, without asking the price. When the wood was unloaded he asked, "And how much for that, my boy?"

"Just whatever you think it is worth."

"Well, I have only eight cents in change in my pocket. Here it is."

"Thank you, sir."

Billy then determined to haul another load before dark, so he returned to the woods at once. But he missed his guess this time, for before he reached town darkness had fallen. Billy thought of hauling the wood to his own home and waiting until the next day to deliver it, but decided to go ahead. Another idea occurred to him as he pulled his wagon homeward. Why not tell his purpose to some of the officers of the church? Maybe they would pay a better price for his wood. Perhaps it was darkness as much as anything else that caused him to head for Mr. Brady's house. This man was an elder and the church treasurer. When Billy knocked at his door he and Mrs. Brady were eating supper. "Bless your soul, Billy, what are you doing here this time of night? Come in and have a bit of supper with us." While eating Billy told

Mr. Brady of his plan for raising money for the church. He then asked him if he would buy a load of wood at his own price.

"Of course, I'll buy it. Please carry it into the basement."

When Billy had done this the good man placed his hand on his shoulder and exclaimed, "My boy! this is a noble thing you are doing. I will tell our minister about it. Here is some money for you."

He continued selling wood in the town for several days, taking what each person offered for his wood.

Billy heard the minister announce on Sunday that the elders, trustees, and other officers of the church would meet the next Thursday to plan for the annual Every Member Canvass. On Wednesday evening Billy was in such high spirits that he ran every step of the way to Mr. Brady's house. He was so excited that he did not even say "Good evening," nor did he sit down, but began at once his story. "Oh! Mr. Brady, I am so glad. I have earned \$1.12 for the church by selling wood. Here it is." Billy poured the pennies, nickels and dimes on the table."

The next evening the officers met to lay plans for the canvass. Mr. Brady told the story of Billy chopping wood to earn money so he could contribute to the Every Member Canvass. Then he showed the pennies, nickels and dimes to the others. "If Billy can do that, I think we ought to do more and give more to the Lord's cause."

"So do I!" replied Mrs. Dunbar. "I came here expecting to give twenty-five cents a week to the church, but now I shall give fifty cents and more, too, for benevolences."

"And I," added Mrs. Leeds, "will increase my pledge from fifty cents to a dollar a week hereafter, and I, too, will give more to benevolences."

Then Mr. Upham, an elder, added, "I will increase my subscription from four dollars to eight dollars a month."

Billy's father doubled his subscription.

Every man and woman present at the meeting increased their subscriptions. The minister heard all this without saying a word. On the following Sabbath, at the Every Member Canvass service, he told the story of Billy's gift to the congregation, having for his text the words of the prophet, "A little child shall lead them." That day the church budget was over-subscribed.

THEME: *A Friendly Church.*

THE REV. W. R. SIEGART.

TEXT: "A man that hath friends must show himself friendly." Prov. 18:24.

Several years ago I got on a train at Detroit. I was going to a little Ohio town. On the train was a man from another country, on his way to St. Louis. He seemed to be very lonesome and wanted to talk with someone. I could not understand why he would pick a local train from Detroit to St. Louis when he might have waited about two hours more for an express train which would have got him to St. Louis hours ahead of the local. He said he had arrived in Detroit that morning, knew no one there, and walked the streets. He said he wanted to talk with someone. He was lonely. So he took the local train, hoping to find someone to talk with him.

That made me do a little thinking. I concluded it was little use just being around people. Something more than a crowd was necessary. It made me think of what a pastor once said in a sermon, "Our cities are deserts of loneliness." It made me think of what Robert Louis Stevenson once wrote about no place being good enough in which to spend two or three days, but still good enough in which to live a life. It made me think that it was one thing to be around people, another thing to know people and to live with them.

If this man had lived in Detroit for a while he would have made friends, and would not have been lonely. People are friendly at heart. But if people do not know each other there cannot be friendship.

Later I thought more about it. Maybe we have lonely people coming into our services. Maybe they would like to find friends, and we can help them.

It is one thing to put a sign on a church, "A Friendly Church." It is another thing to be friendly. The Book of Proverbs says, "A man that hath friends must show himself friendly." That means a church, too. If a church wants friends it must be friendly.

Boys and girls can help make this a friendly church. We can be friendly toward all the boys and girls in the church and Sunday school. We can make them feel that this is their church and their Sunday school, that we are interested in people. Then, too, we can always have a smile for people, help people become acquainted, help form friendships.

Remember Jesus is our great friend. He wants us to be His friends. When we are friends of Jesus we are friendly with everybody.

THEME: *On Second Thought.*

THE REV. JOSEPH D. RYAN.

A group of five or six sturdy Scouts eagerly knocked at their Scoutmaster's door on what they thought important business. He was at home and received them cordially. The leader of the boys announced the purpose of their visit.

"We have come to ask you to put John out of the Scout organization."

Before the Scoutmaster could make comment another boy chimed in, "Yes, sir, he is the worst boy in the whole troop. He fights boys smaller than he is, he is selfish, and uses bad language."

"Boys, I am sorry to hear of this," the Scoutmaster answered.

"We all want him out. Nobody likes him," a third boy added.

"Well, boys, at the next Scout meeting I will investigate."

"Let's have a trial and vote whether we will put him out or not," another boy added, as they left the Scoutmaster's home.

A few days later several of the Scouts were playing near the church. The Scoutmaster passed and saw them. The culprit (?) was present among the number.

"Boys," began the Scoutmaster, "a few days ago some of you came to my home asking that John be put out of the Scout organization, and you named several things he had done in violation of the Scout Oath and Law. Today we are going to investigate this matter."

The boys looked pleased, but no one said anything for a moment. The

Scoutmaster said, "John, the boys seem to think that you are guilty of violating the principles of Scouting."

After a second's thought John answered, "I did hit Henry, but he called me a bad name. I would do the same thing again if anyone else called me such a name. I want to do what is right, but no one can call me the name he did." Henry blushed. "I know something else," John continued, "Bill told a falsehood to his teacher last week." Then he named the offence. Bill did not deny and seemed ill at ease.

The Scoutmaster spoke, "Boys, what ought to be done to a boy who stole an apple? One of the boys here in this group stole an apple from me a few days ago when in my cellar. I had already given him one apple, but when my back was turned he took another. Afterwards I felt his pocket and found the apple. What should be done about that?"

"I know who did it," John answered.

"If you know, don't tell," the Scoutmaster requested. Silence reigned. The boy who took the apple had his eyes fixed on the ground.

As yet Ray had not said a word, but now he began, "It seems to me that John is not the only one who has not been true to the principles of Scouting. I could tell of more wrong things that some of the boys have done, including myself. If every guilty one were put out of our organization, not many would be left. Scouting should help us to be better boys, and we defeat our own purpose when we turn some boy out. I am not in favour of expelling John nor anyone else."

Several seconds of silence.

"Boys," asked the Scoutmaster, "shall we vote John out of our organization?"

"No!" was the unanimous response, and the boys returned to their game.

THEME: *The House Where No One Lives.*

TEXT: 2 Cor. 13.

A story is told by Margaret E. Russell about a grand old house, built many years ago, and then, through changes in the community, the house was left vacant. After many years of standing, those who passed by the old house noticed that work was being done, windows were being repaired, and great numbers of things were being brought into the yard from here and there, as if for future use. Those who asked about it were told that someone from the city had come out to rebuild the old place and make it into an amusement park.

Before long, a passerby noticed that there had been a fire, and the old house was allowed to lie unvisited for a long time. Then, the man, who had been so busy filling the yard with things, brought out workmen again, who set to rebuild what had been harmed by the fire. Each day added to the accumulation in the yard, all manner of odd and mis-shapen things to be used in fashioning the make-believe luxury of an amusement park. Then came the time when all work stopped again and we learn that the man interested in the undertaking was hurt in an accident and would not return.

A curious visitor described the house as a place of phantoms, things half-finished and dangling in mid-air, just as the workmen left them. And the

garden,—the garden was filled with statues, columns, and upturned urns and empty fountains, an acre of seemingly worthless things, collected to be used in making the old house and its grounds into a dazzling place of amusement. Among many other things were five or six broken down cars, their wheels and engines destined to drive the merry-go-rounds and ferris-wheels in the place to be. And now—nothing is to happen, because the man who planned all this is busy trying to heal a broken body, and the formerly grand old house is again without anyone living in it.

Somehow this story reminds one of many of the people about us who when they were young went to Sunday School and Church and Jesus Christ lived in their hearts. After a time, through one incident or another, they cease to come to church and gradually forget about the teachings of God,—and it is easy to see that Jesus has chosen to move from their hearts. Later, probably because of sorrow, or prayer on the part of a loved one, they may become church members again, and it seems as though Christ has come back into their lives again to carry on with them anew and make something worth-while of them, and while this is true in some cases, others just stray away again, and they seem like the house after the fire had done its work and made it unfit for anyone to live in. It may be that at a later time, something more will happen like a new conversion, and it seems to those who see it that a miracle is happening and that God is come to live in the hearts of some of these persons again. Some stay by and make good their promise of keeping their hearts as a place for Christ to live, while others through accidents and one thing or another fall short of completing what seemed like a promising come-back. In our lesson for today, the writer begins, "This is the *third* time I am coming. . . ." and we get a good picture of ourselves trying time and again to rebuild our faith, after we have once allowed our hearts to be vacated. (*Read chapter 13.*)

THEME: *Going to Church.*

THE REV. JOSEPH D. RYAN.

Billy's father had such unpleasant memories of the strict Sabbaths of his boyhood home that he went to the other extreme when he had children of his own. His reaction was so strong that he went to church only two or three times a year. "I believe people should go to church only when they want to," he had said again and again. He lived up to his idea, too. Billy had heard his father express his sentiments so many times that he began to feel like him. Although a junior in high school, he seldom went to church until the summer he spent with his Uncle Eben in the country.

Uncle Eben was a farmer and lived about a mile from a small village. One day just before school closed Billy received a letter from his Uncle Eben inviting him to spend the summer in the country, promising him room, board, and good wages if he would help with the farm work. Naturally Billy was overjoyed at the prospect of spending a summer in the country.

The day after school closed Billy reached his uncle's farm. How he enjoyed the horses, cows, and other animals! And the work, too! He really delighted in everything about the farm. His appetite increased. He slept sounder than at home. The first week passed quickly.

When Saturday night came Billy thought of the delightful sleep he would have on Sunday morning. He had been accustomed to sleeping late every Sunday at home, so he expected to do the same here.

Sunday morning Billy was awakened by a rap on his door. Uncle Eben entered. "Good morning, Uncle, why are you so dressed up?"

"We will soon be ready to leave for church. Won't you go with us? We have a fine class of boys and our minister preaches excellent sermons."

"No, thanks, I don't like church," with that Billy turned over and was soon asleep.

When Uncle Eben and his family returned from church, Billy was sitting on the porch reading the paper. Nothing was said about church for several days, however.

The next Thursday night Billy heard a knock on the front door. Two fine young men from the Willing Workers class wanted to see him. They were strong and handsome fellows. They told Billy of their Sunday School class and teacher and invited him to attend their meetings. He could not help admiring them. Surely there must be something to religion if these boys would walk all that distance just to ask him to attend church! As they left he said, "Well, I may come sometime when I feel like it."

The next evening the minister called. All the family seemed so happy to see him. This was a surprise to Billy. The minister was also a good fellow enjoying a hearty laugh as much as anyone. He was courageous, too, a man of convictions. Something in him appealed to Billy. He talked to him about spiritual things and gave him an invitation to church. "I may be there Sunday," Billy said as the minister left.

Sunday morning Uncle Eben invited him to church again. He decided to go at least once—just to see what it was like.

Every boy in the Willing Workers class seemed glad to have Billy present. Everyone radiated friendship. The Sunday School lesson was interesting and helpful. The people seemed to be sincere. The minister preached a most effective sermon. At the close of the service several people gave Billy an invitation to come back again. The boys invited him to their monthly party.

Throughout the rest of that summer Billy never missed a Sunday at church. The more he went, the better he liked to go. He became interested in Bible study. Learned to pray. When he left for home in early September the young men's class gave a farewell party for him at which the pastor was present. "You fellows are real scouts," he said before leaving, "I never knew church could be so interesting and helpful. I expect to attend church every Sunday at home."

THEME: *Leaders and Followers.*

THE REV. W. R. SIEGART.

TEXT: "And they said, Let us rise up and build." Neh. 2:18.

It is great to be a leader. History records the names of famous leaders, but often forgets the followers. No man can lead unless others follow. Not all boys and girls will grow up to be leaders. It would be a peculiar world if they did. There must be followers, too.

Our Bible gives us many stories about leaders and followers. Nehemiah was a great leader. It was under his leadership that the walls of Jerusalem were rebuilt. In his book he tells us this about the people, "And they said, Let us rise up and build." He did not build the walls. His followers built them. Every man went out and helped. He joined his part of the wall to his neighbour's. It was a great lesson in working together. Because men followed their leader the work was done.

When the Israelites conquered the promised land, Joshua was their leader. He was a great leader.

The story of Gideon and the Midianites is often told. But do you know why Gideon succeeded? The Bible says every man of his band stood in his place.

David was a great king in Israel. But David had followers. Under his leadership the people accomplished many things of importance.

Solomon built a temple to God. It was one of the wonders of the ancient world. But Solomon could not build it alone. He needed helpers and followers. Working together the temple was built.

Jesus gathered twelve apostles about Him. At one time He sent seventy out to preach. He needed followers. Jesus could not lead unless others followed.

Nor can Jesus lead today unless we follow Him. When He went back to the Father He left His work with men. He has given each one of us something to do. We must do His work, follow Him. The big thing is to give our best to Jesus. Each one of us can do something. It does not matter how great or small our talents or genius may be. He will bless it and use it.

Somewhere I found four lines of a poem I wish each one of you would learn by heart. Its message is how people received a great gift because each one did his part. These are the lines:

Yours be the hand to hold the cup,
And mine be the hand to pour;
And theirs be the gift of nectar sweet,
Ample and running o'er.

THEME: *A Combination of Things.*

TEXT: Deut. 6:4-25.

"Something more to learn all the time," said Mary Tracy, when her mother told her how she must behave in Sunday School. And Mary was right, there is much to learn about how to eat, how to dress, how to play, how to study, how to obey in school and at home, and there is a great deal to learn about ourselves and our relation to God.

About the first thing we learn about God is to say short prayers, and the next is the Commandments. We speak of them as the Ten Commandments, and after we have learned to say these, we learn many others to help us understand the meaning of the Commandments. And as we go on from day to day, we learn to put into practice the things we have learned. We learn how to act at home, at school, out on the street, at a party, in Sunday School and in church. We sort of learn the combination of things, and as long as we obey the rules, we get along all right. If we don't, we get into trouble. It isn't just one thing that gets out of hand and makes trouble for us, but it usually is a flock of things. For instance, if we do something against the rules, and

we tell a lie about it, we find that we get into no end of trouble. We have to tell one lie after another to try to hide behind, and much as we try, we can never really recover the trust and love of those to whom we lied.

This reminds me of an aged couple whom I visited for a long time. One or the other was always ailing, and one day when I entered the little cottage, the wife said, "No wonder John's got the rheumatism; this house is so fearfully damp." "Oh, bunk," said John, "everyone knows nowadays that rheumatism is caused by a germ, and that dampness has nothing to do with it. Isn't that true?"

"Yes, and no," I answered, "though it would be difficult to say how much damage dampness does to anyone's health. A germ is bad enough, but when it is helped by dampness which wears down the resistance, it is hard to say which is the most at fault."

Just so it is with the rules of life in every sphere. If we catch a germ by any kind of a misstep, and find ourselves in a morally unhealthy place, we are apt to get into more trouble than we would with just the germ. The rules of life have been built up during generations of hard fighting, and if we obey them, we get along fine. The rules that God gave us cover all of life, and if we learn the combination that makes them work in our home life, school, play, we don't have to worry about germs of sin, and dampness that helps the germs. There is one thing to remember about all these rules, that is, it is easy to obey any of God's rules, if we love God and try to work with Him.

THEME: *He Arose from the Tomb.*

THE REV. JOSEPH D. RYAN.

Boys and girls are afraid of haunted houses. Ghosts, devils, and other horrid creatures are supposed to inhabit such houses. They make awful shrieks and cries and prey upon people who may be around, so boys and girls think. This is a story about such a house. A family lived in the woods near a large haunted house. No one had lived in it for years. It was slowly falling to pieces. Windows were broken, some of the doors had fallen from their hinges. The stairway was in bad repair. The woods were thick so that access to it was difficult.

In this family that lived near the haunted house were two boys and two girls, all of school age. They had seen spooks and evil spirits playing around this house at midnight, so they thought. Not only had the children seen these things but had actually heard their noises. Even to think of this house sent a chill of horror through them. To enter this house at night meant sure death for anyone, perhaps the ghosts would even eat a person alive who might enter.

Father and mother merely laughed at their fears, yet the children were sure that spooks inhabited the house. Father said, "You are foolish to think that the old house is haunted. There is no such thing as a spirit, spook, or devil inhabiting it. Just forget all about such things."

"Oh, yes, there is, Father. I am afraid of that place. I would not go near it at night for a million dollars," the older boy exclaimed.

Both father and mother laughed. "You are mistaken, John," said the father.

"Your fears have no foundation. To prove it I will sleep in that house all alone tonight."

"Oh, Father, don't do it. You will be killed!" the children exclaimed together.

But the father wanted to remove the foolish fears from the minds of the children. That night he went to the old house, taking only a bed and a flashlight. He slept soundly, and awoke the next morning feeling fine. He went home to his children where they were anxiously awaiting his report. "See," he said, "I haven't been harmed, I didn't even hear a sound all night, and I slept as soundly as ever." The children were surprised. Father and mother laughed at their fears.

The father saw in this incident an opportunity to teach his children a great truth, especially since Easter day was approaching. He said: "You children feared the haunted house as a horrible thing. But I slept in it and returned unharmed. This is just what Jesus did. He was crucified, placed in a grave for three days and nights. No one expected Him to rise again. But early Easter morning He came forth from the grave and appeared unto people. Since He arose from the dead, death has lost its terror."

THEME: *The Calif's Tower of Gold.*

THE REV. RICHARD K. MORTON.

Many of you have perhaps already read the fascinating and exciting *Travels of Marco Polo*. In one place the account tells of a Tartar chief's campaign against a rich and strategically located Saracen city. The chief wanted command of this city and possession of its riches. He knew, however, that it was fairly strong and well defended. So he divided his force and used the strategy of drawing out the defending forces to attack one-fourth of his army. Then when the gates were opened, the entire force rushed up and won a victory.

However, the Tartar chief thought it was strange that he had won his victory so easily. He made a personal tour of inspection around the vanquished city, to see what it was like. Before long, he came upon a tower, which he supposed was full of food or war materials. When he opened it, he discovered that the tower was filled with gold. The calif had hidden these treasures away for his own use. Instead of applying these riches, taken from his people, to means for their own welfare or defense, he had put them aside for his own selfish enjoyment. But so greatly had this weakened his people and their city that it thus became an easy prey to the invader.

The Tartar chief, seeing how the calif must have loved his gold, took him, placed him without food in the tower, and left him there to perish miserably of starvation, among his treasures.

The calif thought he had a right to rule as he saw fit, but he found out that even rulers must abide by the laws of God.

We may not have any towers of gold, and we may never be in command of cities or armed forces, but we are all in charge of our own lives. And selfishness so easily takes possession of us! Are we really acting in just as bad a way as the calif did? Are we hoarding up our treasures of time and talent

and loyalty and love, or are we giving them out for the benefit of all? Jesus *went about* doing good. There was nothing selfish about Him. He knew the strength that goes with expressing what is in our hearts. He knew that the only way to find the real things of life is to be ready to give them away. The only way to have happiness is to be trying always to bring it to someone else. The only way to understand the deep things of life is to be all the way living as deeply as we can.

THEME: *Sprained Members.*

THE REV. JOSEPH D. RYAN.

Mary loved to swing. None of her many playthings had so much appeal to her as the rope swing suspended from the limb of a huge oak tree in front of her home. For hours on a spring afternoon she would swing back and forth as she sang her songs. Her curls waved in the breeze as she went backwards and forwards, held up by the ever faithful rope. Mother had often warned Mary to be careful, but she paid little attention to the advice, fancying that she could take care of herself.

One beautiful spring afternoon she asked mother's permission to swing for a half hour. Mother consented, saying, "All right, but be careful." Mary rushed out, paying little attention to mother. Soon she was going at top speed in her beloved swing. She decided to do some fancy stunts. For a while she would hold with one hand and stand in the swing seat on one foot. All went well for a few minutes, when all at once—oh! Mary had fallen to the ground, landing on the elbow of her left arm.

"Oh, mother!" she cried, she could say no more. She was hurt so badly that she could not speak. A few minutes later mother had placed her on the bed, and then called the doctor.

The doctor hurried to Mary's home, examined her carefully and then said, "No, the arm is not broken, only badly sprained. She will have to carry it in a sling." He then placed her arm in a sling suspended from her neck. When leaving, he said to Mary, "Now, you can't use that arm at all for two weeks."

A few days later Mary's pastor called and was surprised to learn of the accident. Mother told him the whole story, saying, "Mary will be at quite a loss without the use of her arm."

"Yes," the pastor replied, "I understand. Now you and Mary know how the pastor feels when some of his members do not perform their duties. The church is crippled when all her members are not loyal."

"Yes, I suppose Mary and I have been about as much use to the church as Mary's arm is to her now," said mother.

THEME: *The Charter for Childhood.*

TEXT: Matt. 18:5; Mark 19:14.

About seventy years ago, a meeting was called in London in order to talk about some things that should be done about helping those who could not or did not take care of children, so they would have a chance to be healthy and to learn the things that would make decent men and women of them. The man who was to speak failed to come, so the persons present called a young doctor,

Thomas John Barnardo, to take the speaker's place. The doctor was no speaker, but he believed earnestly in the need for the care of children, and he spoke earnestly about the poorly-fed, scantily-clad children, the homeless and hungry ones, and those who were taught crime and filth, rather than given a chance to do what God put them here to do.

The young doctor told timidly about a group of children whom he had gathered in an old stable in order to feed and clothe and teach them. He did not have money to rent or buy a good place, so he took the only thing he could afford, and he fixed up the stable as well as he could with the help of the children, and there they learned and worked together. This group of wretched and needy children were the first of some 120,000 children that Dr. Barnardo reared and trained and made into useful men and women and sent them forth as messengers of God's Word. This one doctor is given credit for having himself saved the lives of 60,000 children. According to Dr. Lang, the Archbishop of Canterbury, Dr. Barnardo carried on his work for seventy years.

In our lesson for today, we read a story of another young teacher who lived over nineteen hundred years ago, when children were not cared for nor treated very well. Of course, the mothers loved their own children, but it was the teaching of the young man who had come among them that first made the worth of a child something to think about. He was a prophet among His people, and He told them that it was just as necessary for the people to care for their children as it was to receive Him. He asked the mothers to bring their children to Him, and He healed and blessed them. Since this young teacher, Jesus Christ, took the children into His arms and loved them and blessed them, there has been a complete change in the treatment of children in all countries where His word is known and believed. Of course, there is in every community a great need for actually carrying out the Word of God and the teaching of the young man from Nazareth, but the lesson we study today is the first real chance that children had to get the care and teaching they deserve. (*Read the lessons.*)

We can find in our own country a number of people who devoted their lives to giving children a chance in life. Many of us know the story of Jacob Riis and Jane Addams, but in reviewing their lives we must not overlook the thousands of devoted, Christian parents who are sincerely trying to carry out the spirit of the teachings of Jesus Christ. However, there are the children who have no parents, or whose parents are handicapped in some manner, either through sickness, lack of understanding, or vice, and these children need the help of every Christian citizen. Christ tells us of His love for children, and those who love Him do what He would do, were He here in person.

THEME: *Jesus, the Good Scout. (Boy Scout Sermon.)*

THE REV. PAUL LEVI FOULK.

TEXT: "When He was twelve." Luke 2:42.

There are more than two million Boy Scouts in seventy-three countries. Rapid progress has been made in twenty-seven years of scouting. On this anniversary, congratulations are in order. Leaders and troop committees have the welfare of every boy at heart. They are to be commended for their labours.

Scouting aims to bridge a gap in the life of a boy. It is not a military organization; it trains for better citizenship. It endeavours to direct play time, and develop talents. A visit to a well conducted scout troop meeting will convince most anyone, that under proper guidance and with Christian leadership, the scout movement is doing a good work.

To expect realization of high ideals, leaders must be wholesome examples. They must be active members of the church and Sunday School. This sets a good example for scouts. Not to be devoted to religion means that life may be ruined in its formative years. Leaders of scouts, your opportunity for character building is scarcely equalled. No one should shoulder this obligation unless he is willing to pay the price of an exemplary life.

Jesus lived two thousand years ago. At the scout age of twelve His parents took Him to the temple at Jerusalem. He was lost for three days. They found Him in the temple. Boys are usually found where their elders take them.

Jesus was a good scout. If you would be good scouts you will profit by reading the four Gospels. How obedient to parents and God Jesus was! How sympathetic and kind at all times to all people! How often He ministered first aid to the sick! Jesus was the best scout I know.

S-C-O-U-T is a five-letter word. One letter for each finger on, let us say, the right hand. "S" stands for *Sincerity*. A scout is sincere. His life must ring true. Sincerity is in all that Jesus ever did. When found in the temple, He talked about His Father's business, and then went with His parents and was subject unto them. Jesus never shirked. Fulfilment of duty sent Him to the cross. As the life of Jesus rings true, so must every scout's life who would be termed a good scout.

"C" stands for *Charity*. This means being considerate of others. Jesus once said, "Why beholdest thou the mote that is in thy brother's eye, but perceive not the beam that is in thine own eye?" It is easy to find fault. Are we sure we have all the facts? How slow to pass judgment we should be! Nathaniel said, "Can any good thing come out of Nazareth?" It was a dirty village, but it was the home town of Jesus. That was very unkind on the part of Nathaniel. When the snake fastened on Paul's hand, the people said, he is a wicked man. When Paul was not injured, they said he was a god. How quickly folk pass judgment! Jesus was charitable and saw good in people, sought to cultivate that good, and blot out the evil. Jesus was the good scout.

"O" stands for *Obedience*. Once the disciples asked Jesus about a man born blind: "Who did sin, this man or his parents?" Jesus said, "Neither, but that the works of God might be made manifest." Jesus was obedient unto God. He never dimmed His life by failure to act. He knew all about the professions of folk and their hypocrisy. "Not every one that saith, Lord, Lord, shall enter into the kingdom, but he that doeth the will of My Father which is in heaven." *Obedience* like that of Noah who built the ark even when others laughed, or like Abraham who would offer his only son at God's command, is one of the scout laws, and it is very important. Obedience helped Jesus be the good scout.

"U" stands for *Uprightness*. Wicked and puzzled men brought Jesus to trial. Pilate said he found no fault in their prisoner. He wanted to set Him free, but he feared the people. He delivered Him for crucifixion. One could

hardly say that Pilate was an upright judge. A lad born in Kentucky, schooled in wilderness ways, motherless at nine, once saw men sold at a New Orleans auction. He resolved he would fight that thing. Years later Lincoln signed the papers that freed the Negro. But between his first decision and the act there are many acts of honesty and uprightness that mark Lincoln as one of the foremost men of the world. Lincoln was martyred. Jesus was crucified; both for doing what was right.

"T" stands for *Thoughtfulness*. It is comforting to have people say good things about us. Even the enemies of Jesus spoke well of Him. Jesus was ever thoughtful of others. He healed the sick, raised the dead, and preached the gospel to the poor and outcast. Crowds followed Him. He was so compassionate. He wept over the city that would not receive Him. And better still, He restored the hopes of many who had given up in despair of ever being aided. His thoughtfulness for others is just one more reason why we call Him *the good Scout*.

Every boy, and all other people too, can be good scouts, if they will practise being sincere, charitable, obedient, upright, and thoughtful.

THEME: *A Football Story.*

THE REV. JOSEPH D. RYAN.

Freck Williams and Billy Bradley were rivals for the position of quarterback on the West End High School team. Both boys were popular, both loved football, and both were good players. The coach permitted each to play about the same amount of time in every game. Though Freck was a good player, and he did his best all the time, Bill was considered the better player. Both boys knew this, but there was no jealousy between them, and they were the best of friends.

The West End boys had had a good season, winning far more games than they lost. If they could win the Armistice Day game, and the one next week, and then the Thanksgiving Day game, the District championship would be theirs. The Armistice Day game was to be played with the Horace Mann High. In this game for some reason the coach permitted Freck to play only one quarter and part of another, while Bill played the balance of the game.

The next game was to be with the Taft High. The students of West End were becoming tense over the prospects of the District championship. The great day arrived and soon the stadium was filled. The West End coach began to "line up" his players before the game. "Freck," he said, "you go in as quarterback during the first quarter." This caused Freck to wonder if he would be permitted to play only one quarter while Bill would be permitted to play three. He said nothing, however, but went into the game and played his best. At the end of the first quarter the score was nothing to nothing. Then the coach sent in Bill.

"Bradley substituting for Williams as quarterback for West End, Williams off field," shouted the referee. Freck was somewhat chagrined to hear this, but he picked up his helmet and started off the field. He could not keep the tears from his eyes. Neither the coach nor he said anything to each other about this, but he felt jealousy creeping on him. At first he felt so angered

that he determined on revenge. But what should he do? The game ended with the score of 12 to 7 in favour of West End.

The last game of the season was with East High on its field. Freck had a friend on this team, Leftie Armor. This team had long been rivals of the West End eleven. Each team delighted to defeat the other. On this game depended the championship for West End. During the week before this game Freck and his friend, Leftie, exchanged letters as usual. In Freck's letter he told Leftie all that happened in the previous game, and how he felt toward the coach and Bill.

At the beginning of practice on Wednesday the coach said to Freck, "For the final game Bill will play quarterback for three quarters. Perhaps I'll send you in for a part of one quarter." This was the last straw for Freck. His heart was broken. Thursday arrived and all the West End players were on the field. Just before the game commenced Freck left the other players of his team to get a drink of water. Returning, he saw Leftie Armor and a strange man coming toward him. "Hello, Freck," Leftie greeted, "this man and I want to see you on some business." When they were out of sight the man began, "Freck, I have heard how mean the West End coach has been to you in putting another player in your place. You should have revenge. I have two ten-dollar bills in my hand, and if you will tell me the signals and tip us off on your team this money is yours."

Here was a good chance for revenge. No one would know the difference and he would be twenty dollars to the good. Freck's father had always taught him to do nothing hastily, but to think things over before action. So he thought a moment, calling to mind his father, mother, Sunday School teacher, and pastor. What would they think? He said, "No, I will not sell my team for money. I may not be a good player, but I'm not yellow."

For almost three quarters neither side scored. Everyone on the West End team had noticed that Bill was not playing his best. The opponents were making gains. Near the close of the third quarter they broke through West End's line for a touchdown, making the score six to nothing against the visitors.

At the end of the third quarter the West End coach shouted, "Williams, go in for quarterback," and Freck was on the field to substitute for Bill. "God help me to do my best," he prayed as he took his position. The fourth quarter commenced with the ball in possession of the opponents. East End attempted a forward pass, Freck saw the ball coming, ran ahead of the local player for whom it was intended, caught it, and started for his own goal. When the West End fans saw this they gave a mighty cheer. Though the opponents were close on his heels, Freck ran and crossed the line for a touchdown. Loud cheers went up. The game continued. Near the close Freck made another good play. The game was soon over with the score of 13 to 6 in favour of West End, and the District championship was won. Friends of West End rushed to Freck to congratulate him.

"Fine, old boy, you're a great player," observed Bill.

"Great!" shouted the coach. "Freck, you won for us."

"Yes," Freck answered, "we won more than the championship."

THEME: *Mary Jane's Inoculation.***TEXT:** Matt. 13.

Mary Jane's mother decided to take her to a doctor to have serum injected to prevent colds, so that there would not be the usual absences from school and Sunday School. Every other day Mary Jane stopped at the doctor's office, and each time the serum was used she was supposed to be less subject to "taking cold." Now the plan back of these injections was to produce a slight cold each day by giving the serum, and the slight colds were supposed to build up in Mary Jane a condition that would prevent her taking a serious cold. When a person has built up such protection, we speak of them as being immune to certain sicknesses, or immune to feeling of one kind or another. Some people take their pets to veterinaries to make them immune to certain diseases.

In life, we find some people who take religion and the teachings of Jesus just that way; they take a little and get excited about it, not enough to do anything about it, and they keep on doing this from week to week, and year to year, and after a time they become immune. That is, they have built up a resistance against religion, and no matter what happens nothing will make real Christians of them. They worked too long at playing they were religious, and after a time they don't think of it seriously any more, and nothing that church members or ministers can say will help them.

In the Gospel of St. Matthew we have a story about sowing the seeds which tells us about such people, and what happens to the Word of God when it is offered to them. (*Read, or have read by paragraphs, Matt. 13.*)

In this story told by Jesus we can easily pick out the ones who are immune to the Word of God. Of course, while this story is one about people who were hardened, and others who were ready to accept the Word, the important thing is for us to decide to which group we want to belong. The group that accepts the Word has the work of the world ahead of it, and if we want to take part in that work we cannot allow ourselves to become immune to any part of God's Word.

THEME: *The Fog Horn.***TEXT:** Matt. 5.

Some of us have not heard a fog horn, but most of us know what it is for. Boats on the water do not have roads to follow, as we have on land, and when the weather is cloudy, there is danger of getting off the road or course, and running into other boats, or in some instances into icebergs or shore obstructions. In order to help the captains of the vessels, fog horns are used to tell them where they are and keep them on the course. On land we use our automobile horns to warn other people of our presence and to keep them and ourselves out of danger.

In learning about the rules of life, we come across many such devices that are solely to keep us out of trouble, or better still, to keep us on the right road whether on water or land. So far as we ourselves are concerned, the only thing that really matters is that we are safe in thought and action, safe morally and spiritually. There are all kinds of warning signs about us to help us keep

on the right road, although some are easier to understand and remember than others.

One of the great stories in the Gospels is about a time when Jesus was teaching and healing people who were suffering from diseases and troubles of all kinds, and so many people came from all parts of the country surrounding Galilee, that there were great hordes of them seeking help and a chance to see what was going on. He worked among them, and finally in order to get away from the multitude, Jesus went up into the mountains, where His chosen disciples followed Him. He gave them there a set of rules for life, found in the fifth chapter of St. Matthew. We sometimes call these rules or guides the "beatitudes," or the "Sermon on the Mount." (*Read Matt. 5.*) Jesus tells what is worth-while in life, and what is not in the lesson we have just read, and if we use it as a guide in our work as well as play, we shall never get into trouble. Some of us can't remember these lessons when we do read them, and we expect someone to stand around and blow a horn when we are getting off the right road, and while this would be fine in some ways, it is a great deal better for everyone to learn to watch himself than to expect someone else to do it.

We come into this world alone, and we should learn to make our own choices about right and wrong just as early in life as possible. If we depend on others, we may be caught alone sometime, and we might make a mistake. We can't afford to make a mistake in choosing the right way, any more than the boat captain can take a chance on running into something that may sink his ship. Then, too, most of us have a pretty accurate warning machine right inside of us. We call it a "conscience," and if we listen to it, it is better than any fog horn could be, as we can never get very far away from it. It is on the job twenty-four hours a day. This conscience or warning signal is placed within us by the same loving God who sent His Son to tell us about the rules for life as we read them in our lesson for today.

THEME: *One Good Turn.*

THE REV. JOSEPH D. RYAN.

Bob Estes dreaded Thanksgiving Day because there would be no special dinner for father, mother, sister, and himself. The Estes family had always made much of Thanksgiving Day. They invited friends and neighbours for a big dinner, the adults told stories, and the children played together in the yard. Neighbours and friends looked forward to this day in the Estes home. But it could not be so this year, for father's wages had been cut one-half, his time for employment had also been cut one-half. Expenses were high and income was low. Bob had to drop out of high school, though he was a senior, to accept a part-time job with a farmer in order to make ends meet. But Bob was too plucky to be discouraged. Bob was determined to do something. But what could he do?

He started to work one morning a few days before Thanksgiving Day. En route he always took a short cut through Farmer Bickley's pasture and often walked over a corner of his corn field to shorten the distance. Farmer Bickley seemed rather self-centered and never spoke to Bob. Mr. Bickley had never

been known to give anything or to help his fellow-man in any way. As Bob neared the corn field he heard a noise. He noticed that the wire fence was torn down and that several cows and horses were in the field eating the corn. Bob halted. What should he do? If he stopped to drive out the cattle he would be late for his work. Besides, Mr. Bickley had never done anything for him. He might not be thanked, much less paid. But Bob was a real boy, so it did not take him long to make up his mind. He called his dog to help drive out the cattle. When all the animals were out he was panting for breath. The fence was still unrepaired, and if he left it that way the animals would soon be in the field again. Bob decided to repair the fence.

What should he do now? Mr. Bickley surely ought to know of this, so Bob started for the field where he was working.

"Good morning, Mr. Bickley," he greeted.

"Good morning, what do you want?" Mr. Bickley answered rather dryly.

"Nothing." And Bob told him the whole story.

"So?" Mr. Bickley replied in a rather uninterested manner, and resumed his work. Bob went on to his work.

The day before Thanksgiving arrived and the Estes family were just finishing supper when there came a knock at the door. Father opened it.

"Hello," a voice greeted him. "This is Mr. Bickley. Is your boy Bob here?"

"Yes; won't you come in?"

"Yes; but I need some help to carry in some things from the wagon."

Soon Bob was outside where Mr. Bickley's wagon stood in front of the house. He started handing Bob sacks and packages, instructing him to take them into the house. Soon several articles had been deposited on the living room floor, and mother and sister had arrived on the scene. Mr. Bickley said, "That boy Bob did me a favour a few days ago by driving my cattle out of the field when they were eating up my corn. No tellin' how much they would have eaten up if Bob had not stopped them. But he did not quit then, he fixed the fence so they could not get in any more. This set me to thinkin'. Since tomorrow is Thanksgiving Day I thought to show my appreciation by bringin' you some foodstuffs. Here is a half bushel of potatoes, here are several pumpkins for pies, and here is a turkey my wife has dressed for you. I wish you a pleasant and happy Thanksgiving Day."

Could Bob help?

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